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COLONIAL CHURCH
CHRONICLE,

AND

Missionary Journal.

1858.

“Christianity is to be considered as a trust deposited with us in behalf of others, *in behalf of mankind*, as well as for our own instruction. No one has a right to be called a Christian who doth not do somewhat in his station towards the discharge of this trust.”—BISHOP BUTLER.

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ERRATA.

In the Journal of a Naval Officer, page 250, the place belonging to Wilkinson, where Mr. Leacock established his Mission, should be spelled "Falengia." The place where the writer saw Mr. Lightburne is "Farengia."

Page 252, line 6, for "M. Bicape" read "M. Bicasse."

Page 254, for "Capivey" read "Cassiney."

Page 254, line 23, for "Bijdy Islands" read "Bijonga Islands."

Page 360, line 7, for "Emperer Soholog" read "Emperor of Sokotoo."

Page 480, line 23, for "Colonel Hardy" read "Colonel Moody."

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The Binder is requested to notice a correction stitched in after page 120.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

JANUARY, 1858.

THE ANGLO-AMERICAN CHURCH EMIGRANTS' AID
SOCIETY.

(Continued.)

THE world is so constituted that few evils are without their appropriate remedies. It is unquestionably a great evil that *three hundred and sixty thousand* natives of England, for the most part baptized in our parish churches, should be living in any country, neglectful of that Catholic Church in which they were baptized. The *remedy* may be found, and can only be found (under God), in the further advancement of that great and good movement which for the last thirty years has been going forward in the Church of England, and in the sister Church so providentially raised up in America.

And, first, so far as the emigrant is affected by irreligious habits acquired at home, it is but necessary to visit our agricultural parishes to be convinced that, on the whole, the labouring classes of England have considerably improved during the last ten or fifteen years, and are still improving, in the face of great difficulties. In the neighbourhood from which we write, although the population has somewhat diminished, the number of communicants and of habitual attendants at church has increased in the ratio of at least thirty per cent.; an increase which has been attended by a corresponding improvement in good conduct. Many of our great towns are beginning to feel the benefit of the self-denying labours of energetic pastors and their assistants; and it is not too much to hope that, in the course of another generation or two, the chief centres of our

manufactures will be, in a far less degree than at present, the sources of misbelief and moral corruption.

As our people increase in sound and substantial piety, so they will be less affected by changes in their temporal condition. They who look up to God "in all time of their tribulation, and in all time of their wealth," will be, in a measure, secured against the secularizing tendency of emigration. They will put their trust in their heavenly Father, who is about their path and about their bed, and from whose presence they cannot escape, though they "take the wings of the morning, and remain in the uttermost parts of the sea."

Along with this kind of improvement, it is to be hoped that a knowledge of Church principles is advancing, and will continue to advance. Thinking men have become aware of the necessity of placing the interests of the Church of Christ upon a better and more enduring foundation than the will of princes and parliaments. They have reflected on the *commission* given by our Lord to His apostles. From the commission they have been led to see the logical consequence of a *succession*; and they have traced that succession, in *fact*, through the laws and ordinances of the Church, from the primitive times, down to the existing Church in England, the Colonies, and the United States. Along with the ministerial succession in the chain of the Episcopate, they have noted the descent of a system of doctrine commencing with the early promulgation of our faith, incorporated in creeds, in holy hymns, and in the prayers of ancient saints, and embodied in the English and American Books of Common Prayer. Every year makes it more and more obvious that the Church of England, for her own security—nay, even for her very existence—must throw herself back upon these principles, and be willing rather to surrender any amount of temporal advantage, than to betray the sacred deposit entrusted to her keeping.

Let it, then, be distinctly noted that the same kind of teaching which is necessary to prepare the people of England for a possible disruption of Church and State, will also prepare them for emigration to a country where the royal supremacy has no existence, and where the Church, in her synods, takes the control of her own affairs. The basis of this teaching is contained in the Prayer-book. Although, perhaps, the Catechism does not speak upon the subject with all the clearness which the necessities of the times require, still a right explanation of the Article on the "Holy Catholic Church" in the Creed, of membership of Christ as effected in Baptism, and of the "Sacraments ordained by Christ in His Church," will suffice to show that in changing his country the emigrant does not change his

ecclesiastical relations. The Preface to the Ordinal teaches, that it is evident that "from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons." At the same time the nineteenth Article declares that "the Church of Rome hath erred not only in living and manner of ceremonies, but also in matters of faith." All these being truths of universal application, the well-instructed Churchman, on taking up his residence in America, will seek that body in which bishops, priests, and deacons continue to exist in connexion with the chain of succession beginning with the apostles, in which Romish errors and superstitions are renounced, in which the Sacraments are rightly administered, and in which the young, on attaining the age of discretion, are "brought to the bishop, to be confirmed by him." This body the emigrant whom we have described will be able to identify with the "Protestant Episcopal Church" of America, and with that alone. He will clearly perceive that Establishment, Voluntary System, Royal Supremacy, and other similar matters, are merely local and temporary accidents, not affecting the substance of the Church of Him who, as its Head, is exalted to the right hand of the throne of God. Though circumstances remove him from the "Established" to the "Voluntary" System, he well knows that, whether required by law, or left at liberty to act as he pleases, his duty is the same towards the true ministers of Christ, concerning whom God has ordained that "they who preach the Gospel, should live of the Gospel."

As the knowledge of Church principles becomes diffused, so it may be hoped that we shall see the increase of an enlightened sympathy for those who are led to go out from among ourselves, not so much by choice as by the pressure of our social system at home. We shall no longer be content to regard America as a vast blank space, into which our poor and needy countrymen are to be shovelled like useless rubbish; but we shall endeavour to inform ourselves as to localities in America, whether favourable or unfavourable, so that we may be able to give good advice in reference to the spiritual, no less than the temporal, well-being of the emigrant. We may thus instruct him how to proceed in order that he may enjoy the same religious advantages in the prairies of Wisconsin, or on the banks of the Mississippi, as in the peaceful village in old England, where the bones of his forefathers await the resurrection. If, in addition to this, we can give him a definite and personal introduction to some American bishop or clergyman, his future friend or pastor, much will have been done towards placing him in a right position at the commencement of his new life in the West. By instructing him to be careful in presenting these introductions

immediately on his arrival at his destination, we shall help to secure him against those misrepresentations of the Church, in which sectarians in America, as elsewhere, are far too apt to indulge.

The same sympathy which suggests the idea of letters of introduction, will remind us of our duty to contribute some pecuniary aid to the spiritual necessities of emigrants. Tracts must be published, containing clear and definite instructions as to the duty and interest of Churchmen removing to the United States. It were much to be wished that a Church Home could be established at Liverpool, in which such emigrants should be lodged, while awaiting the departure of their vessel. Chaplains on board the New York and Liverpool emigrant ships might be of eminent service in counteracting the influence of infidelity and vice, in maintaining public worship, and in visibly connecting the links between the Church in England and in America. Emigrants, again, often feel themselves driven by circumstances to settle in districts where no church or clergyman is accessible. It would be an act of Christian justice, as well as charity, if members of the Church of England were to assist the American Church in supplying pastoral superintendence to congregations of such emigrants, until the time of their poverty were past, and they became able to build a church, and to support a minister. We have already seen that the Church in America cannot fairly be expected to take the whole of the expense and labour upon herself.

The American Church, however, may be expected to do her part, and even more than her part, and will be encouraged to activity by our exertions. Already she has partaken largely of the benefits of the great movement to which England owes so much. During the last four years her contributions for domestic Missionary purposes have more than doubled, and now amount to about *twelve thousand pounds* per annum. It must be recollected that this amount is given by those who are largely engaged in building churches, and in supporting their own ministers, as well as foreign missionaries. We have therefore good reason to hope that the emigrant will share more and more in the solid advantages derived from the clerical labours of those under the superintendence of prelates like Bishops Kemper, Lee, and Uphold. A considerable progress in the same direction will do much towards removing what is evil in the voluntary system, and in bringing the Gospel "without charge" to the habitations of the poor and the stranger.

Under the influence of the same religious movement we may hope to see the pew-system in America, as in England, greatly modified. Already numerous "free" churches have been set

on foot, in which, as the name implies, the seats are *free*, and open to all who choose to enter. The time has been when the American Church was regarded as the special Church of ladies and gentlemen; and when its places of worship, furnished like drawing-rooms, suggested any idea but that of a welcome sanctuary to the plain and humble worshipper, just arrived from beyond the sea. More true notions of the character and objects of a church have been for some time gaining ground, and already begin to show their fruits in an increased influence for good among the great mass of the people. Some of the American Bishops and Clergy, notwithstanding the prior claims of their own increasing flocks, have bestowed much attention on our emigrants. Bishop Southgate, in Boston, with the help of an English curate, has sought them out, and induced about a hundred of them to become communicants in his parish church. Bishop Potter, of New York, has addressed a pastoral letter to them, inviting them to come forward, and make themselves known to the clergy. Dr. Van Ingen, once of Chicago, set forth an excellent little tract, in which they are earnestly invited to connect themselves with the Church. Many other similar efforts have been attended with a sufficient measure of success to show that the English emigrant is very far from irreclaimable.

It is plain, from what we have now said, that much of the future improvement in the character of our emigrants must depend on the exertions of the leading members of the Church in England and in America. But there is much, also, which falls within the sphere of an association, and which an association can carry forward with considerable effect. We may instance a system of introduction: the production and dissemination of tracts specially adapted to the necessities of emigrants; the gift of American Prayer-books; the appointment of chaplains on board of emigrant vessels, and a general correspondence by letter with the bishops and clergy of America. Such an association has been formed under the somewhat prolix title (though we can suggest no better) which forms the heading of our present article. The Emigrants' Aid Society originated with the deputation sent to America, in 1853, by the *Society for Propagating the Gospel*. The deputies (Bishop Spencer, Archdeacon Sinclair, the Rev. E. Hawkins, and the Rev. H. Caswall) were commissioned, in the name of the Archbishop of Canterbury, "to strengthen and improve the intimate relations which already happily exist between the mother and daughter Churches, and to receive and communicate information and suggestions on the best mode of conducting Missionary operations." After visiting many parts of the United States, and

after much conference with American Churchmen assembled in Convention at New York, it appeared to the deputies "that the multitude of emigrants from Great Britain, who annually seek the shores of the United States, afforded a field of Missionary labour in which the two branches of our Reformed Church might co-operate with good prospect of success." It was hoped that the *Society for Propagating the Gospel* would mature a plan for bringing emigrant members of our Church under the notice of the American clergy. But after a full examination of the points at issue, it appeared that, for reasons connected with its Charter, the Society in question was incompetent to the task. It became evident that a new association was necessary to the accomplishment of a design already sanctioned by high authority on both sides of the Atlantic.

The Society was formed in London in June, 1855, and soon numbered among its friends and supporters many of the best friends of the *Society for the Propagation of the Gospel*, including its Secretaries, the late Bishop of London; the Bishops of Salisbury, Oxford, St. Asaph, and Llandaff; Bishop Spencer; Archdeacons Sinclair, Grant, Bartholomew, Churton, and Denison; the Rev. Messrs. Hobhouse, Horner, Massingberd, Oxenden, Greswell, Harris, Meyrick, &c.; besides Sir Brook Bridges, Sir F. Rogers, Messrs. Hope, Hoare, Dickinson, and other earnest persons among the laity. The Rev. H. Caswall and Mr. F. H. Dickinson were appointed Secretaries, and Mr. Henry Hoare (37, Fleet-street) Treasurer, the Bishop of London accepting the office of President. One of the latest official acts of Bishop Blomfield was to write a letter to the American Bishops, commending the Society to their favourable notice. After his retirement, and shortly before his death, when the power of using the pen had forsaken him, he dictated a letter to Mr. Caswall, expressing his continued interest in the Society, and enclosing an unsolicited contribution of 10*l.* The replies of the American bishops, as well as the Bishop of London's letter, are contained in the *Occasional Paper* of the *Emigrants' Aid Society*, No. 1, published by Messrs. Rivington. These replies are, in every way, worthy of Christian bishops, and express a deep interest in the welfare of the emigrant, and a hearty appreciation of the objects of the Society. Letters also are published from several of the American clergy and laity, such as Drs. Coit and Coxe, the Right Rev. Dr. Southgate, the Rev. Messrs. Leacock, Clarkson, Keene, and others, all of whom wish well to the effort, and offer their valuable assistance. Then follows an account of the establishment of agencies in America, and a description of some of the most promising fields of labour for the Missionary of the Church among our emigrant brethren.

The "Constitution and Rules" show that the object of the Society is "the promotion of the spiritual welfare of English Churchmen emigrating to the United States." The Secretaries would not recommend the United States in preference to the Colonies of Great Britain; but are simply cognizant (as they state) of the *fact* that nearly 50,000 persons per annum remove from England to the wide field occupied by the American Episcopal Church. The principal means by which the Society aims at accomplishing its objects are—

1st. Introductions to Clerical and Lay Churchmen in America, furnished by the Secretaries on the recommendation of our parochial Clergy, and—

2dly. Temporary and limited Grants to aid in supporting Pastors and Teachers.

Other methods will be developed, in proportion as the necessary means are supplied. The Society acts in connexion with the ecclesiastical authorities in America, to which the American part of its organisation is subordinate. We wish it a large increase of members and benefactors.

The second number of *The Occasional Paper* has just been published by Messrs. Rivington, though printed by some of the Missionary students at St. Augustine's; on whose skill, by the way, it reflects considerable credit. In this paper we learn what work has been actually accomplished, and how the very limited funds hitherto received have been expended. It contains the valuable letter from Mr. Adams, from which we have already made several extracts, and of which it has been truly said, that every bishop and clergyman in England ought to read it thoughtfully, and with a due consideration of its important bearings. There is also an interesting communication from the Rev. Dr. Wells, of Boston, describing his mode of distributing among needy emigrants the sum of 25*l.*, *specially* given for that purpose through the medium of the Society. A letter follows, written by a young female, who proceeded safely from England to a remote part of the Western States, aided by introductions to the clergy along the line of her journey, furnished to her by the Rev. H. Caswall. A full account of the adventures of this young person has lately been published by Masters, under the title of *Millie's Letters*. Next we have a letter from a student of theology. This gentleman's means not allowing him to enter an English university, or even St. Augustine's College, the Society voted him a small grant, which enabled him to proceed to Nashotah College in Wisconsin, acting as chaplain on the way. At Nashotah he was admitted to a scholarship given by a gentleman living on the Gulf of Mexico, and is now

engaged in preparing for holy orders, with a view to usefulness among his poor countrymen in Bishop Kemper's diocese.

We may here suggest that many young men in similar circumstances might render themselves useful in the same way. Dr. Van Ingen, of St. Paul, Minnesota, writes to the Rev. H. Caswall as follows: ¹—

“How many I met while in England of whom I felt that they could work happily and blessedly if transplanted to our field! How many *you* must meet who could; for you well know the field and them. Single men, of good qualifications, and a hearty Missionary spirit, to work with those who would share all their sacrifices; by these you could aid us. I know the Colonial Bishops find this same want of *men*, and are deploring it; but still I must represent the salubrity of our climate; the encouraging feeling towards our Church; the extreme destitution of labourers in the whole American field; and the brotherly claim we, your fellow Churchmen, have on you, for aid in our battle with the forms of error and the blight of schism,—and in caring for your own sheep, here periled in the wilderness.”

Between one and two hundred persons appear to have been introduced by the secretaries to the notice of the bishops and clergy in America. Small grants of about 25*l.* each have been made to assist in supporting clergymen and teachers among natives of England living at St. Alban's and Milwaukee, in Wisconsin; at Chicago, in Illinois, and at a station in Lake County, in Indiana. Special donations have been applied in aid of hospitals for emigrants at New York and Boston.

The above will afford an idea of the nature of the Society, and of its mode of operation. We would earnestly recommend the reader to purchase the *Occasional Papers* and *Statement*, which may be had of Messrs. Rivington, for the moderate sum of *one shilling and threepence*. We are much mistaken if he do not rise from the perusal of them with an increased conviction that a great and noble destiny awaits our Reformed Church, if she will enter into the openings which Providence is making for her. He will see in the *Emigrants' Aid Society* an important mode of advancing the spiritual (and by consequence the temporal) good of our emigrating countrymen, of enlarging the limits of our communion, and, at the same time, of binding together yet more strongly the widely-spread ecclesiastical organisations which, though probably not anticipated by our Reformers, have yet, in the progress of events, grown out of our Anglican Reformation.

¹ Occasional Paper, No. II p. 55.

THE MISSIONARY SOCIETIES IN 1857.

THE beginning of another year furnishes a suitable opportunity for placing before our readers a comparative view of the state of the various Missionary Societies of this country as shown by their latest Reports. This we shall do very briefly; merely indicating facts, and leaving each person to ponder them for himself. In truth, the picture is one which we can never contemplate without deep emotion; it sets before us in so striking a way our miserable state of disunion in religious matters. Nevertheless, without ceasing to regret the "contention and envy and strife," which Dissent genders at home, we may surely rejoice that "every way Christ is preached" abroad; for certainly any, even the most imperfect, form of Christianity must be confessed to be infinitely preferable to the cruel and sensual superstitions of "the world that lieth in wickedness;" and perchance those who by such means have first been "instructed in the way of the Lord," may hereafter be found ready to give attention to those who can "expound unto them the way of God more perfectly."¹ Without any further remarks, then, we proceed to our summary.

The *Society for the Propagation of the Gospel* naturally claims our attention first, not only because it is the one most thoroughly identified with the Church of England, but also because it has the honour of having been so much the earliest in the field. Its receipts for the year 1856 amounted to 104,470*l.*; but it must be remembered that this included 18,237*l.* for the Memorial Church at Constantinople. However, even deducting that sum, the account exhibits an advance of nearly 4,000*l.* beyond that of the previous year. "No part of the money raised in India, or in any of the Colonial Dioceses, (a fund which is every year increasing, and which, in the aggregate, will ere long exceed that which is paid to the Treasurers of the Society in England,) is included in this account." "The total number of ordained Missionaries maintained in whole, or in part, by the Society is 466; in addition to whom the number of divinity students, catechists, schoolmasters, and others maintained, is above 700."

The *Church Missionary Society for Africa and the East* is in advance of the elder association in its funds. "The Committee report, with devout thankfulness to God, that the income raised during the past year (1856) in *this country* (exclusive of the sums raised and expended in the *Missions*) has exceeded that of any former year. It amounts to 123,174*l.*, exhibiting an

¹ Acts xviii. 24—28.

increase of more than 1,000*l.* in addition to the special contributions to cover the deficiency of last year." The number of Missionary Clergy connected with this Society is set down as 172 European and 46 native; the number of catechists, teachers, &c., European, 50; native, 1868.

The total amount thus raised by these Societies of the Church of England for Missionary purposes, in 1856, amounted to the sum of 227,644*l.*; and to this should be added the large contributions of the *Society for Promoting Christian Knowledge*, and the *Colonial Bishops' Fund*.

Now let us glance at the exertions in the Missionary cause made by the Dissenters in the same period. The *Wesleyan-Methodist Missionary Society* reports its receipts in 1856 as amounting to 119,205*l.* being a little in advance of the previous year. Of this sum 78,913*l.*; arose from annual subscriptions in this country; the rest was derived from foreign auxiliaries and other sources. The number of "Ministers and Assistant-Missionaries" is given as 632; other paid agents, as catechists, interpreters, &c. 975.

The *London Missionary Society* announces its total receipts for *ordinary* purposes in 1856 to have been 66,227*l.* including foreign contributions. "The Special Fund for the relief of Widows and Orphans, and disabled Missionaries, amounts to 2,202*l.*" "The present number of the Society's European and ordained Missionaries is 152; the number of its native agents, including evangelists, catechists, scripture readers, schoolmasters and mistresses, is about 700." Our readers are probably aware that a "fundamental principle" of this Society is "that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government, but the glorious Gospel of the blessed God, to the heathen, leaving it to the minds of those whom He may call into the fellowship of his Son from among them, to assume for themselves such form of Church Government as to them shall appear most agreeable to the word of God." This, we understand, was the feature in the Society which especially attracted the celebrated Dr. Livingstone; how strange that a man of such strong practical sense should see nothing unreasonable in the idea of the natives of Rarotonga or of Central Africa turning over the leaves of the Bible with a view to "assuming for themselves a form of Church Government!" But we must not digress.

The *Baptist Missionary Society's* income for 1856 was 21,402*l.* "exclusive of any Indian funds." This is an increase of 2,000*l.* beyond that of 1855, but "this has arisen, not from any augmentation of the receipts from the usual sources, but from the generosity of an unknown friend, who has *twice* placed

in the bankers' hands, to the Society's credit, donations of 1,000*l.*" The number of Missionaries on this Society's list is 74; the number of native preachers, 108.

From the Report of the London Association in aid of the *Missions of the United Brethren, commonly called Moravians*, we learn that their income for 1855¹ amounted to 13,564*l.*, of which 5,583*l.* were contributed by "Friends of other Christian denominations on the Continent, in Great Britain and Ireland, and in North America." With these limited means they are able to maintain an aggregate of seventy Stations, and some 300 Missionary brethren and sisters in various parts of the world.

These statistics show that the sums raised in aid of Missions by the different dissenting bodies amount to 222,600*l.*, while, as we have seen, the Church of England contributes through her two great Missionary organs, 227,644*l.* We have remarked, indeed, that this does not indicate the whole amount raised by the Church of England for Missionary objects, for the *Christian Knowledge Society* devotes yearly a large portion of its income to the furtherance of these purposes; and in comparing the totals, we must remember that our Societies do not report the sums raised in foreign parts, while the Dissenters' associations do; but, even so, considering the great wealth possessed by members of our Communion, and the immense vantage ground which it has from its endowments, this comparison of our respective efforts to carry what we hold to be "the Truth" to the perishing heathen, can hardly fail to fill Churchmen with shame for past shortcomings, and to spur them to more earnest exertion for the future. Δ.

Correspondence, Documents, &c.

BISHOP OF NEWFOUNDLAND'S VISIT TO LABRADOR.

WE have the pleasure of laying before our readers the Journal of the Bishop of Newfoundland, kept during the late Visitation of the northern part of his extensive Diocese. We extract it from the *St. John's Telegraph*, the Editor of which paper truly says, that "it tells a plain unvarnished tale of spiritual destitution, and unmistakably points out the duty of those dwelling in more favoured localities, to give largely of those means with which God has blessed them for the extension of Christ's Church and Kingdom." We trust that the Bishop will have sufficient means supplied to him to enable him to carry out his designs for his Diocese.

¹ That for 1856 is not yet reported.

“The *Church-Ship*, with the Bishop and his Chaplains on board, left St. John's immediately after morning service, on St. John Baptist's Day. The Bishop was accompanied, on this occasion, by the Rev. W. Grey, M.A. (formerly the Society's Missionary at Portugal-Cove, in this Diocese, now Curate in the Parish of Christchurch, Hampshire), and the Rev. W. W. Le Gallais, ordained Deacon on the preceding Trinity Sunday.

It was his Lordship's intention to proceed direct to Battle Harbour, on the Labrador, and after the consecration of the church and other services in that settlement, to visit the other harbours on that shore: first to the north as far as Sandwich Bay, and then southward to, and through the Straits of Belle Isle; and lastly, returning homeward, all the Missions on the north-east coast of this Island.

For the two first days the wind was fair and the sky clear, but on the third day,

Saturday, June 27, the wind came ahead, with thick fog, and the *Church-Ship* narrowly escaped running ashore at Braha, near the north-east extremity of Newfoundland; and it was thought advisable to go at once to the neighbouring harbour of St. Antony, which the Bishop had intended to visit in his return voyage. Here the *Church-Ship* was detained four days by fog and contrary winds; in which time several couples were married, a large number of children received into the Church, and five persons confirmed. All these services were performed on board. The people were also visited in their houses both in this and the neighbouring harbour of Cremeillere. There was a great demand here for Bibles and other religious books, and some of the largest and most expensive were bought and cheerfully paid for. A lay-reader also was licensed, as the people living at a great distance from any Missionary station can rarely be visited by a clergyman. At length, on

Thursday, July 2 (though the fog was still thick), the wind being fair, the *Church-Ship* was liberated, and on the following morning ran into Battle Harbour. The Rev. Mr. Hutchinson, the resident Missionary, was soon on board, and reported his new church ready for consecration, and several candidates expecting confirmation.

Saturday, July 3, was spent in visiting some Esquimaux Indians, at Deep Water Creek, six miles from Battle Harbour. A sick person (Esquimaux) was ministered to, and morning prayer said in the house, with an address by the Bishop.

Sunday, July 4.—The church at Battle Harbour was duly consecrated (the second on the Labrador), by the name of St. James the Evangelist. The church is built after designs kindly presented by the Rev. Mr. Grey, and is a very striking object in the harbour, and as seen from the sea, as you approach on either side. It has a tower and chancel, and is of the simple style suited to the place and the people. In the afternoon a considerable number of persons, of various ages, were presented for confirmation, and among them five Esquimaux Indians (three males and two females); the first, it is supposed, of that race ever confirmed by a Bishop on the coast of Labrador. They

were of one family, and had migrated some years ago from very far north, beyond the Moravian settlements.

Monday, July 5.—The Bishop having taken Mr. Hutchinson on board, sailed from Battle Harbour, and proceeded to visit the various harbours northward in his extensive Mission; stopping in succession at Spear-Harbour, Square-Islands, the Dead-Islands, Boulter's Rock, and the Seal-Islands; at each of which places Divine service was performed; and at nearly every one considerable delay was occasioned by fog and strong head winds.

At Boulter's Rock, the Bishop officiated at the funeral of an old Englishman, who had resided on this coast nearly forty years. He had married a woman of half-Indian (Esquimaux) birth, and they had together brought up a large family (eleven children) very respectably.

On *Sunday, July 12*, the Bishop held service and preached twice in a store at Square-Islands, to which he went for that purpose with Mr. Grey in a boat from the Dead-Islands; at which latter place Mr. Hutchinson officiated on board the *Church-Ship*.

After leaving Mr. Hutchinson at the Seal-Islands (the northernmost settlement of his Mission), the Bishop proceeded with the other clergy to Indian Tickle; where Mr. Warren has erected a commodious building for a church, at his own expense, for the benefit of the crews of the numerous vessels that resort to that place in the summer. The *Church-Ship* remained here two nights, and thence advanced to Grady, at the entrance of Sandwich Bay, where, on—

Sunday, July 19, Divine service was twice celebrated on board the *Church-Ship*; and as many as could overcome the temptation of making the Sunday a day of entire idleness, after the incessant labour, day and night, of the preceding week, attended at one or other, and some at each service. The fish at that time was most abundant. The harbour of Cartwright, to which place Messrs. Hunt have lately removed their principal establishment, was reached with some difficulty, on the following day; and, on—

Tuesday, July 21, the Bishop and his friends were conveyed in a boat to the Eagle River (twenty miles from Cartwright), where the salmon caught in various parts of the bay are put in tins and prepared for exportation. Here a considerable number of Englishmen reside, several of whom had been united before laymen to Esquimaux wives. Some of them applied to have their marriage duly solemnized and their children baptized. No clergyman of the Church of England had ever before visited them. Divine service was performed in the establishment in the evening of this day; and early on the morrow,

Wednesday, July 22, immediately after the service, the Bishop's party returned in the boat, as they had come, to Cartwright, soon enough to have evening service on board, when several children were received into the Church. Early on the morning of—

Thursday, July 23, a graveyard was consecrated on a beautiful knoll near the merchant's house at Cartwright, just over what is, or was, called Caribon Castle, where Major Cartwright, who gave his name to the locality, formerly resided. Mr. Goodridge, who had most

kindly assisted the Bishop in his visit to Eagle River, presented the petition for the consecration in the name and behalf of the Messrs. Hunt.

Orders were now given to return southward, as the amount of duty remaining to be done on the Labrador and the coast of Newfoundland would not allow the much-desired further advance. Cartwright is about five hundred miles from St. John's. The wind being light, and the adverse tide very strong, the *Church-Ship* did not reach farther that day than Hare Harbour¹ (ten miles); we started the following morning with a fair wind, which lasted to within twelve miles of Seal-Islands, where Mr. Hutchinson was found, among his flock, on—

Saturday, St. James's Day, which was spent in examining the church now in course of construction, and calling on some of the inhabitants, of whom a few are of the Esquimaux race.

Sunday, July 26.—The building used as a church was crowded at each service, and many remained outside. This is a much frequented Station, and has several permanent residents. Leaving Seal-Islands on the morrow, the *Church-Ship* visited in succession, and services were celebrated in, the Venison-Islands, St. Francis Harbour (where there is a church), the Camp-Islands, and Henley Harbour, all in Mr. Hutchinson's Mission. Several other harbours and Stations were visited in boats.

Sunday, August 2, was spent at Chimney Tickle, and a large congregation assembled on board from the neighbouring fishing-stations and settlements (Cape Charles, Camp-Islands, Shoal Cove, &c.). At almost every service some children were received into the Church, and on every Sunday the Holy Communion was administered. The Bishop finally parted from Mr. Hutchinson, and left him at Henley Harbour, the southernmost Station in his extensive Mission, on Friday, the 7th August, and on—

Saturday, August 8, reached Forteau, in the Straits of Belle Isle, the residence of the Missionary, the Rev. Mr. Gifford.

Sunday, August 9.—The lovely little church on English Point at Forteau was consecrated in the morning, by the name of St. Peter the Apostle. The design of this church, which has a chancel and bell-turret, was presented by Mr. Grey, and has been fully and faithfully carried out by a skilful workman, under the superintendence of Mr. Gifford. The first sill-piece was laid by the Bishop in his last visitation. Several persons, chiefly adults, were presented for confirmation, in the evening service. The day was very wet and tempestuous, and many, in consequence, were prevented attending the consecration, who could only have reached the Point in boats from a distance. All the candidates for confirmation, however, were present.

Monday, August 10.—The *Church-Ship* carried the Bishop, with his Clergy, across the Straits to Mr. Gifford's scattered flocks on the Newfoundland shore. Services were performed at two Stations in Bay

¹ This was the only harbour visited in which no service was performed.

St. Barbe, and at French Island Harbour, Savage Cove, and Poverty Cove. In consequence of the very tempestuous state of the weather, the Bishop visited the two last-named Stations from French Island Harbour on foot.

Friday, August 11.—Recrossed the Straits to Forteau, and enjoyed again the blessings of united worship in the comely church, and of social intercourse in the comfortable parsonage, and on the following morning,

Saturday, August 15, sailed to West St. Modeste, Labrador shore, and from thence in the evening, in a boat, to East St. Modeste.

Sunday, August 16.—Divine service was celebrated on board the *Church-Ship*, at West St. Modeste; in the morning, with the Holy Communion, and in the afternoon with Confirmation. Ten candidates (two females and eight males) were presented and confirmed. The congregation all came in boats from a distance (six or seven miles) on either side; the inhabitants of Western St. Modeste being Roman Catholics.

Monday, August 17.—The *Church-Ship* moved to Red Bay, where a church is in course of erection. In consequence, however, of the distance (thirty miles) from Mr. Gifford's residence, and the fact of the inhabitants being in great part Wesleyan Methodists, the work has been much delayed. After two days' detention at Red Bay, on—

Wednesday, August 19, the Bishop took leave of Mr. Gifford and the Labrador, and on the next day arrived at Quirpoon (forty miles), on the coast of Newfoundland, one of the principal fishing stations on what is called the French shore. Services were celebrated at this place on this and the following day; both the Sacraments administered, and many children received into the Church. Several persons came to the services from Fortune and Griguet.

It was an occasion of much regret that time would not allow a visit to White Bay, where reside nearly three hundred members of the Church, totally cut off from the ministrations of religion; as no clergyman of their own Church has ever, it is believed, been in that remote locality. A Roman Catholic Priest, it is understood, visited the Bay this summer, in company with the gentleman engaged in taking the census of the French shore and of Labrador.

The Bishop was not aware, till this summer, of the large number of persons who have settled on this part of the debatable shore, and he had been so much delayed on the Labrador, both going and returning, by adverse winds and want of wind, that it was necessary to hasten forward (as winds and weather would permit) to the Missions and Clergy awaiting his presence and services along the whole north-east coast, to St. John's."

(*To be continued.*)

THE PITCAIRNERS IN NORFOLK ISLAND.

WE are sure that our readers will be glad of the opportunity of seeing the following Extracts from a MS. Journal of a visit to Norfolk Island in the winter (June—August), 1856. They have been reduced to a narrative form, and are copied by us from the *New Zealand Quarterly Review* of July 1857 :—

“ We paid our visit to Norfolk Island on our way to Sydney in June, 1856 ; but the Pitcairners who were to be removed thither, because they have outgrown their own island, had not then arrived. The Bishop’s hopes of finding the Governor-General of Australia favourable to his wish of making Norfolk Island the head-quarters of his Melanesian work were not fulfilled, as Sir W. Denison did not feel himself at liberty to accede to it : it therefore stands over at present. Meantime, it is consolatory to know that our Melanesian work cannot now be held responsible for any changes which, in their altered estate, may be observed among the Pitcairners : for, however much to be desired, it is hardly to be expected that they will always retain that peculiar and childlike character which has hitherto made them a praise upon earth.

After leaving Sydney, the *Southern Cross* returned to Norfolk Island, and was off the settlement on the 4th July. Not discovering any signs of life on shore, we were about to stand out to sea again, when a boat put off from shore, and a party of Pitcairners came on board. They had, it seems, arrived three weeks since, and having been promised by the officers of H.M.S. *Juno*, who superintended their departure from Pitcairn’s, an early visit from the Bishop, they had been looking out daily for his arrival. They were rather a foreign-looking set in appearance, cheerful in manner, and miscellaneous in attire. Mr. Patteson accompanied them on shore, one of the party remaining on board to give information on various points ; but very little was taken by this motion, for on standing out to sea again, it became so rough that our friend John Quintal had to retire from public life before he had made much progress in the statistics of his people.

On the next morning we went on shore in the public whaleboat, which was carefully piloted over the bar, and through the surf, by men who seem to be as much at home in a high sea as is a Thames waterman on his smooth river. We were received by a large party, including Mr. Nobbs, the chaplain ; and found that the people had only two days before drawn lots, after their manner, for the numerous empty houses (formerly those of the officers and such as were connected with the convict establishment) in which they were just settled. The huge prisons and barracks are reserved for public, though happily not now for their original purposes. In Government-House, another reservation, but in their keeping, rooms were assigned to our use ;—somewhat grand apartments as to height and proportions, commanding what would be a pretty view, but that the huge, unsightly prisons spoil it to the eyes both of body and mind.

We contrived to make the place look habitable by some, among a variety of odds and ends belonging to our Sovereign Lady the Queen, as was proved by the broad arrow on some ancient iron spoons, tumblers, Commissariat stretchers, and the like. The whole range of the State apartments was left to us; the young couple, Philip and Sarah M'Coy, who are in charge of the house, occupying the back settlements only. Two of the young women, Jemima Young, the sister of the magistrate, and Jane Nobbs, the daughter of the chaplain, were 'told off' instantly, to come forthwith into residence, and help us, which they did with great readiness.

The interests of our young friend Leonard Harper were provided for by his joining early in the day a party who were going to shoot wild pigs, the only game the island affords. Meanwhile, we settled ourselves in our quarters, paid a series of visits, and then strolled out beyond the burying-ground, a place which, like the prisons for the living, brought to mind the contrast between the present inhabitants of this island and those who have made way for them,—one of the most innocent and one of the most criminal of communities: it is some little way from the settlement, close down upon the rocky shore, where the surf is always breaking with a most continuous roar. How quiet it was! away from all the sounds or sight of life, only these restless waves, which have as many sermons as stones, especially in such a spot,—a melancholy place, from its associations,—murderers and murdered lying near together. One grave was that of a man who was transported when he was eighty, and died at the age of one hundred and five; another, that of a man who had been a prisoner of the Crown from the time that he was eleven years old. The unmarked graves just outside the ground might perhaps tell sadder stories still; for in former days, when only the worst among convicts were sent hither, a plan that was altered subsequently, violence, and conspiracies, and executions, were not uncommon. The new comers are desirous to have a burial-ground of their own, and wished that the Bishop would consecrate one for them.

A large party assembled in the evening, among them old Arthur Quintal, the oldest of the men, to give the Bishop the early history of Pitcairn's, derived chiefly from John Adams, with all the rights and wrongs of that miserable time. There is no need to repeat here what has been already set forth by others,—by Mr. Murray chiefly, who, in his perhaps rather *couleur de rose* account of that island, published by the *Society for Promoting Christian Knowledge*, gives it all in detail. It was a strange root from which so goodly a plant has sprung; for the first few years were stained with bloodshed and wickedness in more ways than one; and this lasted till John Adams was left the only man upon the island, when it pleased God to touch his heart, and to turn him from the error of his ways. When old Arthur had finished, the whole assembled party began to sing. Since Mr. Carleton's visit to them, six years ago, they have attained some celebrity for their singing, and very deservedly, both for its own sake, and

because they have been so careful to keep up what they learnt: indeed, both to themselves and to their visitors, the gain has been great. Mr. Carleton gave himself to this one object, working ten hours a-day. The teacher who, taught by him, he left as deputy-master, died just before the party left Pitcairn's; but his very hopeful pupil now takes his place, has singing classes every week, and leads the choir at church. On this evening they only sang psalms and hymns, for which they know many more tunes than we had heard before. Each, it would appear, has its own appointed words; for on its being called out, they all with one accord began instantly to sing. All the party remained for prayers, after which the Bishop dismissed them.

The bell called us at ten on the next day, Sunday, to assemble in the chapel, a large melancholy building within the precincts of one of the great prisons. The contrast was striking between the present and the last congregation assembled here; those hardened and sin-stained men who, we may hope, did some of them here find pardon and peace, and this child-like flock. They were nearly all present: at one end a school of nice-looking children, the men at the other, the women in the middle; a musical division of the people, the bases, the firsts and the seconds, being in separate groups. All but the very young and the very old take part in the singing, and the effect is very fine. Still finer, however, is that produced by the universal response—the beautiful cadence they make in it, and the perfect time they keep. I do not suppose that they ever heard a word about intoning, or the like; but they show how natural it is, in having, untaught, a most pleasing form of it, which it is hoped they will never lose, but engraft upon a choral service—a thing that would be perfect among them, in that it would be congregational. Notice was given of the confirmation the Bishop hoped to hold upon his return; he desiring them to make careful preparation in the interim, which some were indeed most careful not to forget.

It was settled the next day, upon the people's seconding the proposal that I should remain with a warm invitation, that I was to be left while the *Southern Cross* goes on to Melanesia into the hot latitudes. A special work was open, the preparation of the young people under Mr. Nobbs' direction for confirmation, besides the daily school, which was soon to be recommenced. Other ways of usefulness were before any one who should be competent to put the women in the way of using all their novelties, and to bring them on in orderly household ways, which tell so much upon the character of a community. A methodical housewife, learned in all matters of domestic economy, would be invaluable to the women at this fresh start; but I hardly felt equal to the occasion. However, so it was to be, and the *Southern Cross* was to sail upon the morrow. The Bishop walked over the island then with some others, but all in seven-league boots, which prevented my joining them, and admiring with them the pretty little island and its wonderful vegetation. There is no great variety of wood: the pine is universal, and rather wearisome

when unmixed with other trees; lemons also are in abundance, and in the valleys the tree-fern adds much to the beauty of the scenery.

Before they started, four old dames, daughters and step-daughters of John Adams, arrived to give the Bishop their reminiscences of the Tahitian women, the mothers of the colony, and of its early history. Four more alone remain of the second generation, the half-caste children of the mutineers of the *Bounty*. One was most noble in appearance, though with nothing whatever to set her off, for she was arrayed in an old white bedgown, and her grey hair was streaming loose about her face; yet she looked as grand as any duchess. One of her sisters was nearly as handsome; but, with some exceptions, their descendants hardly equal them in beauty. Their account of the early days at Pitcairn's differed greatly from what has been told of the peace that afterwards reigned there,—fear and quarrelling and murder being the order of that day; and this lasted till all the mutineers but John Adams were dead. Old Arthur carried on the tale, deducing the walk to later times. His account of John Adams during the time that he was the sole Patriarch among his people, the Christian discipline he kept up among them, and the good he strove to do to all about him, was very interesting. His sole scholarship consisted in being able to read a little. He taught the young as far as he could, and read the Bible and Prayer-book to all; but he used to tell them that he could not explain it. Then as the young men who were growing up began to crave some further instruction, John Buffet was, upon their application for a schoolmaster, left at Pitcairn's by the captain of a whaler. John Adams was, for their sakes, not his own, averse to the introduction of this foreign body; but he gave way, showing no jealousy of Buffet, and profiting himself by his superior information. For, as it was so likely a careless ungodly sailor would think, he had considered that to turn from his wickedness was the sum of the matter needful for his salvation. Some sermons that Buffet read to him, and to which the old man listened earnestly, showed his mistake; and Arthur's account of the arguments between the two, founded thereupon, was curious; but he added, 'Though John Adams was slow to believe that he was not good enough of himself, I think he died feeling sure that Buffet was right.' While he was acting as chaplain to his own people he used to baptize, but was always careful to explain 'that he did not suppose his baptism to be as good as a minister's.' So also with marriage, though in all cases the vows were religiously kept. After he began to think seriously, doubts arose in his mind about the validity of his own contract with his Tahitian wife. As their fashion was, he stated his doubts to the master of the next vessel that appeared, the Quaker captain of an American whaler. He said in reply, that the ceremony was nothing in such cases, the purpose of the heart being alone to be considered; and thus John was quieted for a while: but the doubts had reappeared before another ship touched at the island. Her captain said he would set all right by

marrying them again, which he did straight off without any hesitation. Yet still the scruples remained, till they were finally set at rest by a captain in the navy, the next ecclesiastical authority who appeared upon the scene. His judgment was as follows :—‘ You are all wrong ; all the marriages are good for nothing, because you were not married by the captain of a man-of-war. I will do it ; and set it all straight.’ The feelings of an old man-of-war’s man made John defer to this decision with faith, though the canon law might possibly have demurred to the sailor’s view. He could scarcely have carried his cause into more courts, had he begun at Doctors’ Commons and ended in the Privy Council. Still all these things testify to the reality of the change in the rough old seaman, and to that earnestness and simplicity of purpose which was so remarkably blessed to the good of his people.

On the evening of this day the whole party, men, women, and babies, assembled in the large room at Government-House, for the Missionary meeting, so to call it. They sung Heber’s Hymn before the Bishop spoke. He gave them a sketch of his voyages among the Melanesian Islands, told them what little he had attempted, and of that much larger part that still remained to be done ; and then he showed them wherein he desired to engage their co-operation, pointing out that many who had taken an interest in them besides himself had considered Missionary work as their special vocation. The duty undoubtedly remains, but one element of fitness does not now exist, as they have lost the knowledge of any language but English. They appeared to listen with interest, and one or two made a hearty response. But what the general feeling may be, or how far the excitement of openings for trade, and their nearer approach to the ways of other people, may affect them, and stifle Missionary zeal in the bud, remains to be seen. One has perhaps no right to look for it as a natural growth among any, and especially among those who are so uneducated and undisciplined. After they had sung again, and had begged the Bishop to give them another service on the morrow, before he sailed, the meeting broke up.

Nearly all the people assembled at the church on the following morning. The Bishop spoke very earnestly to them of the great change in their lives, its duties and its dangers. ‘ If riches increase, set not your heart upon them,’ was the parting warning ; and then commending the work on which he was going to their prayers, ‘ he took ship, and we returned home again.’ The *Southern Cross* was on the other side of the island ;—a long train accompanied him, who all assured him that they would take good care of me ; and I am bound to say that they were not slack to fulfil their promise.

The first thing to be done now was to settle a plan of operations with Mr. Nobbs about the confirmation to be held on the Bishop’s return. He made over the women and girls to my care, and afterwards added the youths also, his own time being much taken up with the daily school. The having a recognised work and position among them was a great help towards beginning a feeling of *homeliness* in

the strange place. In the evening the goods and supplies from the *Southern Cross*, which had been quietly landed at the cascades, were brought over to Government-House. The water was there so smooth, that all the party who had followed the Bishop had gone on board to see the ship, and they now flocked in to tell of their visit; others came to hear the news; so my solitary life began with a large *soirée*.

When the convict establishment was here, with its large amount of skilled labour and numerous resources, lime, and stone, and timber, close at hand, there must have been an amount of finish about this place rather unusual in a colony. Accordingly, the buildings are most substantial; the roads and fences were most excellent, though now it begins to look like a decayed beauty,—for these people cannot keep things up to the mark of their predecessors. The nature of the principal buildings, too, adds to their melancholy appearance; the great wilderness of prisons and barracks, which, whether from some regulation of the service, really are, or from some defect in civil eyes always seem, very ugly. These are counted as first-rate by officers, and to be much to the honour and glory of ‘Major Anderson of the 36th Regiment, commandant,’ who built them, as I read daily when I went to school. For to such a peaceful issue has this great barrack, with its high dead wall and watch-towers, arrived,—no longer, as formerly, a fortress always ready to receive the inhabitants in case of a rising of the convicts, the watch-towers make play-houses, and the loop-holes spy-holes for the children in the intervals of school, and the wall is no longer guarded. Whether all the defences at Government-House were to keep others out, or the dwellers in, does not appear. There are outside shutters and inside shutters in every room, with bolts and bars and doors in every passage to stop it off: either proving some peculiar construction, or else to command a view of the convict servants. There are also a variety of small open courts, which are only damp-traps now, though formerly they may have been men-traps. Of all the arrangements for convenience and comfort which formerly must have abounded, the dairy alone remains flourishing. Thither the children daily flock to fetch milk, and also to sit on the stock-yard wall, and gaze at the strange beasts. Here, too, may also be found many of the adults on special occasions, as when the stock are brought from the interior, or wild cows are driven in; the wall is then fringed with heads young and old.

When the Pitcairners first came to Norfolk Island, they were received by a select body of the former staff, who had been left in charge of the property, and partly to instruct the new comers in the use of it. A flock of sheep, a herd of cattle, ploughs, teams, and carts, were made over to them. Accordingly each selected his pursuit: some took to the sheep, some to butchering, some to farming, some to the dairy. Gardening was not included; and as they do not seem to have notions, themselves, beyond a yam plantation or a potato ground, (how should they?) the gardens, formerly the glory of this island, look most deplorable. As yet, however, they hardly look at home in their new abodes. and perhaps, being that they are --

door generation, and not very sensitive about appearances, they never will. The houses are detached,—nearly all of stone; the vestibule opens into four dark and empty rooms, whose chief furniture is neat beds covered with *tappa*, and the store of children who sleep in the same. Everyone, young and old, gives you a peculiarly pleasant greeting if he meets you, and the heartiest welcome if you go into the house. Towards evening, the preparation for the great evening meal is going on,—a serious affair, for they have but two in the day,—and at this, more beef is disposed of than a labouring man in Devonshire sees in his house from year's end to year's end. Still, the elderly people are to be pitied a little in the change they have made,—the women especially. They miss their almost tropical sun; they long for yams, and do not like the beef; moreover, they cannot hear one another in the lofty rooms, and they miss the concentration of their society which they enjoyed at Pitcairn's. These changes may more or less tell upon all; it remains to be seen how they will stand the uprooting which Colonial experience does not generally prove to be favourable to uneducated minds; and this involves many alterations to them, especially the temptation to each man to live to himself, rather than as a member of one great family. We can only pray that in this goodly heritage, the enemy may not be permitted to sow his tares also.

There are only eight surnames among them—five of the *Bounty* stock, and three new comers; the whole of the original set, of course, are dead; but eight of the second generation remain, and more than a hundred and ninety souls besides. There are about forty-four children at the school, and a considerable small fry at home too young to come. The nomenclature gradually increases in splendour, from the Dollys and Dinahs of early days, up to the Lorenzos and Alfonsos, Evangelines and Victorias, of the present time; but, truly, while the Quintals and Christians are so numerous, it is well to have a distinguishing pendant in the first name, and from their numerous intermarriages, they all seem to be in a state of relationship which it is beyond a stranger readily to disentangle. The families are so large that they may soon outgrow this island also; and if they continue to carry on their former plan of subdividing property among all, the portions will soon be no bigger than a pinch of snuff a-piece. No children can be more pleasing than these; in that they often have but one garment, and are barefoot, and sit upon their heels, they so remind one of Maories, that it is a continual surprise to find them so very different, so ready to answer, and so respectful; but then they have advantages unknown to our poor little natives, for they are trained to be obedient, are corrected when they do wrong, and are kept in subjection to their elders. They are chiefly pale, dark-eyed little mortals, though some have more of the English type about them. The women wear generally a dark-coloured petticoat, and over that a short, loose frock, gathered into a band round the throat, and usually white. Their glossy black hair is always neat, braided in front, and made up into a peculiar knot of their own invention behind. On Sunday,

several nice gowns are to be seen, and a small sprinkling of bonnets. They look so much nicer without anything, or with the white handkerchief they otherwise wear, that, as the fashionable world seems to be fast learning to do without bonnets, it is a pity that the Pitcairners should now take to them to their own disadvantage.

English is spoken after a fashion of their own, which is not absolutely after ours; a stranger would often be at fault in a narrative from them, and still less could he follow their meaning when they were talking one to another. But the language is much improved since the time that the Tahitian mothers and their children formed the bulk of the community, when it was a strange jargon, unintelligible to English and Tahitians alike,—a little Tahitian, some very marine English, and a gibberish arising out of the two, of which the construction remains, though English words have taken the place of the others. It is curious to hear our colloquial phrases in the mouth of an old woman from whom, by her looks, you would expect no English at all—nautical English, least of all. I was trying to console one for leaving Pitcairn's, where her asthma was so much better than it is here, when she asked me if I had ever been home again. I said, 'Yes.' 'Ah, that is the way you get to windward of us, you see, for I shall never see home again.' When my asthma is as bad there, I *lun bound* t'other side of island; you come after, and you can never know the person you saw was me, I am so well.' Few things can be praised without an instant assurance from them that it was as good or better at Pitcairn's,—lemons, oranges, sugar-cane, and cocoa nuts, &c. &c. It is a great satisfaction not to have any new language to learn, and very odd to be with people who have partly the look and manners of foreigners, and who yet speak the same language as we do. Though they had had the wives of some American captains with them, they had never, I believe, seen an Englishwoman before. It was rather a serious matter to come before a people as a sample of that class. They will certainly think the article *scholastic*, for they kept their English lady up to the mark in teaching while she was there. And this formed one of my greatest pleasures; they were so willing to learn that one could not fail to teach with all one's heart. They were seldom hindered by domestic cares from coming to learn, even at an age when people elsewhere are engrossed by them. It is to be remembered that the civilised habits came from a rough beginning on the father's side alone: this may account for the difference there is between an English housewife and themselves in some points, on which perhaps their notions might have been different had their ancestors been inverted. But then, though the wives and mothers might not perhaps have sat about in groups on the ground doing nothing, they might have been more inclined to keep their children from school, and less willing to learn themselves than they are now. The first class of girls has some that are eighteen, two that are nineteen; and occasionally the twin-sister of a woman who was married six years ago will also come. When the Confirmation classes were arranged, these came generally twice a-week, the married women

always fixing an early day for the next time. The school had as yet not opened, so that there was time to become acquainted with the *locale*, and in some measure with the people. Old Arthur came two or three times to see how I was 'getting along,' bringing me one day a book from the Prisoners' Library, which had greatly pleased him,— 'The Saint no Fool,' it was called:—'very good, and no mistake,' he said. He was full of anxiety about the supply of yams and taro for seed, which the *Southern Cross* was, if possible, to bring them back from the islands. Not having expected to leave Pitcairn as soon as they did, all their own seed was unluckily in the ground there, and thus beef alone is their principal diet, together with biscuit left of the convict supplies. Of these also remains some little flour and sugar. Most of these things are novelties to them, and more approved of by the juniors than by their elders. On the few occasions on which it is smooth enough, they can also get a good supply of the same sort of fish they had at Pitcairn's. An old lady now living in the guard-room in the Barrack-square, I found boiling sugar-cane to make tea, which she said answered well enough when she could get fish to eat with it, though it was very salt, more salt than sweet. The men had just then brought in a good supply of brilliant-looking fish, which were excellent eating, although the bright coloured fish inside the reefs of the coral islands in the Pacific are so often poisonous. These were most beautiful in hue; a blue lead-coloured body like a snapper's, with either green or red or orange gills. The whole place looked just like a *kainga Maori*: a great pot boiling out of doors, an old woman cooking, children running about, leaves and rushes and fish bones scattered about, and everyone talking at the top of their voices. One other article of food they have in the milk, which is quite new to them, and much approved. My stock of provisions were sent from the vessel, excepting the beef and milk; the kind people, indeed, desired to serve out rations of everything for my use out of the common store, as if I had been one of themselves. It is opened once a week by the magistrate, and tea, sugar, biscuit, and flour equitably dispensed to all, the butchers and dairymen doing their part daily. Bread is a luxury they have little knowledge of.

The people, after their manner, cast lots for the houses, and no jealousies or discontents were apparent among them, because some were better housed than others; though one poor woman, with many children, who had drawn the 'Engineer Office,' did say it was not altogether convenient. Poor Peggy might as readily think it not adapted to the wants of a small family as the woman in Dickens, who says the same of the heel of a Dutch cheese; but she did not complain."

(*To be continued.*)

THE REV. PHILIP QUAQUE OF CAPE COAST CASTLE.

WE have received a letter from a friend of Cape Coast Castle, Western Africa, from which we extract the following passage. Our readers will find some account of Mr. Thompson, the Missionary of the *Society for the Propagation of the Gospel*, on the Coast of Guinea, in the third volume of Anderson's *History of the Colonial Church* (1856), page 254; and in Hawkins' *Historical Notices of the Missions of the Church of England*, page 149.

"I know not whether the following particulars may be worth notice in your publication as an act of tardy justice to the character of a former Chaplain of this place. Among the few flat grave-stones remaining in the large court of this Castle (close to 'the narrow cells' of poor L. E. L. and her husband, Captain Maclean), is one to the memory of 'the Rev. Philip Quaque, native of this country—having been sent to England for education—received holy orders in 1765, and was here employed upwards of fifty years, as Missionary from the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, and as Chaplain to this Factory. He died 17th October, 1816, aged 75.' A short time ago, in referring to Cruickshank's 'Eighteen Years on the Gold Coast,' I noticed a foot-note on p. 183, vol. i.—'A Clergyman of the Church of England, the Rev. Thomas Thompson, proceeded to the Gold Coast in 1751, with the view of attempting the introduction of the Christian religion. He remained Chaplain at the Castle for four years, and brought home a few natives for education, one of whom, Philip Quaque, was educated at Oxford, and was afterwards Chaplain at Cape Coast for the long space of fifty years. No result followed his labours. It is even said, that at the approach of death he had recourse to Fetish practices.' Pained by the reproach they cast on the name of a Clergyman, and doubting its truth, I have been at considerable pains to ascertain facts. From very creditable testimony, it appears that at the age of from fifty to sixty, Philip Quaque took a native woman as his third wife, who, when he became old and infirm, formed a criminal intimacy with a paramour, and was in the meanwhile collecting for herself a considerable value in money, trinkets, and slaves. Her conduct no sooner was known to the family of her husband (he being from bodily weakness quite unable to interfere), than two of his relations took the affair in hand. Not being educated Christian men, they, of course, acted in a Fetish method to get back the property from the adulteress, by compelling her (according to the custom of the country, even at the present day) to chew the *ordeal* bark of the Adoom-tree, which is soon ejected by the *innocent*, and *retained* by the guilty! The latter alternative, in this instance, *convicted* the *accused*. My informants (Christian people) affirm that all this was done entirely without the aged Chaplain's knowledge. The woman was forced to restore all the missing property, and for a while kept a prisoner in irons; and the other culprit

was severely castigated, and heavily fined, to complete his penalty. Another charge of Fetishism against Mr. Quaue, rested on no stronger ground, than his having been rubbed with *country medicines*, to cure his rheumatism, when he was almost blind, and, from debility, had to be carried into the Church-room, and supported in the pulpit."

AMERICAN CHURCH MISSION TO THE CHIPPEWAYS.

(REV. J. L. BRECK.)

WE think our readers will be interested in the following extract from a letter of the Rev. J. Lloyd Breck, the well-known pioneer of Missions in the Western States of America, to a friend in this country. It is sixteen years since Mr. Breck left New York, in company with two other clergymen, to found a Mission at Nashotah. After remaining there nine years, with the happiest results, he went forward some hundreds of miles into the heart of the Indian settlements, and has succeeded in planting, at intervals, three more flourishing Missions. He is now on a visit to his friends in the Eastern States, after an absence of seven years; and after describing the energetic measures he is taking to stimulate a Missionary spirit in all quarters, he goes on to speak of one of the difficulties of his Mission as follows:—

"You have, perhaps, seen by the Church papers of this country that our Mission has had some severe trials to contend with in the Upper Chippeway Station. This has arisen out of the sad system pursued by the American Government in making treaties with the Indians. The Indian is undoubtedly a conquered race: but we treat him as a sovereign people, and keep him in his tribal relationship,—whereas the red man knows no law which can keep him, when confined, to narrow territorial limits; or that can administer justice, except in the dangerous form of revenge or retaliation. We will not as a nation admit the red man to a share along with us in our constitutions. We are willing that they should have civilisation and Christianity within themselves, but treat them as independent powers. We cannot originate laws for them; neither will they establish laws themselves, when they are subject to aggression at any moment from the white man, who will acquire their territory, when it is his pleasure to ask for it.

The red man, therefore, cast out of his own land, becomes a wanderer in the earth. This takes away from him all heart to do anything for himself after the ways of the white man. But, frequently, the Indian gives up his land very reluctantly, and bloodshed is often the result on both sides of the two nations.

Now, it has so happened, that the nation of the Chippeways has recently been treated with, and much against the will of a large portion of the tribe which inhabits the western borders of their land. At the invitation of the red man (the chiefs who made the treaty) and the Government of the United States, we went amongst these new bands in November last. But we found in the spring, when the hunters

returned home, that the sense of wrong boiled in their bosoms, and we were regarded by them as parties to the treaty, and hence the most fearful violence threatened us; and not for religion, but for their country's wrongs, our lives were endangered. I appealed, during six weeks' threatenings, to the chief for protection; but they answered that their own lives were in danger, and that they wished us to appeal to their fathers in the white nation, but that they could in no wise help us. It was in this extremity, when the scalping-knife was over us, on several occasions, that we felt it to be our duty to suspend matters for the present. My intention is to visit Washington this present winter, and there to devise, if possible, some ways and means for saving the red man, by incorporating the civilised Christian Indian, at least, in the body of our nation, and upon the ceded lands of their tribe."

ROMAN CATHOLIC MISSIONS IN INDIA.

THE following statement, taken from the *Roman Catholic Registry* for the year 1856, has been sent to us by our esteemed correspondent, "Britius." We have no means of testing the accuracy of the Returns, and we apprehend that the Roman Catholics are not very scrupulous in the admission of converts, who are rather nominal than real.

Vicariate of	Number of Priests.	Roman Catholic Population.
Madras	19	49,400
Secunderabad	5	4,000
Vizagapetam	13	6,550
Pondicherry	45	97,000
Mysore	14	17,000
Coimbatore	10	15,400
Madura	39	140,000
Quilon	16	56,000
Verapoly	440	228,000
Mangalore	25	31,000
Bombay	29	39,000
Agra	27	20,000
Patna	11	3,200
Western Bengal	13	15,000
Eastern Bengal	6	13,000
Ava and Pegu	11	3,300
Malayan Peninsula	28	6,100
Jaffna	17	50,500
Colombo	18	100,000
Total	<u>781</u>	<u>894,450</u>

RIGHT OF PRESENTATION TO BENEFICES VACATED BY APPOINTMENT TO BISHOPRICS IN THE COLONIES.

It is our duty (which on this occasion) we are very glad to perform to place on record the following judgment, which was given by the Court of Queen's Bench, on Wednesday, November 25th, in the

important case of *the Queen v. Eton College*. The question raised was whether, on the promotion of the Rev. Mr. Harper, the incumbent of the benefice of Stratfield Mortimer, in Berkshire, to the Bishopric of Christchurch, New Zealand, it belonged to the Queen to present to the benefice so voided, or to the Provost and Fellows of Eton College, in whose gift it had been since the reign of Henry VI. Lord Campbell, in now delivering judgment, said, from the great importance and novelty of the question, they had taken time to consider the case very deliberately, after the able arguments of the Attorney-General on the one side, and Sir F. Thesiger on the other:—

“There could be no doubt that, on the promotion of the incumbent of a benefice in England to a bishopric in England, the benefice was voided, and that it belonged to the Queen to present to the benefice so voided. This was clearly the prerogative of the Crown, whatever might have been the reason for it, and however it might have been acquired. It rested on uniform usage, and was supported by so many dicta of our text-writers and the decisions of courts of justice, that it could not for a moment be questioned. The same prerogative was likewise stated to extend to the Bishopric of Sodor and Man, which was not within the realm of England, though held under the Crown of England, that see having been immemorially a see of the Church of England, and anciently attached to the province of Canterbury, and more recently to the province of York. Whether such prerogative likewise extended to the case of an English incumbent promoted to a bishopric in Ireland had been considered a question of grave doubt; but even if it did, the consequence would by no means follow that the Queen had a right to present to the living of Stratfield Mortimer on its becoming vacant by the Rev. Mr. Harper being consecrated Bishop of Christchurch, in the colony of New Zealand, although the same was within the dominions of our lady the Queen. To establish that proposition, viz. that the Crown was so entitled, it would be necessary to adduce some express authority, or enunciate some principle, which would bring such a colonial bishopric into the category of English or Irish bishoprics; but the Crown had failed to do so, and the general dictum that if an incumbent of an English living was made a Bishop, the Crown must present to the living thereby vacated, could not be relied upon in this case. The Bishop of Christchurch, New Zealand, had nothing in common with the English and Irish Bishops, except that he was a Protestant Bishop, canonically consecrated, and holding the faith of the Anglican Church. They did not question the power of the Queen to create bishoprics in any part of her dominions, except where, as in Scotland, such prerogative was forbidden. In a settled colony such an exercise of the prerogative was lawful; but they must bear in mind that in such a colony there was no established Church, and that all ministers of religion, whether belonging to the Church of England, the Church of Scotland, or the Church of Rome, in the absence of any imperial or colonial legislation on the subject, stood on an equal footing. If by a legislative enactment there were a fund created for the support of the Protestant Clergy in New Zealand,

according to the decision given by the Judges in the House of Lords on the Canadian reserves, the Episcopalian and Presbyterian churches in the colony would be entitled to equal proportions of it. It had likewise been held that the Crown might create a Roman Catholic ecclesiastical corporation in an English colony, as well as a Protestant Bishop. The Court being of opinion that the declaration showed no title in the Crown, and that the right to present to the living was the same as if the vacancy had arisen by the death of the incumbent, it was their duty to give judgment for the defendants."

Reviews and Notices.

Missionary Travels and Researches in South Africa; including a Sketch of Sixteen Years' Residence in the Interior of Africa, &c. &c. By DAVID LIVINGSTONE, LL.D., D.C.L., &c. London: Murray. 1857.

MANY of our readers will, we think, long before this, have read this book for themselves; yet it is a work of such a very remarkable character, that we cannot refrain from giving, even now, some lengthened notice of it. It will, however, be found to contain less matter of a strictly Missionary character, than its name would have led us to expect. It is, in fact, rather an account of the travels and researches of a pioneer, who is searching out the country, with a view to its capabilities for the introduction of Christianity, than a relation of what has been actually accomplished among the people. Respecting his earlier labours at various stations, before commencing his great journeys, Dr. Livingstone is modestly silent.

We must say a few words on Dr. Livingstone's antecedents, in order to prepare the reader to appreciate his labours. He gives a brief but pleasing account of his earlier years in an opening chapter. Though born in humble circumstances, he was descended from an ancient and honest Scottish family. He records the dying words of his grandfather, addressed to his children round him:—

"Now, in my lifetime, I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you, or any of your children, should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you: Be honest."—P. 2.

One cannot fail to trace in the straightforward character of Dr. Livingstone the impress of these words.

During his boyhood, he managed, in the few half-hours he could snatch from his hard work in a factory, to acquire a knowledge of Latin; and during this time also, he tells us, "scientific works and books of travels were his especial delight." This gives us the key to one phase of his future life; and the same page furnishes another:—

"Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour; but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. . . . The perfect freeness with which

the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with his blood; and a sense of deep obligation to Him for his mercy has influenced, in some small measure, my conduct ever since. . . . In the glow of love which Christ inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christ in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise."—P. 4.

Circumstances, however, turned his thoughts to South Africa, whither, after the completion of his medical studies, he went as a Missionary in the service of the "London Society," and resided for some time at Kuruman, a station some 600 miles in direct distance from the Cape; and afterwards at Kolobeng, about 400 miles further inland: living all the time entirely among the natives, and seldom seeing a European. We here insert an extract from his speech lately delivered in the Senate-House at Cambridge:—

"He (Dr. L.) went into that country for the purpose of teaching the doctrines of our holy religion, and settled among the tribes on the borders of the Kalahari desert. Upon the first occasion upon which he held a public religious service, the chief of the tribe wished to put some questions. He said, 'You have been talking about a future judgment, and many terrible things, of which we know nothing; did your forefathers know of these things?' An answer in the affirmative was given. The chief then said, 'All my forefathers have passed into darkness, without knowing anything of what was to befall them; how is it that your forefathers, knowing all these things, did not send to my forefathers sooner?' This was rather a poser; but he (Dr. L.) explained the geographical difficulties, and said it was only after we had begun to send a knowledge of Christ to other parts of the country, that access could be gained to them; that the time would come when all the world would receive the knowledge of Christ, because Christ had promised that all the earth should be covered with the knowledge of himself. . . . The chief pointed to the Kalahari desert, and said, 'Will you ever get beyond that with your Gospel? We, who are more accustomed to privations than you are, cannot cross it; how then can you?' He (Dr. L.) stated his belief in the promise of Christ; and in a few years afterwards, that chief was the man who enabled him to cross that desert: and not only so, but he himself preached the Gospel to tribes beyond it."

In 1849, Dr. Livingstone started, in company with two English gentlemen, on an exploring expedition into the interior; and ascertained the existence and position of Lake Ngami, hitherto known only from the vague reports of the natives. Next, in April 1850, he started, with his wife and three children, and a native chief, on an expedition still further north; and succeeded in reaching the great river Zambesi, which, he ascertained, is in all likelihood that which, under different names, almost crosses Africa from west to east. He then returns to the Cape; and in June, 1852, he sets off on his great journey of exploration. This led him on the traces of his former course as far as the Zambesi; whence, following the river upwards, he arrived at its sources, and crossing the water shed which separates its waters from those of the Congo, he reached the Atlantic coast, at the Portuguese settlement of Loanda. This journey could not have been much short of 2,000 miles. Here he stayed only long enough to make arrangements for the further extension of his journey *directly across Africa*. Following, more or less, his former course as far as his

first point on the Zambesi, he continued along the banks of this river, until he reached its mouth, near Quilimani, on the Mozambique coast, a journey of full 2,000 miles. All these journeys, it must be remembered, were performed amidst difficulties and dangers, enough, we should think, to damp all but the most determined and persevering of men; but Dr. Livingstone never despaired, or even doubted, and all difficulties seemed to vanish. It is, of course, quite impossible for us to give even a sketch of these; in Dr. Livingstone's hundreds of pages they are but briefly told. The natives, among whom he lived and travelled, and many of whom accompanied him even on his longest journeys,—some clinging to him as to some superior being, and all won by his noble and honest character,—appear to have been, when uninfected by intercourse with European traders, all of them amiable and open to good impressions, and offering an encouraging field for Missionary labours. One or two extracts on this point will be desirable; we will select two or three which bear upon the less obvious beneficial effects resulting from the Missionary work:—

“My first impressions of the progress made [among the Griquas and Bechuanas] were, that the accounts of the effects of the Gospel among them had been too highly coloured. I had expected a higher degree of Christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams than others, but I expected character, such as we imagine the primitive disciples had—and I was disappointed. When, however, I passed on to the true heathen, in the countries beyond the sphere of Missionary influence, and could compare the people there with the Christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe and scientific way, the change effected by the Missionary movement would be considered unquestionably great.”—P. 108.

“It is difficult to give an idea to a European of the little effect teaching produces, because no one can realize the degradation to which their minds have been sunk by centuries of barbarism and hard struggling for the necessaries of life. Like most others, they listen with respect and attention; but when we kneel down and address an unseen Being, the position and the act often appear to them so ridiculous, that they cannot refrain from bursting into uncontrollable laughter. After a few services, they get over this tendency. I was once present when a Missionary attempted to sing among a wild heathen tribe of Bechuanas, who had no music in their composition; the effect on the risible faculties of the audience was such, that the tears actually ran down their cheeks. Nearly all their thoughts are directed to the supply of their bodily wants; and this has been the case with their race for ages. If asked, then, what effect the preaching of the Gospel has at the commencement on such individuals, I am unable to tell, except that some had confessed, long afterwards, that they then first began to pray in secret.”—P. 157.

“On the majority, the teaching produces no appreciable effect; they assent to the truth with the most perplexing indifference, adding, ‘But we don't know,’ or ‘We do not understand.’ My medical intercourse with them enabled me to ascertain their moral status better than a mere religious teacher could do. They do not attempt to hide the evil, as men often do, from their spiritual instructors; but I have found it difficult to come to a conclusion on their character. They sometimes perform actions remarkably good, and sometimes as strangely the opposite. I have been unable to ascertain the motive for the good, on account of the callousness of conscience with which they perpetrate the bad. After long observation, I came to the conclusion that they are just such a strange mixture of good and evil, as men are everywhere else. There is not among them an approach to that constant stream of benevolence flowing from the rich to the poor, which we have in England; nor yet the unostentatious attentions which we have among our own poor to each other.”—P. 510.

Again, of the more indirect benefits arising from Missionary labours :—

“ I had been, during a nine weeks’ tour, in closer contact with heathenism than I had ever been before; and though all, including the chief, were as kind and attentive to me as possible, . . . yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering, of those children of nature, seemed more like a severe penance than anything I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of Missions in the South, among tribes which are reported to have been as savage as the Makololo. *The indirect benefits, which to a casual observer lie beneath the surface and are inappreciable, in reference to the probable wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended to produce them.*”—P. 226.

In the material and more immediate results of his untiring labours, Dr. Livingstone has been eminently successful. We should, indeed, be doing injustice, as well to our own feelings as to the character of this remarkable man, if we refrained from speaking in the strongest terms of the qualifications, moral, intellectual, and physical, which he has brought to bear upon the great work which he has so ably carried out. Earnestness of character; good, temperate common sense; coolness in danger, even under the very paw of the African lion (p. 12); enthusiasm in the highest sense (p. 65); a “determination to serve God in a manly way” (p. 229); an amount of self-devotion which led him to regard the destruction of all his property only as the removal of a hindrance in his path (p. 39);—may be mentioned among the first of these. And with these his intellectual qualifications well correspond; herein, it would seem, *nihil non tetigit*. His acquaintance with the healing art was at once an introduction and a recommendation wheresoever he went; while his scientific knowledge, without which he might have crossed the continent of Africa, like a meteor, leaving no track behind him, has enabled him to open the country to us in almost every point of view. His knowledge of practical astronomy enabled him constantly to ascertain his position, and thus to map out his track; while the sciences of geology, botany, and zoology, are continually brought to bear upon the newly-revealed phenomena around him; and Bacon would have hailed him as a noble illustration of the fulfilment of his favourite prediction,—*Plurimi pertransibunt, et augetur scientia*.

Of his extraordinary powers of physical endurance, his *fait accompli* is a sufficient testimony; they enable him to declare that he would sooner cross Africa again than write another book, and to speak composedly of his twenty-seventh attack of fever.

All is pleasingly told, in a happy and easy style; and there is certainly little need for his apology, that his seventeen years’ residence among the natives had almost made him forget his native tongue. There is, throughout the whole book, a modesty and simplicity of narration, which enables one fairly to apply to him what our great critic writes concerning another African traveller :—

“ He appears, by his modest and unaffected narration, to have described things as he saw them, and to have consulted his senses, not his imagination. . . . The

reader will find here no regions cursed with irremediable barrenness, or blest with spontaneous fecundity; . . . nor are the natives here described either devoid of all sense of humanity, or consummate in all private and social virtues: here are no Hottentots without religion, polity, or articulate language; no Chinese perfectly polite, and completely skilled in all sciences: he will discover, what will always be discovered by a diligent and impartial inquirer, that wherever human nature is to be found, there is a mixture of vice and virtue, a contest of passion and reason."¹

What he has already done will make us anxious to hear something of his future plans. He thus says at Cambridge:—

“He begged to call their attention to Africa; in a few years, perhaps, he might be cut off in that country, but he hoped they would not let it be closed again. He should go back to Africa, to endeavour to make an open path for Christianity and commerce. He left it to them to carry out the work which he had begun.”

In taking leave of Dr. Livingstone, it is difficult to repress the wish that we could number him among the Missionary heroes of our own Church; “*cum talis sis, utinam noster esses.*” Be this as it may, we would conclude by heartily wishing him “God speed” in his noble undertakings for the promotion of the best and highest interests of mankind.

Labourers in the Mission Field. A Report made by request to the Society for the Propagation of the Gospel. By the Rev. HENRY BAILEY, B.D., Warden of St. Augustine's Missionary College, Canterbury. London: Bell and Daldy.

A Sermon preached in the Chapel of Saint Augustine's College, on Sunday, October 25, 1857, after the arrival of the intelligence of the death of the Rev. CHARLES MARSDEN BETTS, Curate of Goulburn, N.S.W.

THE Report, whose title is placed at the head of this notice, has been prepared in pursuance of a Resolution passed at the Annual Meeting (June 16) of District Secretaries of the *Society for the Propagation of the Gospel*:—“That the Warden of St. Augustine's College be requested to draw up a Report, embodying the results of his experience, on the best means of maintaining a due supply of Candidates and Clergy for Colonial and Missionary work.” “The idea of a Seminary for training Missionaries in this country for the Colonies originated with the venerable Bishop Broughton.” An extract is given from a charge, delivered in 1844, in which the Bishop speaks of the necessity of such an Institution, and says that he had “traced the outlines of a plan for the institution of a Seminary connected with the Public and Endowed Grammar Schools;” and he had “placed it in the hands of those, and of one in particular, whom *he* knew to be not unequal to mighty exertions in the cause of the Redeemer and the Church.” When Mr. Beresford Hope purchased the site of the Abbey of St. Augustine, he did not think of a Missionary College. The scheme of the Bishop was mentioned to him and obtained his approval; and he gave the site and a large sum of money, and built the chapel at his own cost, and

¹ Dr. Johnson's Preface to a Translation of Father Lobo's Voyage to Abyssinia.

bore all the legal expenses. Liberal contributions were obtained from the Church at large, chiefly through the exertions of the Rev. E. Coleridge. "It is now a little more than five years since the first student left this country for his final destination, and up to this time, about forty students have been prepared and sent by the College to foreign parts, there being one or more in as many as nineteen Colonial dioceses." We will not make long extracts from this valuable pamphlet; but we recommend all our readers to procure it. No one who has ever visited the College can have failed to remark the healthy, manly tone and bearing of the Students. We believe the Warden has succeeded in infusing into them a spirit of Missionary enterprise.

The Sermon, which we have also placed at the head of this notice, is not published; but it is, we suppose, one of the papers which will be supplied to any friends of the College, on payment of a donation of ten shillings (or upwards) to the College Press. If our readers wish to know how the Students of the College work in the Colonies, they cannot do better than contribute to this Fund, when they will receive the "Occasional Papers" printed by the Students themselves.

We referred in our last Volume to the death of Mr. Betts. The following passage from the Sermon, in which he is connected with Bishop Broughton, will show what manner of man he was—

"Nearly five years ago a youth presented himself at the doors of our religious house for education. He had come from a distant land, from the very opposite side of the world. He had enjoyed the inexpressible advantage of a pious training. At his baptism he received the name of one whose life was bound up with Missionary enterprise, and whose memory alone was an inheritance to his children's children; his good mother early devoted him to the ministry, and observed the tokens of his future pastoral diligence in the watchful tenderness with which he waited on his sick and dying father. His grammar education was conducted under the care of his uncle. And then he was taken up by his Bishop, one who above most men excelled in discernment of character and in sympathy with rising industry. His hopes rested much on religious training, and the satisfaction he expressed in recommending him to our care, as he did in my last conversation with him, was very marked. Alas! this candidate for the Christian ministry was the last legacy to us of one to whose suggestion I may say this College owes its existence. It was one of the first duties which our young Probationer had to fulfil, that he should follow his great Patron to the grave. That event doubtless served to fix and deepen the impression upon him of his bright example and judicious precepts. And so he proved a diligent scholar, devoting himself with energy to the prescribed course of education, earning the good-will of his fellow-students by his amiable and social disposition, and the esteem of his superiors by his steady and consistent carriage. His college exercises were uniformly well performed; and in his original compositions he showed a well-regulated mind by the calm and balanced reasoning which marked them. Romance and enthusiasm had nothing to do in forming his character, which was particularly of a practical turn. He was distinguished rather by a steady and quiet but fearless determination of purpose, and by maturity of judgment. It was not in his nature to be demonstrative of his religious feelings; but it was more truly satisfactory to be assured that his religious principle was always in operation. Born and bred in an active and stirring colony, he was imbued with its spirit, was well acquainted with its nature, and well adapted to exercise a lasting influence for good upon it. In order to ensure a final and more immediate preparation for ministerial work, he allied himself to the Curate of an overwhelming district of 35,000 souls, for the space of

three months, and laboured in the schools, and among the poor, from morning to night.

Thanks be to God, while I read in this sacred place, the testimony borne to our departed brother by the Incumbent of that vast parish, a stranger to us and to this College.

‘I had formed a very high opinion of him, while he lived under my roof. He was so simple-hearted, so zealous and yet so humble-minded; so ready to be taught and to follow out what he learned, that he was of more use to me than both my Scripture Readers together. I have always held him up as the model of a Scripture Reader and District Visitor, and he has given me a decided opinion that Candidates for Holy Orders, or Deacons, are the most fit persons to enter upon and carry out efficiently those important offices in a large Parish wherein the staff of the Clergy is small.

‘He had a well cultivated mind and a good discretion in using the stores which he had heaped up. I found him quite capable of conversing with me on all subjects of Scriptural or Ecclesiastical Divinity, entering with spirit into verbal criticism of the original tongues of Holy Scripture. I am sure that both my wife and all my family united in the high opinion which I have expressed of him.

‘I think his premature death a great loss to the Church of Christ and our branch of it; and if your College sent me an average sample of your finished Students, I say with all my heart, “*fareat* :” and whenever you have another such who wishes for parochial experience before ordination, I shall indeed be glad to hear from you.”—Pp. 5—7.

Lectures on the Tinnevelly Missions, descriptive of the Field, the Work, and the Results; with an Introductory Lecture on the Progress of Christianity in India. (Republished from the “Colonial Church Chronicle.”) †By the Rev. R. CALDWELL, LL.D., Honorary Member of the Royal Asiatic Society; Missionary of the Society for the Propagation of the Gospel at Edeyenkoody, Tinnevelly. London: Bell and Daldy.

WE need only mention the publication of this volume. It contains the valuable series of papers with which so many of our Numbers were enriched in the past year. Dr. Caldwell made many friends when he was in England. We call their attention to the advertisement on the cover, referring to the Mission with which he has been so long connected, and where he has met such signal success.

The *Society for the Propagation of the Gospel* is publishing a series of *Missionary Speeches*. No. I. was the Speech of the Bishop of Lincoln, which was published some time since; there have lately appeared Nos. II. and III., the Speeches of the Bishop of Oxford and Mr. Gladstone at Chester, October 12, 1857, which are both well worthy of study, by those who wish to understand the duty of our country at the present crisis.

The Society has also published a *Report of Speeches* at the great meeting at Willis’ Rooms, on Nov. 26, 1857, for the Extension of Missions in India. The Bishop of Oxford’s eloquent and stirring speech may here be found in full.

Seeing and Hearing; or, First Impressions in Natal. By A. M. Edinburgh: Grant. London: Bell and Daldy.

THIS little book is reprinted with additions from the *Mission*

Field, and we suppose it is well known to our readers. We commend it to them in the present shape. Any profits which arise from the sale will be devoted to the Church and Mission at the Umlazi.

We have received from Messrs. Rivington, 1. *Sermons Preached in the Cathedral Churches of Chichester, Gloucester, and Bangor, and in the Chapels Royal*, by the learned and venerable Bishop of Bangor. Some of them were preached as far back as 1814. There is a very vigorous Preface written in the Bishop's eighty-fifth year. We shall gladly welcome the second volume, which he intends to publish, "should this experiment not prove a failure, and should it please God to add a few months to a long life." 2. *Quebec Chapel Sermons*. By the Dean of Canterbury. Vols. VI. and VII. The two concluding Sermons of Vol. VII. are those with which the preacher took farewell of his flock. 3. *The Indian Mutinies, their Causes, and Reasons for National Humiliation*. A Sermon preached at the Garrison Chapel, Parkhurst, by the Rev. W. F. Hobson.

We have received from Messrs. J. H. and J. Parker, 1. *Parker's Church Calendar and General Almanack*, for 1858. This is a very useful publication, which we heartily recommend. 2. *Sermons on the Festivals*. By Bishop Armstrong (2d Edition). A beautiful book. 3. *The Purgatory of Prisoners*. By the Rev. Orby Shipley. A very interesting pamphlet, sometimes oddly written, on the subject of an intermediate stage between Imprisonment and complete Freedom. The author says that the title was not adopted "without much prayer." 4. *A Calendar of Lessons for Every Day in the Year*. By Lord Nelson. Compiled for use with his book of Family Prayer, and likely to be otherwise useful. 5. *A Charge*. By the Bishop of Oxford. We need only mention this invaluable document. 6. *On Eucharistical Adoration*. By the Rev. John Keble. 7. *The Character and Place of Wickliffe as a Reformer*. By Herbert Cowell. An Essay which obtained the Stanhope Prize, in 1857. 8. *Notes on the Gospel of St. John, as translated by "Five Clergymen."* By the Rev. Thos. Wade. 9. *A Lecture on India, with especial reference to Caste*. By the Rev. T. H. Gillam.

We desire to chronicle the progress of a great and needful Home Mission. 1. A little Tract has been published at the expense of the Bishop of Durham. *The House of Mercy at Shipmeadow, near Beccles*. By a Lady. (J. H. and J. Parker; Priest, Norwich.) Any proceeds from the sale will be given to the Building Fund of the House of Mercy. 2. *Address to Penitents at St. James's Home for Penitents, Whetstone, Middlesex*. By the Rev. R. R. Hutton. (Skeffington.) We commend the pamphlet to the notice of our readers. The Institution is much needed, and is worthy of all the support it can receive.

A Correspondence between the Rev. John Wyse, of the Roman

Catholic Chapel, Deritend, and the Rev. J. Oldknow, D.D., of Bordesley, has lately been published by Simpkin, Marshall, and Co., which does not place the former gentleman in a very enviable position.

We have received a copy of a Sermon preached in Dr. Oldknow's church, by the Rev. J. R. Lunn: *The Sin of the Age—Compromise.* (Masters.)

Messrs. Mozley have completed *The Monthly Packet*, Vol. XIV., and the *Magazine for the Young*, for 1857; both deservedly favourites.

We have received from Messrs. Macmillan *Ruth and her Friends, a Story for Girls*: a book likely to be useful.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NEWFOUNDLAND consecrated seven churches in the year 1857, two of them on the Labrador. He intends to visit Bermuda in January, and to remain there till May. In a letter to the *Society for Promoting Christian Knowledge*, the Bishop says,—“We have placed a very nice coped stone over gentle Kalli's grave, with his name, &c., on one side, and on the other, ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ We have also erected a handsome coped tomb over the late Archdeacon's grave, with his name, &c., on one side, and on the other side, ‘Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’”

The Bishops of NOVA SCOTIA and HURON left England for their Dioceses, December 5th, in the Royal mail steam-ship *Canada*.

Mr. Freeman, long known as the Superintendent of the Wesleyan Mission at Cape Coast Castle, has resigned that office, and has been appointed Commandant of James Fort, Accra.

The Bishop of CAPETOWN has sailed for St. Helena.

The foundation stone of Pitt Town Church, on the Hawkesbury, was laid by the Bishop of SYDNEY, on Thursday, July 30th. The weather was so stormy that it was feared by the parishioners that the Bishop would not be able to keep his appointment—for communication with the neighbouring towns was stopped, and the post was not forthcoming. The Hawkesbury overflowed its banks, and the people sought safety on the house-tops. But the Bishop and his servant arrived on the evening of Wednesday. Finding that he could not proceed by the road, he had turned back and struck through the bush, and after some time arrived at Pitt Town by a way that he had not before travelled.

The Synod of the Diocese of TASMANIA assembled on Michaelmas Day, and continued till October 7th. We hope in a future number to give the Resolutions which were passed at the Synod.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, December 1st, 1857.*—The Bishop of MONTREAL in the Chair.—A letter from the Lord Bishop of MADRAS was read, dated Madras, October 10, 1857. He thus writes of the Missions of the *Society for the Propagation of the Gospel* at Cawnpore and Delhi:—

“I rejoice to find that the venerable *Society for the Propagation of the Gospel* has determined to renew these Missions. Oh, it will be a fertile soil which has been watered with the precious blood of so many martyrs—men too, as I can testify, who counted not their lives dear to themselves for the cause of Christ; and if, as I believe it will be the case, their deaths will produce a glorious effect in the harvest of souls that will be reaped from it, the object for which they lived and died will be secured. They being dead will yet continue to speak in all coming time.

There are two facts resulting from this mutiny which I hope will not be forgotten, viz. that wherever Christian influence most prevailed, there has been least cause for fear, and most attachment to our government; and where there has been most jealousy to keep men from its influence, there the violence and bad passions of the mutiny have been most prevalent.”

The Secretaries stated that supplies of books had been furnished gratuitously for the use of troops sailing for India. The Standing Committee was requested to consider the best mode of carrying this resolution into effect, and that they be requested to report to the Board on the subject.

A letter was read from the Bishop of MONTREAL, dated 79, Pall Mall, November 17, 1857, requesting a grant towards the new cathedral of Montreal, which was commenced in May last. The Bishop says:—“A new and excellent site has been obtained, and the cost of the building, when ready for service, will be about 35,000*l.* 13,000*l.* was received for insurance on the old building, and 10,000*l.* for the old site, from which last sum we must deduct 3,000*l.* for the new site, leaving us 20,000*l.*; and I expect that about 10,000*l.* will be collected in the Diocese. Before I left Montreal, in August, I had obtained subscriptions in the city amounting to a little over 4,000*l.*; and I have heard since that 2,562*l.* more had been received, and the collections were still proceeding, though somewhat checked, for a while, by the present commercial distress.”

The Standing Committee gave notice of their intention to move at the next General Meeting that 500*l.* be granted towards the cathedral of Montreal.

The Bishop of COLOMBO, in a letter, dated St. Thomas's College, Colombo, Sept. 21, 1857, reported very favourably both of the College and the Collegiate School. The Board granted 10*l.* towards a Chapel at Dandoogama, about eighteen miles north of Colombo.

A letter was read from the Bishop of CAPETOWN, dated Bishop's Court, August 22, 1857, stating that he is raising another Mission school, at a cost of 320*l.*, in a populous part of the Paarl district. Mission services will be held in it, and he has an excellent teacher

already working in the place, and gathering both school and congregation. The Board agreed to grant 15*l*.

A letter was read from the Bishop of NATAL, dated Ekukanyeni, Maritzburg, Aug. 10, 1857, soliciting a grant for Ladismith—a different place from Ladismith in the Diocese of Capetown. The Board agreed to grant 30*l*. towards a church at Ladismith.

In a subsequent letter, dated Sept. 9, 1857, the Bishop said,—

“My excellent Archdeacon has suffered a serious loss by fire; a little girl, who was staying with Miss Mackenzie, having accidentally set fire to the roof of the cottage in which they dwelt at the Umhlali, which in a few minutes was in a hopeless state of conflagration. The Archdeacon and his sisters have lost a good deal of personal property. But what they most regret is the destruction of almost all the church furniture wherewith the little room was fitted up under their roof, which served as the place of public worship, for daily prayer and Sunday services, for all the people at the Umhlali. Many Bibles and Prayer-books have been lost. As the Archdeacon and his two sisters conduct a *Day-school* for the white children at the Umhlali, as well as instruct native children gratuitously, I venture to hope that the Society will kindly make a grant to supply him, as far as may be, with the books he requires for public worship and for education.”

A grant was made to the value of 10*l*.

The Bishop of FREDERICTON, in a letter dated Fredericton, Nov. 10, 1857, wrote as follows:—

“I have just completed a long and laborious visitation of a great part of my extensive diocese, having begun it on the 11th of June, and finished, with a short interval of rest, on the 25th of October. On that day, in the small parish of Kingston, I confirmed 107 persons, being the largest number I have ever had. In the course of my visitation I also confirmed several very aged persons, one of eighty years, one of eighty-four, being also blind, one of seventy, whom I baptized, confirmed, and admitted to the Lord's Supper on the same day, and one of eighty-nine, who walked three miles to be confirmed, with his daughter-in-law, two children, and five grandchildren, all confirmed at the same time. I have, by the blessing of God, been stronger in health than usual, and never had, on the whole, a more gratifying visitation. In our small and very scattered flocks there are many signs of spiritual life and earnestness; and I trust all of them are learning their duty better to the Church of which they are by God's grace members.

I also confirmed 105 in the cathedral, of whom thirty were soldiers of H.M. 76th regiment, now gone home. Total number confirmed, 896, being more than I have ever confirmed before in this tour. Miles travelled, 1,260; addresses and sermons, 50; besides my regular duty at the cathedral in the intervals.”

A letter was read from Archdeacon ABRAHAM, applying for Maori Prayer-books, inquiring if, on his purchasing copies to the value of 20*l*., the Society would make a gratuitous grant of a further supply.

It was agreed that the Society would grant copies to the value of 30*l*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, December 18th.*—The Bishop of JAMAICA in the Chair. The Treasurer's Clerk stated that the General Receipts of the Society to the end of November amounted to 36,687*l.*; for India, 3,095*l.*; making the total of receipts 39,782*l.* The payments during the same time amounted to 67,854*l.*, being an excess of expenditure over receipts of 28,072*l.* This shows the necessity of a working fund, and of *early remittances from District Secretaries and Treasurers.*

An interesting letter, dated September 9, 1857, was read from the Bishop of NATAL, in which he gave a detailed account of his Visitation of the Coast District of the Diocese. He asked for a grant of 250*l.* a-year to enable Archdeacon Mackenzie to establish a Mission Station on the Zulu border, which he may be able to step over into the Zulu territory. The Secretary read the correspondence between himself and the Secretary of the *Church Missionary Society*, on the proposal of joint action in the matter of the Cawnpore Memorial Church. The *Church Missionary Society* declined the proposal. It will be remembered that in order to make co-operation the more easy, the *Society for the Propagation of the Gospel* had determined to suspend the operation of a bye-law.

It was resolved that the son of the Rev. A. F. Cæmmerer, an old and valued Missionary of the Society in the Diocese of Madras, should be sent at the expense of the Society, for a time, to St. Augustine's College, if duly qualified for admission. Two Oriental Jubilee Scholarships at the College were adjudged to Messrs. Bonnaud and Wilkinson. Grants were made to enable the following Students of the College to proceed to the Dioceses to which they have been assigned: Mr. Good to Nova Scotia, Mr. Pollard to Fredericton, Mr. Milner to Grahamstown, and Mr. Lightfoot to Capetown. The Rev. R. Dowson was appointed Missionary to Vancouver's Island; and a resolution, served by the Rev. B. Belcher, was passed, expressing the hope that the Finance Committee would be able to recommend next year an increase in the grant, so that a second Missionary might be sent. The Rev. Mr. Elrington was appointed Organising Secretary for Ireland; the Rev. J. H. Chowne, Travelling Secretary in England. A resolution passed at a meeting in the District of St. Gabriel, Pimlico, was presented by the Rev. Mr. Belcher, the Incumbent. The resolution stated that it was absolutely necessary, for the effectual spreading of the Gospel in India, that the Episcopate should be largely extended. It was stated that a similar opinion had lately been very clearly expressed by the members of Sion College.

The Adjourned Meeting for the Extension of Missions in India was held at Willis's Rooms, on Wednesday, December 16th, and was well attended. The Bishop of LONDON was in the Chair. The Resolutions were moved and seconded by Lord J. Manners, Mr. Justice Coleridge, the Rev. Professor Slater, of Bishop's College, Calcutta, J. G. Hubbard, Esq., the Rev. T. J. Rowsell, and the Ven. Archdeacon Abraham, of New Zealand.

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

FEBRUARY, 1858.

EARLY EFFORTS OF THE CHURCH OF ENGLAND IN
CONNEXION WITH CONSTANTINOPLE AND THE EAST.

IN a former paper¹ we brought down our review of the early history of the connexion between England and Constantinople and the East, to the date of the establishment of the Levant Company, in 1581.

It appeared that from the very first outburst almost of that commercial enterprise, which characterised part of the reign of Henry VIII., and the whole brilliant æra of Elizabeth, there were thoughtful Christian men who were watching carefully this new development of the nation's strength, and who succeeded, in no small degree, in guiding it with a Christian aim and to a religious purpose. Richard Hakluyt, one of the very foremost of these good men, as far as we can now see, may be said to have devoted his life to the work of making British commerce the real forerunner of the Gospel and Church of Christ.

But it seems no less clear that his efforts were met and seconded by an earnest conviction in the minds of men, that if commerce were not sanctified to God, it must needs be a curse and not a blessing; and so, as we traced in some detail, the trading companies of the day naturally, as it were, and willingly associated together merchants and clergy in the new corporations. Before the bold "venture" set forth, sermons were preached in London churches to the partners in the enterprise; on the return of the successful fleets, special services of thanksgiving were gladly observed; and, in the first treaty between

¹ See April, 1857.

Elizabeth and the Sultan Murad, the security of trade and the release of Christian captives from the oppression of the Turk, were the two equally prominent subjects of our national contract.

To the chartered Levant Company, it seems right to assign a very distinguished place in the history of British commerce; and as it was one of the very first of the great trading companies of England, as its annals are not wholly unrecorded, and as it has so remarkable a connexion in its original character, with that famous corporation, whose past policy and present existence are one of the pressing interests of our own day, we may perhaps venture, without wearying our readers with an ill-timed story, to give a rather detailed account of it.¹

The Company was established, as we have already seen, in 1581; it received a second charter in 1592; its powers were again enlarged in 1643. During the Commonwealth it seems to have been unmolested, and from this period onwards to the final surrender of its charter in 1825, its fortunes varied greatly in point of commercial prosperity; but it is most honourably conspicuous for the successful efforts of its agents in enlarging the field of our knowledge, for the special services of some of its political representatives in our national intercourse with the great Mahometan power, for its memorable contributions to medical science, and no less, we rejoice to add, for the witness which it rendered to Christian truth and practice by the regular Christian worship which it maintained in its various factories at Aleppo, Smyrna, Constantinople, Alexandria, and Algiers, for its careful choice of chaplains, some of them of the most distinguished clergymen of their day; and for the foundation which it laid by all these means, and by the generally high tone of its home management, and of its foreign residents, for that reputation which we trust, in the main, belongs to the English name in the East.

But we must illustrate this general summary with a few particulars. The Company in its more settled state seems to have consisted of "about eight hundred persons who resided in different parts of the United Kingdom, and the Levant, and the name of a 'Turkey merchant' was one of the most respectable for opulence and character in the commercial world. Every one was admissible into it, who paid such a reasonable and proportionable sum as was necessary for the support and protection of the trade itself. It had from twenty to twenty-five

¹ We have gathered many of the facts in this sketch from a pamphlet published in 1825, "An Account of the Levant Company;" the late Lord Grenville was the last Governor of the Corporation. There seems no reason to question the accuracy of the statements. Mr. Anderson's "History of the Colonial Church" has also been of much use to us.

vessels trading to different ports of the Mediterranean, appointed and paid an ambassador, secretary, chaplains, physicians, consuls," at the five places above mentioned, "at the expense of £15,000 a year," and at Smyrna at least had provided a chapel and a hospital. Of its religious work and its chaplains, we will speak in a moment. As to its other officers, we must confine ourselves in the list of its ambassadors, to the mention of Edward Wortley Montague, resident (in 1716) at Constantinople, the husband of the famous Lady Mary, whose boldness in the well-known case of her own child led to the introduction from the East of inoculation, and of Sir James Porter, in 1746, who published "Observations on the Laws and Government of the Turks," a book which was long very highly esteemed for its "great accuracy;" and, lastly, of the Earl of Elgin, in 1801, to whom we owe the possession of the "marbles" which bear his name.

Out of many other worthy members or administrators of this company we must, for the rest, mention only three. Sir Paul Ricaut was consul at Smyrna, after the Restoration, where he resided for eleven years; by the direction of Charles II., he composed amongst other works, his famous book, "The Present State of the Greek and Armenian Churches," which was published in 1678, and translated into most of the European languages. Another consul at the same place, William Sherard, in 1702, who was a Fellow of St. John's College, Oxford, established at Smyrna the first botanic garden known in the Turkish dominions, and is still more known as the founder of the Botanical Professorship at Oxford; lastly, Alexander Russell, appointed in 1740 physician to the factory at Aleppo, during the fifteen years that he passed there, greatly "ingratiated himself," we are told, "both with the natives and with foreigners," and amongst many other services he seems to have contributed not a little to general medical science by his "History of the Plague," and his "Natural History of Aleppo."

There must have been much high principle, much public spirit, and much real benevolence at work, as well as great discrimination and judgment, when a company mainly established for the purposes of trade has such trophies, amongst many others, to bring forward on the part of its accredited servants; and we must ever remember that all this was taking place in times of great political convulsion, or of actual warfare at home, when public opinion had but little influence, and when the Church was struggling almost for its very life. But we have very imperfectly stated the case in these particulars. Science and literature owe not a little to the Levant Company; but the cause of Christianity is still more indebted to it. This illustrious body

of merchants from the very first dared to confess Christ openly and faithfully before the unbeliever.

But before we enter upon a part of the subject which seems more properly to belong to this journal, we cannot forbear to touch upon a circumstance which connects the origin of the Levant Company rather singularly with some of the works, one especially, of the most illustrious name in English literature.

England had been very slow to enter upon the Eastern trade, though Jenkinson, as we have seen, had visited Aleppo as early as 1553, and had obtained on the spot from Sultan Solyman himself an instrument of "safe conduct or privilege for unmo- lested trading there, to pay no more than the French and Venetians did." But the Levant waters were greatly infested with African pirates, "who were exceedingly fierce and cruel to all Christians who fell into their hands;" and so it befel, that our countrymen were contented to leave this new channel of commerce in the hands of the merchants of the great Adriatic republic, who had long availed themselves of it. South- ampton had been appointed the depôt for Oriental goods; and to this town a vessel was sent every year by the Venetians, laden with the merchandise of Turkey, Persia, and India. Those vessels were called "argosies, from the town of Ragusa,¹ where they were built." They resembled Spanish galleons, and were of considerable size and strength for traffic and defence, and so were very unmanageable, and liable to accidents.² Anderson, in his "History of Commerce," tells us that one such "rich argosy, on her passage to Southampton, was lost near the Isle of Wight with all her cargo and passengers;" and from henceforward the Venetians never would send another, and the English were com- pelled to go themselves in search of the commodities before supplied to them. The Commercial Treaty of 1581, already referred to, followed very shortly after this, and with it the establishment of the Levant Company.

Now, our readers will remember that a principal incident in

¹ So Sir Paul Ricaut gives the etymology, "Argosies corruptly for Ragosies, ships of Ragusa;" in the recollection of "Ibis Liburnis inter alta navium," &c., to say nothing of the authority of the accomplished consul at Smyrna,—we confess we think it more reasonable to suppose the name derived from the place where these galleys were first built or known, than with Pope and Johnson, to trace it to the vessel of the Argonauts.

² Shakspeare has described them in the opening of the *Merchant of Venice* :—

"Your mind is tossing on the ocean;
There where your argosies with portly sail,
Like signiors and rich burghers in the flood,
Or as it were the pageants of the sea,
Do overpeer the petty traffickers,
That curtsey to them, do them reverence
As they fly by them with their woven wings.

the "Merchant of Venice," written according to Malone in 1594, but apparently on most sufficient evidence not later than 1598, turns upon the loss of an "argosy;" and it has been conjectured, with some considerable plausibility at least, that this was the very ship lost about ten, possibly only six, years before,—an event which may well have been in every one's mouth. We will venture to quote one or two passages from our great dramatist's famous play.

Antonio's two friends allude to the shipwreck of the argosy:—

"I reasoned with a Frenchman yesterday,
Who told me,—in the narrow seas that part
The French and English, there miscarried
A vessel of our country, richly fraught:
I thought upon Antonio when he told me,
And wish'd in silence that it were not his."—

Merchant of Venice, Act II. Sc. 8.

Again, in the opening scene of the Third Act—

"What news on the Rialto? Why, yet it lives there unchecked, that Antonio hath a ship of rich lading wreck'd on the narrow seas,—the Goodwins, I think, they call the place; a very dangerous flat, and fatal; where the carcasses of many a tall ship lie buried."

Our readers may hardly approve such a digression; but the possible coincidence, at least, of the origin of the Company of which we are writing, and of one of the wonderful plays of Shakspeare, from the same event in our olden commerce, seemed an excuse for it. And the quotations just made, and the allusions to two other plays, yet to come, will have their use, if they at all help to bring before our minds the state of public feeling, and the topics of general interest in that distant age, the form and shape and colours of which we must try to reproduce before we can enter at all into its real life and spirit. The excitement and the consequences of the wreck of the great Venetian "argosy" from the East, may have stirred Christian heroes as well as merchant adventurers to look out beyond England for a field of new exertion, and to meditate on the condition of the old cities of Asia. At any rate, that excitement is a very probable account of Shakspeare's introduction of the incident into the plot of his "Merchant of Venice."

To return to the operations of the Company, and to regard them now as they relate to the social and religious condition of the several factories.

Aleppo, to which we must at present confine our remarks, was apparently the chief scene of their first great enterprise. This city, fallen as it is now from its ancient fame and importance when it ranked in the Ottoman empire next after Constantinople, Cairo and Damascus, was, at the beginning of the seventeenth century, a great emporium of commerce, and still

one highway to the East Indies. It is best for us to follow the description of those who saw it in the times of which we write.

“In Aleppo,” says a voyager, quoted by Hakluyt, about 1583, “there are resident divers merchants and factors of all nations, as Italians, French, English, Armenians, Turks and Moors, every man having his religion apart, and paying tribute unto the great Turk. In that town there is a great trafficke, for that from thence twice every year there travel great companies of people and camels unto India, Persia, Arabia.” “I departed,” says another writer, cited by the same worthy compiler, “out of London in the ship called *Tiger*,¹ on Shrove Monday, 1583. Aleppo is the greatest place for traffic for a dry (*sic*) town, that is in all those parts; for thither resort Jews, Nestorians (*sic*), Persians, Armenians, Egyptians, and many sorts of Christians, and enjoy freedom of their consciences, and bring thither many kinds of merchandise.” He goes on to describe the town:—“The castle hath a garrison of four or five hundred Janissaries; and four miles round about are goodly gardens and vineyards,² and trees which bear goodly fruit, near unto the river’s side, which is but small; the town is greatly peopled.”

Our last witness shall be the first chaplain of the Factory, at least the first whose name is recorded. Charles Robson was a Fellow of Queen’s College, Oxford, and his “News from Aleppo” is still extant; he appears to have entered upon his duties about 1628, but he writes in a rather different strain, which seems very characteristic of the general feeling of the time about the Turks. “The country,” he thought it necessary to tell his countrymen, “is a part of Syria, and aboundeth, as of old, with superfluity of all necessaries, unhappy in nothing, but in the cursed lords of it, the Turks; the land cries out on the slothfulness of the owners, and the unhusbanded plains for many miles together blame their stupidity. The Lord, when it pleaseth Him, will cast out these usurpers, and I hope and pray restore it to the true owners, the Christians.” However, he continues, “The city of Aleppo standeth in a valley, which seemeth to contend with itself whether it should be more pleasant or fruitful—for the inhabitants of it, and the concourse of people, it is an epitome

¹ “Her husband’s to Aleppo gone, master of the ‘Tiger.’”—*Macbeth*. The parallel passage is certainly amusing—if it be not a hint, which commentators have not enough worked out, of the great poet’s application of cotemporary incidents.

² A later writer (*Encyc. Britan.* ed. 5th) says:—“The chief attractions of Aleppo are its gardens, which extend continuously about twelve miles south-east of the city.” Tavernier, in 1670, estimated the population at 258,000; Russell, in the last century, at 235,000, of which 200,000 were Mohammedans.—*Penny Cycl. Art.* “Haleb,” Aleppo.

of the whole world;" we must add the graphic, if not very charitable, summary, "there scarce being a nation of the old world (except that all-hated Spaniard) who hath not some trading here; men of all countries, and of all religions, Georgians, Nestorians, Cophtate (*sic*), Armenians, the profane Turk and his bawling devotion."

Such, according to eye-witnesses of the time, was the great Asiatic city, the first home, perhaps, of the Reformed Worship of the Church of England, as it was faithfully following England's expanding commerce. We have dwelt on its site, and motley population, and thoroughly Oriental character, because all these were so many influences which must have told upon the minds of the English strangers; and all were tending to deepen the experience, and rouse up the yearnings of Christian hearts. They saw indeed no ordinary city, and no common prospect. Antioch, the mother Church of the Gentile world, lay very near it; but Antioch was now of no political importance whatever, and a great part of it was in ruins; some 200 miles south you might visit Damascus, the other great memorial city of the Apostle of the Western World; Aleppo itself still bore traces of the terrible invasion of Timour, and the more recent conquests of Selim had not effaced the traditions of the former ruthless devastation. Above all, Jerusalem bounded the farthest horizon of hope and interest: and Maundrell and his companions were not the only generation of English residents who felt that a pilgrimage to the holy city was an indispensable part of their duty while they were in the East.¹ But all these old historic memories, even the Scriptural and Primitive associations, must have been, to such men as became immediately chaplains at Aleppo, far less powerful and less impressive than the sight of that Babel city as it lay actually before them, "the men of all religions, and the many kinds of Christians," and the Turk over them all. We have heard how Robson felt; can we doubt that in this respect, too, Shakspeare appealed to a chord in his countrymen's hearts, to which they would respond?

" in Aleppo once,
Where a malignant and a turbaned Turk,
Beat a Venetian and traduced the State,
I took by the throat the circumcised dog,
And smote him—thus."—*Othello*.

It was in a place of such importance, and with so many opportunities, that a British factory, with Chaplains of the Church of England attached to it, was established, which continued to flourish for more than a century and a half. Never, we may venture to say, has our country been more worthily

¹ We learn it was an almost universal practice of the English at Aleppo, from Smith's "Life of Huntingdon."

represented before strangers, never has so remarkable a succession of clergymen, eminent both for their zeal and piety, and for their learning, commended the Church, of which they were the ornaments, to the respect of those who belonged to other communions, and to the attention and enquiry even of the unbeliever.

Their names deserve to be recorded, so far as we can recover them. Robson, a Fellow of Queen's College, Oxford, we have already mentioned; the illustrious orientalist Pocock, Fellow of Corpus Christi College, Oxford, succeeded him and stayed in Aleppo five or six years. After Pocock we meet with the name of Robert Frampton,¹ a student of Christchurch, who continued for sixteen years to have the spiritual charge of the factory, who was remarkable for his powers as a preacher, and has achieved an historical name as one of the non-juring Bishops. Next in regular order comes Huntingdon, a worthy fellow-labourer with Pocock in his oriental pursuits, and a man of much distinction himself, first a Fellow of Merton, which he continued to be during his chaplaincy at Aleppo, subsequently Provost of Trinity College, Dublin, on the recommendation of Bishop Fell, and himself afterwards a Bishop: last of all, in the close of the same century, another well-known name meets us among the Aleppo chaplains, in Henry Maundrell, Fellow of Exeter College, and the author of the "Journey from Aleppo to Jerusalem."

We cannot enter, of course, into any very detailed account of the labours of all, or indeed of any of these distinguished clergymen; but every one of them has left behind him some memorial of his Christian work while resident in the eastern city; and what is more, there is clear evidence that in the true spirit of ministers of the Word, they first tried to raise and confirm the religious feelings and practice of their own countrymen, and then, in various ways, laid a good foundation for direct Missionary work amongst the Mahometan population which surrounded them.

Frampton describes himself in a letter,² still extant, which he wrote in a real desire to excuse himself from undertaking the office of a Bishop: "Let me tell you freely, my lord, that besides a little popular oratory, and a sprinkling in the tongues as little, I have nothing else to recommend me to this or any other employment. None of those depths of knowledge in the Councils, Fathers, Schoolmen, Church history, &c., which are essential to such a dignity, especially in such distracted times as ours are." Others, however, take a different view of his qualifications. Anthony Wood bestows two epithets upon him, "the most

¹ See Anderson's Hist. Col. Ch. ii. 272.

² Quoted in "Life of Ken, by a Layman," p. 478. Pickering. 1851.

religious and conscientious Dr. Robert Frampton ;” another writer tells us, that after his deprivation, “ he never forsook the public assemblies, nor ever would be induced to look upon the national Church as schismatical ;” indeed, of all the nonjuring bishops after Ken, whose friend he was, and whose spirit he largely shared, none showed so brave, and at the same time so calm and so serene a temper, as this simple-minded old man, who, when “ past fourscore, and when “ mightily burthened with infirmities,” leaves these bright words behind him in one of the latest letters which have come down to us : “ It is not in the power of time or outward accidents, to alter the inward disposition of my soul, God be blessed for it, and by His Grace it shall never be. No, I love Him above all things with my whole heart and soul ; next to Him all good men and women in the world, because they bear His image. I am as content as any man alive can be, want nothing that is necessary, though my superfluities are passed away. I am only sorry that I cannot lay down my life by way of martyrdom for my blessed Maker’s sake.” Such a man could not have laboured sixteen years at Aleppo without much fruit ; indeed, we hear his English preferments subsequently were due, in great measure, to the “ ample testimonials,” which he brought from thence, “ of his eminent services ;” and Maundrell, writing from the same place some twenty-five years after he had quitted it, seems distinctly to ascribe to him that remarkable impress as of a Christian brotherhood which was stamped upon the lives of the little English congregation in that strange land. We must quote his words, both for the chaplain’s sake and for the sake of our countrymen :—

“ It is now more than a twelvemonth since I have arrived in this place. I have had opportunity enough perfectly to observe the genius of the factory. I am obliged to give them this just commendation, that they are a society highly meriting that excellent character which is given of them in England, and which (besides the general vogue) you have received from a most faithful and judicious hand, Bishop Frampton. As he undoubtedly was the great improver of the rare temper of this society, so he may well be esteemed best able to give them their true and deserved character. I need only add, that such they still continue, as that incomparable instructor left them ; that is, pious, sober, benevolent ; devout in the offices of religion ; exhibiting in all their actions those best and truest signs of a Christian spirit, a serene and cheerful friendship among themselves, generous charity towards others, and a profound reverence for the liturgy and constitution of the Church of England. It is our first employment every morning to solemnize the daily service of the Church, at which I am sure to have always a

devout, a regular, and full congregation. In a word, I can say no more (and less I am sure I ought not) than this, that in all my experience of the world, I have never known a society of young gentlemen, whether in the city or country (I had almost said in the University) so well disposed in all points as this."¹

Such was the religious life of the English residents at Aleppo in the seventeenth century, and such their training under one who became afterwards one of the professors of the Church of England, and a sufferer for conscience' sake. When we discover, from the work of a later resident,² that the English were always a very small body there, in 1605, there were only three families in the factory, including the consul, in 1753 there were only eight, we must form a still higher estimate of the noble Christian spirit of the Levant Company, which so admirably provided for these few brethren in the land of the unbeliever, and of the self-sacrificing zeal of those distinguished clergymen who were content to work in so remote a corner of the world, to keep up a light and a witness for the Church of their fathers, and the Faith of Christ. W.

(To be continued.)

Correspondence, Documents, &c.

BISHOP OF NEWFOUNDLAND'S VISIT TO LABRADOR.

(Continued from p. 15.)

Sunday, August 23.—Twillingate Harbour and Church were in sight the whole day, but, the wind being light and ahead, the harbour was not reached till the congregation was leaving the church, after the evening service. This is a specimen of the delays and disappointments occasioned by adverse wind and weather. Not only was it too late for the Bishop to perform any service, but even to give notice to the congregation when to assemble for the Confirmation.

Monday, St. Bartholomew's Day.—The Bishop, being unwell, did not go on shore or perform any service, but on—

Tuesday, August 24, the Church-ship having taken the Rev. Mr. Boone (the Rural Dean) on board, commenced the round of Notre-Dame Bay, beginning with the Mission of Herring-Neck, in the care of the Rev. J. T. Darrell. There is here (as the people call it) a clever church, well built and well arranged, with a chancel, &c., but too small for the increasing congregation—a parsonage-house also in progress,—two schools under respectable masters, maintained by the Board. Notwithstanding the absence of a large number of men, and of the male candidates for Confirmation, the church was well filled this evening, upon very short notice, and on—

Wednesday, August 26, thirty-two candidates were presented for

¹ Preface to "Journey from Aleppo," &c.

² Russell's History of Aleppo, ii. 3.

Confirmation, in the presence of a crowded congregation. On the following day the Rev. Mr. Grey took leave of the Bishop and Church-ship to return, *via* St. John's, to England. The Bishop, with the other clergy, sailed for Moreton's Harbour, where the Missionary, the Rev. John Kingwell, resides, and arrived early on—

Friday, August 28.—The morning and evening services were performed in the church, and at the latter, thirteen persons were confirmed.

Saturday, August 29, reached Exploit's Burnt Island, soon enough to have evening service in the church, and on—

Sunday, August 30, the morning and evening services were duly performed with Holy Communion at the former, and at the latter Confirmation. The candidates were presented by the Rev. Mr. Boone, in the absence of the Rev. Mr. Kingwell, who intended and attempted to follow the Church-ship in his boat, but had been prevented reaching the place by strong head-wind, both yesterday and this day—a great disappointment to all parties concerned.

Monday, August 31, reached Ward's Harbour at noon, and had service in the church on this and the following day,

Tuesday, September 1, in the evening of which the Church-ship proceeded across the Bay, to Nipper's Harbour, Mr. Kingwell still behind; but on—

Wednesday, September 2, he arrived in time to present the petition for the consecration of the church in that settlement, and take part in the service, in which the Rev. Messrs. Boone and Le Gallais assisted. It is believed that all the inhabitants, young and old, were present. The consecration of the church, by the name of St. Mark the Evangelist, was celebrated, with the Holy Communion, in the morning; and after evening service, a grave-yard also was consecrated.

Thursday, September 3.—The Church-ship left Nipper's Harbour at day-break, with the intention of returning to the south side of the bay, and of calling at the Leading Tickles. The Rev. Mr. Kingwell remained behind to visit in his boat several small settlements on that (the north) side of the bay, as far as Cape St. John. His Mission extends round the bay from Tizzard's Harbour to Shoe Cove, a distance probably of eighty miles, and contains four churches consecrated, and one (at Exploit's Burnt Island) still in progress, and some twelve or fifteen considerable settlements, all (except one) to be approached from Moreton's Harbour by water only. It is too manifest that the visits and services of the Missionary must, under such circumstances, be 'few and far between,' unsatisfactory alike to himself and his scattered flocks.

In proceeding to the Leading Tickles, and just after passing Ward's Harbour, the Church-ship, then under charge of a local pilot, at half-past seven o'clock A.M. ran upon a rock, known in the neighbourhood by the name of Foolscap, or Cheeseman's Rock. The speed at which the vessel was going caused the shock to be very violent, and all attempts to draw her off proved ineffectual. The tide also was just beginning to fall. By the timely help of Mr. Henry Knight of

St. John's, who, with several men from Ward's Harbour, came to render assistance, a large portion of the ballast was removed, and the vessel otherwise lightened: and after remaining in this uncomfortable and dangerous predicament nine hours, at half-past four o'clock, with the full tide, she again floated; and was piloted by Mr. Knight into Crutwell Arm, a beautiful harbour close on the lee. As might be expected, she leaked greatly, and it was necessary, even in harbour, to pump every half hour. It was not possible therefore for the Bishop to continue his visitation in the Church-ship, but Mr. Knight gave his opinion that she might in a 'civil' time be conveyed to Fogo for repairs, and very kindly promised to accompany in his own vessel, in which he was then about to proceed to St. John's. At three o'clock on the morning of—

Saturday, September 5, the Bishop, with Mr. Boone, sailed in a boat for Twillingate (forty miles), and arrived in safety soon after noon. The Rev. Mr. Le Gallais remained in charge of the wounded 'Hawk,' which sailed the same evening for Fogo, and being favoured with a 'civil' time (fair wind and fine weather), arrived at her destination, without any further damage or difficulty. Only some additional hands had been taken to assist at the pumps.

Sunday, September 6.—The Bishop visited the Sunday School, and in the morning service at the church celebrated the Holy Communion, and in the afternoon the Confirmation. Sixty-six persons, the large majority females, were confirmed. Many of the male candidates were still absent on the Labrador. Notwithstanding the absence of these, and other persons, the noble church (the largest, with the exception of the cathedral, in the diocese) was well filled. The Bishop remained in Twillingate till on—

Wednesday, September 9, in a boat kindly provided by Mr. Duder, he proceeded with Mr. Boone to Fogo; where he was received by the Rev. Mr. Elder (the Missionary), and the Rev. Mr. Le Gallais, in charge of the Church-ship.

The weather continued so tempestuous, or as the local phrase goes so 'terrible blustery,' all the remainder of this week, that it was impossible to visit, as had been intended, the outlying stations of this Mission before Sunday. Prayers were said morning and evening, with a sermon every evening, in the church at Fogo, and on—

Sunday, September 13, the Holy Communion was administered in the morning, and Confirmation in the afternoon, with the usual services. Forty-six persons were confirmed: among them was Peter Anderson, the young Dutchman, who had suffered such long confinement in St. John's, on suspicion of having stabbed an unfortunate man in the street; and who in prison and subsequently on board the Church-ship (having on his acquittal been engaged by the Bishop), had been instructed in the doctrines of the Church; and had expressed an earnest desire to be received into full communion.

The gale, which had continued to blow furiously all day, abated somewhat in the evening; but the swell was so great that nothing could leave the harbour until—

Tuesday, September 15, when the Rev. Mr. Boone, after nearly a week's detention (having intended to remain but one day), returned to Twillingate; and the Bishop, accompanied by the Rev. Messrs. Elder and Le Gallais, visited in a boat Joe Batt's Arm and the Barred Islands; and in the little church belonging to, and midway between, those settlements, held two services. In the second, or evening, service, thirty-three young persons were presented by Mr. Elder for Confirmation. The Bishop and his friends then returned in their boat to Fogo, and on the following day—

Wednesday, September 16, went to, and returned from, and performed similar services at, the Change Islands, another large settlement in Mr. Elder's Mission, where twenty-two were confirmed. Each time the Bishop's party was benighted in returning to Fogo, and, but for skilful assistance, would have been, to say the least, in some difficulty.

The 'blustery' weather had so much retarded the repairs of the Church-ship that the Bishop (having performed all the work prepared for him in the Mission of Fogo) thankfully accepted the offer of a passage to Greenspond in a vessel bound to St. John's with fish, and on—

Thursday, September 18, left Fogo and was landed early the following morning at Greenspond, and became the guest of the Rev. Julian Moreton, the resident Missionary. During the two following days violent gales of wind prevented visits to any of the many outlying settlements of this immense Mission, containing five churches, and two school-rooms used for public worship, all on different and distant islands. All these were duly visited in succession by the Bishop, and Episcopal services celebrated in each, commencing at Greenspond on—

Sunday, September 20, where, in the new, capacious and handsome church now in progress, though as yet in a very unfinished state (no other building in the settlement being large enough for the occasion), the usual services were celebrated, Holy Communion in the morning, and in the afternoon Confirmation. Seventy-five were confirmed. The Bishop also baptised four children. The service was concluded at half-past five o'clock; and at six o'clock the Bishop, accompanied by the Rev. Messrs. Moreton and Dyer, left in a boat for Pinchard's Island (eleven miles), hoping to reach in time to give notice of his intention to consecrate the new church on that island on the morrow; but the wind failing, they had not reached farther than Swaine's Island (about half the distance) by ten o'clock, and it was thought advisable to seek a lodging, which was readily furnished to the Bishop by Mr. Tiller, and to Messrs. Morton and Dyer by Mr. Winsler.

Monday, St. Matthew's Day, saw the Bishop and his friends again in their boat at day-break; and they had the satisfaction of seeing the flags run up as they approached the island, in token of recognition and welcome. The church was consecrated in the morning by the name of St. Matthew the Apostle and Evangelist, with the usual formalities. Confirmation in the afternoon. This church also was

designed by Mr. Grey, and has a chancel and bell-turret, large roof and low walls. It is a very noticeable and picturesque object. After the Confirmation, the Bishop returned with his friends to Swaine's Island, where they were again kindly welcomed and hospitably entertained, and on—

Tuesday, September 22, held service, with Confirmation, in the church of this island in the morning, and immediately after sailed to Pool's Island, where Confirmation was given in the church at the evening service. The wind having dropped, the party were rowed back to Greenspond. On the next day—

Wednesday, September 23, the Fair Islands were visited, and the candidates present (many were absent in the bay) were confirmed. It was thought a hazardous matter to return to Greenspond in a small boat in a tremendous sea, but it was accomplished without accident. The weather continuing tempestuous on Thursday (so that nothing could leave the harbour), it was deemed advisable to proceed on the evening of Friday in the Bonavista packet-boat to King's Cove. Mr. Julian Morton accompanied the Bishop, and they arrived about one hour after midnight. The Mission of King's Cove is in the charge of the Rev. John Moreton, and is scarcely less extensive than that of his brother at Greenspond. The various churches and settlements were all duly visited, commencing—

Sunday, September 27, at King's Cove. Holy Communion in the morning, and Confirmation in the afternoon. A tower has lately been added to the church, and other improvements are in progress. On—

Monday, September 28, walked to Kiels, and after service in the church, with Confirmation, sailed in a boat to Open Hall, where the Bishop was received and lodged by Mr. Shears, the resident merchant.

Tuesday, Michaelmas Day.—The little church at Red-Clift was consecrated by the name of St. Michael, with Holy Communion and Confirmation. Between the services the Bishop partook of an entertainment provided by Mr. Candow, at Tickle Cove. On—

Wednesday, September 30, sailed in a fishing-boat to Salvage, and, after evening service with Confirmation, proceeded to the Flat-Islands, in the Greenspond Mission; where the Bishop and the two Messrs. Moreton were lodged and entertained by Mr. Hallett, a respectable planter. Service was performed here in the morning of

Thursday, October 1, and in the evening of the same day at Gooseberry Islands (also in Mr. Julian Moreton's Mission), and each time the candidates present were confirmed. At this place, however, and most others in this bay, a large number of the male candidates were absent, either in the woods or at St. John's. Notwithstanding this deficiency, Mr. Julian Moreton presented one hundred and forty-two candidates out of one hundred and ninety-four in his Mission, and Mr. John Moreton one hundred and three of one hundred and forty-three.

Friday, October 2.—The Bishop and the Messrs. Moreton returned

through Kiels to King's Cove, where Mr. Le Gallais had arrived the day before from Bonavista, and reported the 'Hawk' safe at Catalina. The Bishop returned with Mr. Le Gallais to Bonavista, and the next day to Catalina, and had the satisfaction of finding his good ship in excellent order, and of resuming his berth on board, after a month's separation.

Sunday, October 4.—At Catalina, Holy Communion in the morning, and Confirmation in the afternoon. The Rev. Mr. Netten presented twenty-five candidates. Finding that the visits to the different stations could be performed without much difficulty in boats, on—

Monday, October 5, the Bishop sent away his vessel under charge of Mr. Le Gallais to St. John's, and took up his abode for the remainder of the week (till Friday) at the house of the Missionary, the Rev. Mr. Netten, in Catalina; and on—

Friday, October 9, returned to Bonavista, where he was kindly welcomed and entertained by the Rev. Mr. Sall, in whose church on—

Sunday, October 11, the usual services were celebrated, and in the afternoon forty-one persons were presented by Mr. Sall for confirmation. On—

Monday, October 12, after morning prayer in the church, the Bishop left Bonavista, and taking Bird Island Cove in the way for the evening service (which was duly performed in the church, and well attended), returned to Catalina. Here he found that the Rev. Mr. Smith, the Rural Dean of Trinity Bay and resident Missionary, had arrived from Trinity, and brought horses for a journey through the country, and on—

Tuesday, October 13, they proceeded in this way to Trinity, accompanied by the Rev. Mr. Netten. The Bishop was most kindly entertained at the parsonage.

Wednesday, October 14.—Services were performed at the churches of English Harbour and Salmon Cove, each with Confirmation, and largely attended.

Friday, October 16.—The Confirmation in Trinity Church in the evening (after a full service in the morning), and on—

Saturday, October 17, in the little church of Trouty at the morning service, from which place the Bishop and his companions were rowed in a codscine-boat by six hands against a strong head wind and heavy sea to Bonaventure, where the Bishop was lodged and entertained at the house of Mr. Miller, a respectable planter; and on—

Sunday, St. Luke's Day, had first an early service in the church at New Bonaventure (eight o'clock), and then walked to Old Bonaventure, where a church (a long time in progress, but now happily finished) was consecrated by the name of St. Luke the Evangelist, and in the afternoon twenty-two young persons were confirmed. In all the services in this Mission the Bishop was attended by the Rev. Messrs. Smith and Netten. The same stout crew who had brought the Bishop and his friends, and who had remained at Bonaventure for the services of this day, kindly conveyed the party back to a point within three miles of Trinity, from which they walked, and reached the parsonage soon

after nine o'clock. These were the concluding services of the Visitation, and—

Thursday, October 22, the Bishop returned in a vessel from Trinity direct to St. John's.

In this Visitation, divine service was celebrated in fifty-three different settlements (in many of them several times), viz., in seven on the French shore, in eighteen on the Labrador, and in twenty-eight in the Missions of Newfoundland south of Cape St. John. In twenty-four or twenty-five, Holy Communion was administered and Confirmation in thirty. Six churches were consecrated,—two on the Labrador, and four in Newfoundland."

THE PITCAIRNERS IN NORFOLK ISLAND.

(Continued from p. 24)

"THE school opened in the large Barracks on the 14th July. The great whitewashed barrack-room is excellent for the purpose; and here Mr. Nobbs and his son Francis keep school, from nine till two, five days in the week; the younger children being allowed one hour out of this time in which to run about and eat sugar-cane and lemons, which are to them what lollipops and apples are to the junior branches of the English nation. A mid-day meal is not the fashion, so there are no dinner bags hung round the room; the children wait complacently till six o'clock. Mr. Nobbs kindly assigned an adjoining barrack to me by way of class-room, a huge place with three large windows on each side, and glaring with whitewash, large enough to have held a dozen such classes as the two he gave into my charge. We made a cosy establishment in one corner with maps and books, and the brightness of the pupils, together with the entire freedom from all conflicting household and other cares of their teacher (except such as came in the way of teaching also), made it thoroughly enjoyable. There is neither coming nor going on the island; a sail now and then is seen in the distance, which seldom comes to. The chiefest excitement known to this people is the landing of a captain; so till the arrival of the *Southern Cross*, when I should share in the distraction produced by the landing of her captain, we were alike undisturbed. The two classes consisted chiefly of Quintals and Christians, cousins or sisters, every one. In the one below these two is a young thing, aunt to seven of the great girls in the classes above her. They have been well taught in all routine work, thanks to Mr. Nobbs' daily care and the school apparatus provided for them by the *Society for Promoting Christian Knowledge*, which is ample as far as it goes, but they want more and better reading-books. The girls often come with a pretty wreath of flowers, or a string of beads round their shining braided hair, and always with pleasant smiling looks. Their somewhat tropical movements give little foretaste of the brightness and intelligence there is among them, for they would walk in as if they were following

a funeral. Yet the heartiness of their amusement at any fun that came in the course of the lessons was a temptation to make plenty of it. The first process was of course to open the lids, after which effected, any amount of instruction may be poured into the vessel, *i.e.* the head that is to hold it; and for lack of this preliminary step much good knowledge often slips over instead of going in. Geography appeared to be the most popular study, and it was an amusing novelty to find a little bit of an island like Pitcairn's, so far away from everything, made into the starting-point for every place, and the gauge for all the rest of the earth. It is observable that no one, to prove perhaps their Tahitian descent, ever says the letter *s* at the end of a word if it can be avoided; but this is balanced by a vigorous demonstration of their English origin in their saying *mischeivious* and *subtract* as pleasantly and naturally as children in any national school will do. Graver lessons follow in the Confirmation classes, of which one or two meet every day at Government-House. There are two of matrons, two of girls, and one of boys, or young men, so to call them. At first the younger married women only assembled, but the generation above were desirous to come also, and indeed were rather hurt at being left out; and a pleasant earnest set of learners they were, with hearts as willing, though their heads perhaps were less instructed than those of their daughters, still far beyond the poor old Maori women, into whom I have so often heard the Bishop unweariedly endeavour to instil, with but limited success, some notions of what they were come for. There was no doubt about these being in earnest, as was testified by their ready response to anything they did see, and the oft-repeated thankfulness of some at being taught:—'We are very much obliged to you, Ma'am: it is what we have always been wishing for, Ma'am.' Their position has been in some ways so happy, in all so peculiar, that it is curiously different from teaching other people. They know very little of the world and its wicked ways; they never saw a poor person: and though they may have passing disputes, we do not hear of great quarrels. John Adams' precept, of not allowing the sun to go down upon their wrath, is not a dead letter; and in having all things common, they are brethren beyond most other communities; too much, therefore, that is matter of ordinary experience with others cannot be appealed to with them, though doubtless enough remains of the infirmities belonging to all the sons of Adam, to illustrate and bring a subject home to their hearts. Yet the teacher learns the most from the child-like mind and simple faith of unlettered saints, which set them far above, and makes him ever think, 'Comest thou to me?' while he fears often that he is darkening counsel by words without knowledge, rather than enlightening ignorance.

The foundation of all John Adams' teaching was the Bible and Prayer-book, which, followed up as it has been by the instruction of an ordained minister, has hitherto kept them free from any dissenting bias. They use, indeed, an American hymn-book left to them, as nearly all their treasures have been, by some whaling captain; but this, however it may have impaired their taste in sacred poetry and

music, has not weakened their adherence to their own church. Certainly it is not to be expected that taste will improve upon very solemn words set to very cheerful tunes, with such names as 'Bethesda,' 'Orion,' 'Kentucky,' 'The old ship of Zion,' and the like. But though it is very much to be wished that they should have a little guidance and help in these ways, there was nothing in their way of singing them at all painful: it was done with no irreverent spirit at all, and with the simplicity of those who did not perceive the incongruity. Two of the principal singers, the teacher, and a man with a splendid tenor voice, came in two or three times of an evening to sing; it was really a great pleasure to listen to them; and not having anything better to substitute for what they had, I did not care to put them out of conceit with it.

One morning, going to school, I passed a group of men casting lots by the road-side, for the saddles and bridles left in the place. These seemed to be a natural appendage of the horses which had been apportioned the day before; but as this was not the case, it is to be hoped that it will put some slight check to the hard riding which, of all the new processes, is of course the most popular; and this as much for the horses' sake as for their own. They cannot be supposed to know anything of creatures they never saw before, and who are more likely to suffer than themselves. We found afterwards that a kicking horse and some falls had restrained their equestrian ardour a little. They hit upon a clever expedient for breaking in a skittish young horse, in leading him down to a little sandy bay and mounting him in the water, where the rider was more at home than the horse; he rode him into the breakers, and did not care for tumbles, it being a nice sandy bed to fall into, and it answered well, taming the horse completely. They have not many steeds; although, through the liberality of Government, they have come into possession of a large herd of cattle, and of a flock of sheep. The majority of the people are delighted with their new home, and think themselves better in health than in their old island, where it was so damp that the walls often streamed with wet; those here show nothing of that kind; yet in the burial-ground the grave-stones were sunken, and graves and inscriptions of recent date looked old, as if here also it was not dry. The Pitcairners complain of cold, which a New Zealander would be puzzled to find out, if it were not that sometimes the wind is sharp, and often high; but this winter weather is generally magnificent, so bright and genial. The fertility of the place, and richness of the green sward, make it look more like spring than mid-winter. The want of a fire is not felt, and the little children appear quite happy in their one garment only. Babies the same; a cotton handkerchief wrapped round them at night is their only extra covering when their mothers carry them home; and they will alternate a lemon, if they have a mind, with their own natural food, without any detriment, and to the great contentment of themselves and their mothers.

On the 30th of July, a third daughter was born to the young couple in charge of Government-House. After their custom, all the nursing

mothers in the place were alternately in attendance for the first few days, and babies abounded both by night and day; it was a most lively time indeed: but the mother was attended as carefully, though far less quietly, as an English lady might be. The grandmother of the young mother came early in the day to see her descendant:—considering that she was a great-grandmother before she was sixty, she may live to see another generation still. Her mother also came into residence with *her* twin babies, the youngest of sixteen children, and the daily attendance of aunts and great-aunts, with sisters and uncles (quite young people) was something quite surprising. The sound of so many little voices playing round the house, with a remarkable absence of disputing or crying, was very pleasant. A tropical version, altered to suit their ignorance of gooseberries, of ‘Here we go round the gooseberry bush,’ into ‘Here we go round the cocoa-nut tree,’ was highly popular, the elders joining in with as much glee as the children.

It is a daily perturbation to see so much good beef wasted (chiefly from ignorance), especially after they have suffered so fearfully from famine. We have, therefore, much domestic colloquy and some culinary practice, as far as ways and means permit. My companions seem to be always on the watch to learn; and either from natural disposition, or from its being a national trait, any hint given is instantly carried out into practice. After describing an English kitchen, and the dealings with pots and pans, henceforth all under their care were kept as nicely as could be; and to further orderly ways, a store-room and larder were cleared out for our use with great zeal. Our chief feat, however, was the making of bread; with soda on my part, and butter-milk on theirs, we made a *scone*, and from that got on to leaven, and thence, by the aid of potatoes (a rare treasure) and sugar, to a bottle of yeast, concocted upon principles innocent of any attention to chemistry. It was, however, kind enough to overlook this defect, and it proclaimed its excellence shortly by a loud explosion, after which a superior batch of bread was made, as good, that is, as the stale convict flour would allow; some time after a vessel touched at the island, from which we got some that was good, and made larger batches, dispensing to our neighbours with the hope of promoting a taste for the staff of life.

When a sail is in sight a bell is rung, which generally suspends all other business if she draws near. This was the case one morning, the 9th of August; a barque appeared with her colours half-mast high. The day being calm, the men put off from the shore; no sooner were they on board than she hoisted in the boat, ran up her colours, and made sail; soon she was out of sight and nothing more was seen of her on either side of the island, while the people on shore began to get anxious; quite late in the evening they all reappeared safe and sound—the Magistrate coming straight up to Government House with the welcome news of Peace she had brought: ‘Peace for a hundred years!’ he said. We shook hands and wished each other joy, for he appeared to be quite as glad as I was. The poor vessel, from Califor-

nia to Sydney, had only two gallons of water left, and had been off the coast for a week trying to get in.

Sunday, August 10.—There was no one to order a general thanksgiving; but it was impossible not to wish that that which filled the hearts should not find some united expression on the lips this day. The Sundays are always pleasant days: every one comes to Church; and the school afterwards is as agreeable as a large class of bright and orderly little fellows can make it. They are quaintly dressed, by the aid of old stores and gifts; one like a middy, another like a drummer-boy, the next like a convict with his number on his back, the fourth like a ploughman; all sprinkled with some smart little new attire like ordinary children: they get what they can, having no certain supplies. There is one young invalid in the community, quite a youth; he cannot walk. Poor fellow! he leads a dull life; for though the people are most kind in all cases of actual illness, they have little thought for an invalid, in the way of beguiling time, or of considering his wishes and providing for his pleasure. So poor Absalom sits by the window very patiently, though the glory of the day makes the confinement irksome, only saying—‘When my brothers go to work, I do wish I can go too!’ The youngest of these, Cornelius, a nice merry lad of fifteen, was kind and attentive to him. They are both candidates for Confirmation; on which matter Absalom is very anxious, though he may not be able to get to church.

It is midwinter now, with days of brightest summer. The whole place is alive with cattle, which have all been driven in within the one great fence round the settlement, where they will speedily dispose of all the grass, and, any where else, would make the roads impassable with their hoofs; but it is so dry that nothing is the worse but the gardens; alas! for their fences are fast melting away in the ovens of the community. They will be a loss as to appearances also, picturesque and peculiar as they are, being formed of the whole trunks of trees disposed after a castellated fashion, and testifying to the presence of more labour and wood than is likely soon again to be in conjunction here. The lime-quarries are covered with wild stocks in profusion, now in flower, and adding greatly to the beauty of the colouring of nature. The great yellow masses of prisons are an eye-sore. Coming home one beautiful evening, I met some girls going down to the jetty to see fish which had been caught this calm day; it was a pretty scene indeed in the brief twilight, the gay-looking fish lying on the stones, the people standing about in groups, the water, where the great waves were not rolling furiously in, coloured by the glowing sky. Some of my companions longed to jump in—‘What, into those great breakers?’—‘That’s the fun!’ whispered a young girl by my side. At Pitcairn’s, it seems, ‘the fun’ was to swim out to sea pushing a surf-board before you, and then to come gaily back with it, on the top of a huge roller. ‘You can swim?’ asked a delicate young mother of me as we stood together; and when I owned my ignorance, the compassionate, half-contemptuous tone of her reply was very funny. Men, women, and children here take to the water like so

many ducks ; the girls think it a great pity that I, who am 'such a seafaring lady,' do not know how, and offer to teach me. 'You should soon learn from me,' said one, a noble-looking creature, reported, I could believe justly, to be the best swimmer of the party. Every family had some of the fish apportioned out to them ; and one, most magnificent, beauteous to behold, was presented to me ; they called it *neneue*, and said that they had had the same at Pitcairn's ; it looked of the mullet kind. The evening closed with the reading of *Prasca Loupouloff*, which I had found among the prisoners' library, to the young people, with a commentary upon Russia introduced scholastically, though it was rather a shame to dilute the pretty story. I regret that there are not many more books suitable to read them,—an audience would be always ready. Sometimes by invitation, sometimes in answer to a 'come in' to a tap at the door in the evening, a stream of young girls will often enter, happily for me, ready to be amused with small appliances. After all the school-work of the day, it is pleasant to see them without constraint ; and there is not much difficulty in providing amusement for so gay a people. 'Tip' was the most popular game among the boys, and 'Birds, Beasts, and Fishes' among the girls, sometimes followed by a wise talk about the animals, their use and habits,—sometimes by anecdotes of monkeys and dogs, which were far more approved of ; then, when there was no more to say, the girls would sing. Sometimes the boys came instead ; they arrived stately for writing out Confirmation papers ; and besides the class itself, three or four satellites also followed, to come in for what they could get when work was over—uncles and nephews, generally every one ; occasionally it is only a conversation ; a talk ensues upon the respective merits of Norfolk Island and Pitcairn's : opinions are divided ; question asked, 'Whether the cows are not a great advance upon cocoa-nuts ?' answer made by a zealous Pitcairnite, 'Cocoa-nuts are the best of cows.' When left to themselves, a series of whispered jokes, followed by suppressed peals of laughter, shewed their natural merriment.

Some fencing-work, which occupied the men at a distance, being now completed, the singing-master reopened his evening singing-classes twice a-week. Considering that he is two degrees removed from the only person who knew anything about music, and that he was with them but three weeks, it is surprising what he and his pupils can do. He had a psalm in notes upon his black board, at which they all worked with great diligence the first evening ; catches and glees followed, some very good ; and though critical ears and taste might have objected now and then, and though a little additional knowledge would certainly be a great help, it is still very delightful to themselves and others. Amid all this there is a total ignorance of everything like a nursery song or ditty ; it was very amusing to find my stock of them received as entertaining novelties ; and as the children in the house, Maria, Edith, and Evangeline Ophelia, were too shy to learn them, I was forced to get an older audience. Nursery tales of the stalest kind were received with

great *éclat* ; and 'Froggy would a wooing go,' with shouts of laughter, by the singing of which I covered myself with glory and renown, and was considered, to my amazement, as a good comic singer !

Thursday, 14th August.—A barque off the island ! The plan for providing ships at Pitcairn's was settled by the Magistrate calling a meeting of the inhabitants, when the amount to be given, exactly the same by each family, was settled, that the division of foreign goods in return might be alike also ; but a large and a small family would afterwards make a private arrangement, if they liked to benefit the larger one. It seems curious that these people, who hold so much to the principle of having all things in common, should not extend it to the land. They do not appear to have had any general agriculture for the community, but each family cultivated its own portion and ate its fruits, and also divided and subdivided it out among his descendants till at last each man's portion would have been no bigger than a pinch of snuff. They may perhaps be on a different footing here. I have heard a widow, who was left with six daughters and one little boy, expatiating on the kindness of the men to her in working her land, and planting her yams for her.

These fine days promote a great desire for bathing : it would be pleasant before the sun was so hot as to blister them, which it seems it did dreadfully at Pitcairn's in the Christmas holidays ; and no wonder, as they were chiefly spent in the water ! Fortunately, they were short ; as for six hours at a time would these mermaids remain in, with their surf-boards, swimming races. The great piece of fun was for one to keep possession of a rock in the middle of *Bounty Bay*, whence the rest would try to pull her down, and whence she would fling them off into the water. It sounded all most cool and brilliant, and as if they ought all to have been named '*Undine*.' A Christmas tree would be rather poor after this sport. The Queen's birthday was the other holiday, when the whole people dined together in honour of the day, and walked about the island afterwards ; as it was in the winter, they did not swim round it. Great is my desire to get up a school-feast in honour of the Peace, but flour is quite a luxury, and of currants or raisins there are none ; and without cake or pudding the feast would be like Hamlet with the part of Hamlet left out—a *Barnecides* feast only, which would not commend it to the youthful taste. On the following Wednesday the service had scarcely begun, when it was stopped by a summons to Mr. Nobbs to come and attend, in his medical capacity, on the Magistrate, who had cut his foot severely while ploughing. Locked-jaw was in every one's thoughts, as this people have already suffered severely by that calamity, and this person had once before had a narrow escape only from death in that terrible shape. All the congregation adjourned in a body to the sufferer's house, some to help, and all to see and talk : it looked like a bee-hive when the bees are going to swarm. Happily the case proved a slight one. Mr. Nobbs says these people are very liable to spasmodic affections, being a very nervous race ; but certainly their nerves are

quite tranquil in a stir and bustle, at seasons when most people like to be quiet. Every one appears to have the *entrée* of a sick room; nor does the coming and going distress the patient, who looks upon it as a natural symptom. If necessary, the people will divide themselves into watches, and attend on him by night and day in rotation, as long as it may be required. This badly-shod or barefooted race are ill-suited to succeed soldiers and convicts, who have strewn the earth with broken bottles. I make a daily collection; and when the Bishop came, he gave notice of a reward of fish-hooks for as many barrows-full as could be collected by the boys.

Every day more beautiful flowers are brought in, and the girls come with bright and fragrant wreaths around their heads. The Cape gooseberries are ripening, so the culinary instructions are extended; samples of fruit-tarts and puddings are made, and much approved. Lemons are most plentiful, very large, and thick-skinned: of oranges there are none: some ruthless Governor is reported to have cut down all the trees, because the runaway convicts lived upon them in the bush; but this may be a myth. A very youthful party assembled this evening, to see an exhibition of dolls, with which a benevolent lady at Sydney had supplied us, for the benefit of the Melanesian public, on hearing that two wax dolls which our black girls had carried back from Sydney to their own island three years ago had been objects of great admiration there; and that one had been confiscated by a great man to his own use and amusement. We ventured to transfer some to the small Pitcairners, who were especially charmed with a little black doll, though a great wax baby was the chief object of course.

We now began to look out daily for the *Southern Cross*. The young eyes were set to work for the first sight of a sail. Strange to say, A *Southern Cross*, though not THE *Southern Cross*, did touch here, about this time, on her way from Valparaiso to Hobart Town. We were enabled thus to obtain some good flour for the honour of the bread, and could only wish that she had come a little earlier with her good things, as a festivity might have dissipated the thoughts proper to a Confirmation, which might be any day now. And very soon it was; for on the 5th September, the real *Southern Cross* appeared, with her Melanesian cargo of black scholars on board. 'Well, Ma'am,' said old Arthur, 'this is good news;' but I was sitting with poor Absalom, and felt sorry to think that it was almost for the last time; for it has been a real pleasure to help him, and amuse him, poor lad. Still, it was very thankworthy to see the party coming back over the hill where, two months before, we had watched them go, and to hear how successful the voyage had been,—how kindly they had been received, and how willing the people were to come with them. The party of black boys, with their strange ornaments in their noses and ears, excited great attention and interest when they came on shore; and the yams were hailed most joyfully. Unfortunately, at the island where a supply of seed had been promised to the Bishop at the beginning of the voyage, he was prevented by weather from

touching, on his return; so these poor people lose their seed. This day and the next were entirely occupied by the examination of the candidates for Confirmation,—large parties assembling in the evening to hear of the voyage, and talk. Mr. Patteson entertained them with accounts of the character and behaviour of the scholars on board. Small details go certainly much farther than general principles in creating an interest in such matters, and an anecdote will tell far more than the soundest reasoning, or any amount of hard work and forethought, and great need, and our duty, and the like.

The service of the following day, Sunday, was very interesting. The Confirmation was in the afternoon service;—a baptism in the morning brought home their promises to the hearts of those assembled. The whole population, excepting such as were too young, and three invalids, were confirmed. Old Arthur carried poor Absalom to church upon his back; and one poor woman, who had been very ill, got out of her bed to come. The women appeared in their national dress, as it may be called,—a white frock, and a white handkerchief upon their heads, the uniformity adding much to its effect.

It was the contrast of the origin of this people themselves, and of everything now around them, with this solemn dedication of themselves afresh to the service of the Lord, that made it so very striking; and it was the possible future course of their lives in this new home that gave so much point to the prayer, that they might 'daily increase in the Holy Spirit more and more,' thereby to be strengthened against temptations, new and strong, that may beset them here."

NECESSITY OF IMMEDIATE MISSIONARY OPERATIONS IN VANCOUVER'S ISLAND.

SIR,—As you have so perseveringly kept the north-west coast of North America, and especially Vancouver's Island, before your readers, as a new and important field for Missionary labour, I think it may be interesting to, as it is desirable for, them to be informed of the changes which must almost immediately take place in the condition of that island and the coasts adjoining.

The 10th paragraph of the Report of the Committee of the House of Commons on the British possessions under the Hudson's Bay Company is—

"Your Committee are of opinion that it will be proper to terminate the connexion of the Hudson's Bay Company with Vancouver's Island as soon as it can conveniently be done, as the best means of favouring the development of the great natural advantages of that important Colony. Means should also be provided for the ultimate extension of the Colony over any portion of the adjacent continent to the west of the Rocky Mountains, on which permanent settlement may be found practicable."

The latter part of this recommendation has reference especially to Thompson's River district, the river of that name being an affluent on

the left of the lower course of Frazer's River, which flows into the sea opposite the east coast of Vancouver's Island, just to the north of the 49th parallel, the present boundary between British America and the United States' territory. This district is known as possessing a salubrious climate, fertile soil, and as producing gold. Another important fact bearing on Missionary work is, that a large expedition is now being organized to survey and establish the boundary from the sea eastward.

There is, therefore, every probability that Government intends adopting the recommendation of the Committee, and taking immediate steps to establish a Colony there; and the antagonistic influence of the Hudson's Bay Company being removed, any such attempt is sure to be successful, if it be but made with moderate skill and prudence. It therefore becomes a matter of pressing necessity, that Missionary operations should be commenced, with as little delay as possible, that the natives may be brought (if I may so say) under the protection of the Missionary before the settlements of the white man spread over the country.

The money necessary for the establishment of a Mission has been voted by the *Society for the Propagation of the Gospel*, but no Missionary has, I believe, as yet been sent. In the report of the meeting of that Society, in your July number, the Bishop of Rupert's Land, who claims the land and coast as within his Diocese, is made to say, that if a Missionary were sent he would minister, in the first place, to the settlers, and to the natives as opportunity was afforded. I would call the attention both of yourself and your readers to this. Surely there is no record of successful Missionary labour in connexion with colonization? It is *inevitable* that the vices of the white man are more immediately attractive than his virtues! Nay, his persistency and force of character, the greatest virtues of a colonist as such, are fatal to the natives who come into contact with him.

If anything is to be done successfully, the Missionary establishment *must* be apart from the settlements; nor need this present any difficulty; the natives are tractable, easily taught, ready to work; the soil productive; the climate good; the necessaries, and even some of the luxuries, of life easily procurable. There is no reason why a Missionary settlement should not produce sufficient for its maintenance, and soon become self-supporting.

The recommendation of the Committee of the House of Commons, as well, I believe, as the resolution of that of the *Society for the Propagation of the Gospel*, extends the area of Missionary effort beyond Vancouver's Island to the Rocky Mountains (some 500 miles). I would suggest that the first Missionary be sent with the boundary expedition, to report on the state of the natives, and the locality where a Mission station may be best established.

If the present opportunity be lost, we cannot expect another.

I am, Sir, your obedient servant,

C. G. N.

COLLECTING FOR INDIAN MISSIONS.

A LADY in a large town-parish has been very successful in collecting money for the extension of Missions in India. Her plan is merely to read the following paper among her friends and acquaintances. We desire earnestly to commend the example to many of our readers :—

“Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE.”—St. Mark xvi. 16.

“How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, EXCEPT THEY BE SENT?”—Romans x. 14, 15.

The sufferings of our brethren in India have of late filled our hearts and minds. What has been the real cause of those sufferings? Is it not the cruelty and madness of the Heathen? And why are they *still* Heathen in a land over which God has placed a nation bearing His Holy Name, and professing to be guided by His Holy Word? May He stir us up to see the *root* of the matter clearly, by searching into the cause of His chastisement. WE HAVE NOT DONE THE WORK HE COMMANDED US TO DO.

Let us then arise, and in His Name, and by His Spirit and might, do what each of us *can* to spread the knowledge of His truth! Let us do it humbly and simply for His glory, and the good of the souls for which England, as a nation, is so responsible, and HIS BLESSING WILL NOT FAIL US.

It is proposed earnestly to request forty persons, who have the glory of God and the good of souls at heart, and who desire to *work for Christ*, to undertake, each, to get *ten* annual subscribers of *five shillings each, and no more*, for this Indian Mission; and on the first day of each new year to bring the sums thus collected to our minister, to be appropriated to this purpose. Thus an amount of 100*l.* a-year would be brought to him for the promotion of the cause of Jesus Christ our Lord, whose command we have thus humbly endeavoured to obey.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have DONE IT UNTO ME.”

EXCURSIONS IN PALESTINE.—No. III.

SECTION I.—NABLÛS TO NAZARETH.

FAREWELL TO NABLUS—RUINS OF SAMARIA—AN ARCHITECTURAL PHENOMENON—NIGHT JOURNEY—A DILEMMA—SHEIKH OF BAKA—BELLA AND BURKA—WILD-GOOSE CHASE—HARVEST IN PALESTINE—HISTORICAL COINCIDENCE IN STRATEGY—KHAN OF JENIN—GILBOA’S CURSE—ANCIENT JEZREEL—BETHSHAN—SHUNEM—LITTLE HERMON—MOUNT TABOR—ENDOR AND NAIN—THE MOUNT OF PRECIPITATION—TOIL REPAID—NAZARETH.

NOTWITHSTANDING the drawback mentioned at the conclusion of the last paper, myself and another of our party contemplated a return to

Nablûs with considerable pleasure ; and the peculiar circumstances under which we were to revisit it, made the circumstances of this brief sojourn appear providential. But I must not anticipate.

It was three hours after mid-day before we got clear of the streets of Nablûs. Quitting the city by the north gate, we had a pleasant ride of half an hour through gardens and olive-yards, abundantly fruitful, well watered by numerous rivulets, which turn several mills, and exceedingly picturesque. We noticed on our left a large village named Ruphidia, hanging on the steep side of the mountain on our left. It contains fifty Christian houses, with a church and two priests of the Greek rite. Numerous other villages studded this lovely valley, or crowned the hill-tops. On reaching the open country, we followed the direct road to Sebastieh, which runs first down the valley of Nablûs, a little to the west of the main road to the north (which lay across the mountains to our right), and then along the southern declivity of this same ridge, on the right of the valley. From the brow of the ridge we first descried Sebastieh, which is the Arabic form of *Sebaste* (Augusta) ; by which name Herod the Great designated the ancient capital of the kingdom of Israel, in compliment to his Imperial patron, after he had adorned it with those magnificent works whose scattered fragments, spared from the wreck of time, I shall presently be called to notice. We reached the site in about two hours from Nablûs.

The situation of the inheritance of Shemer is very beautiful, and was judiciously selected by Omri for the erection of his capital. It is well and faithfully described by St. Jerome, as situated in the fairest and most fruitful part of Judæa ; but his language implies that it was deserted even in his days. It stands on a bold isolated hill, rising out of the plain, surrounded by valleys ; the hills on the east approach it very closely, but on the west is a fine open plain—a basin formed by the concurrence of several valleys, encircled by lofty hills. We made our way up the shelving side of a steep hill, covered with olives, to the miserable little village that now represents the ancient Shomeron, occupying the east end of the broad ridge on which the city stood. Hard by, overhanging the steep declivity, is the church of St. John, whose magnificent ruins still attest its former grandeur. It was remarked by Maundrell and his company, a century and a half ago, and any observant traveller in Palestine must have noticed the same, “ that in all the ruins of churches which they saw, though their other parts were totally demolished, yet the east end they always found standing, and tolerably entire.” He thus comments upon this remarkable phenomenon : “ Whether the Christians, when overrun by infidels, redeemed their altars from ruin by money,—or whether even the barbarians, when they demolished the other parts of the churches might voluntarily spare these, out of an awe or veneration,—or whether they have stood thus long, by virtue of some peculiar firmness in the nature of the fabric,—or whether some occult Providence has preserved them, as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration,—I will

not determine. This only I will say, that we found it in fact, so as I described, in all the ruined churches that came in our way,—being, perhaps, not fewer than one hundred; nor do I remember ever to have seen one instance of the contrary. This might justly seem a trifling observation, were it founded upon a few examples only; but it being a thing so often, and indeed universally, observed by us, throughout our whole journey, I thought it must needs proceed from something more than blind chance, and might very well deserve this animadversion.”

I was led to this digression by the fact that the east end of the church of St. John, at Sebastieh, is still standing almost entire. It consists of an octagonal apse, of noble proportions and peculiarly elegant construction; having in each wall single lancet lights, with trefoiled-heads, and hood-mouldings resting on light shafts of the early pointed period. A corbel table of pointed arches, supporting a cornice of several orders, runs round the apse, completing this beautifully-designed composition. There are still sufficient remains of the structure to enable us to determine its original design. Its total interior length is 163 feet, including the western porch of 10 feet; its total width 75 feet, distributed into nave and side aisles. The capitals of the piers are foliated somewhat in imitation of Corinthian, and belong to the early pointed period. The pier arches are pointed, and the aisle windows are of the same character with those of the apse. It is, in fact, a beautiful example of early pointed architecture, belonging, certainly, to a period anterior to the introduction of that style into our own country; for it was, doubtless, erected during the time of the Frank rule in Palestine, by the Knights of St. John, as is attested by the crosses of that order still to be traced on marble tablets.

Josephus assigns Machærus as the place of the imprisonment and martyrdom of St. John the Baptist; and his testimony is quoted and confirmed by Eusebius. As this fact has been strongly pressed, in order to discredit the traditions of Sebastieh, it may be worth while to point out the still greater difficulties of this statement, from Josephus himself. Machærus, he informs us, was situated on the southern border of Peræa, sixty stadia from the Jordan, and was at this very time in the occupation of Aretas, king of Arabia. But it was a daughter of this very Aretas whom Herod Antipas repudiated, in order to take his brother Philip's wife; and it is absolutely incredible that he should have imprisoned the fearless champion of the conjugal rites of a daughter of Aretas in the fortress of her indignant and outraged father, to which she herself fled from the indignity to which she was subjected in the house of her incestuous husband. Whatever other difficulties there may be against Sebastieh, the counter-statement of Josephus must be given up as wholly untenable. The narrative clearly implies that the birthday banquet of Herod was held in Galilee, and that the Baptist's prison was contiguous to the royal palace. There is nothing whatever in the sacred narrative to determine the place of sepulture. All that we know from later history is, that the relics of the Baptist were found here in the days of the

apostate Julian; when, according to the almost contemporaneous records of ecclesiastical history, the coffin was opened, the bones burned, and the ashes scattered to the wind. If he was not originally buried here, it is possible, considering the veneration then paid to relics, that the remains may have been brought hither from their first resting-place, in the interval between Constantine and Julian, though history has not recorded it, and that the veneration of the Christians provoked the Pagans to their destruction; for St. Jerome, who is no favourer of modern unauthorized traditions, makes frequent mention of Sebaste as the place of sepulture of the Baptist; as also of the Prophets Elisha and Obadiah. A small Moslem wely, standing in the middle of the ruined church, is said to cover the sepulchre of the Baptist. It is a small rocky vault, sunk deep in the pavement, with a descent of twenty-one steps. A later tradition has found his prison also in this comfortless cellar; but, however I may be disposed to doubt the correctness of the historian who finds the prison at Machærus, I certainly cannot transfer it to a city that was not even within the jurisdiction of Herod Antipas. The destinies of this city, originally founded by Omri,—frequently besieged and taken by the Syrians,—utterly destroyed by the Assyrians,—restored by the Samaritans,—so utterly ruined by Hyrcanus that all vestiges of a city were effaced,—restored by Gabinius,—attaining to the zenith of its grandeur under Herod the Magnificent,—declining to gradual decay, until now it is left “as a beacon on a hill, and a lodge in a garden of cucumbers;”—as all this has been lately traced out by Dr. Robinson, with his usual patience of investigation, I need no longer detain the reader among these mouldering heaps.

As the villagers would not allow us to enter the tomb, and seemed disposed to be troublesome, we were glad to sound a retreat, and get clear of the place. We found the hill everywhere sprinkled with ruins (fragments of columns being strewn over the olive-yards), and contemplated with much admiration the larger remains of the Street of Columns, at the north-west extremity of the hill. A short distance below this, where the hill declines towards the plain, we observed a mass of ancient masonry, apparently the remains of one of the gates; and, notwithstanding the repeated ruin of the city, we liked to believe it to be that very gate where the noble sceptic was trodden to death by the crowd, in the plenty that succeeded that disastrous famine, according to the prophecy of Elisha. That the Syrian army was encamped in the plain below the ruin, will scarcely admit of a doubt; and it was from their spoils that the abundance was produced.

Into this plain we now descended, and crossed it in a north-westerly direction, until we reached the Sultana, in a continuation of the Nablûs valley, which runs down to the great plain of Sharon, narrowing and deepening in its winding course. Down this valley our road lay for many weary, anxious hours; but the journey was little better than a blank, as the sun had set before we reached the plain, and the light forsook us soon after we entered the valley, where we passed a village on our right, named Anebta. At first, we could

distinguish what appeared to be arches spanning the valley at intervals; but, in a short time, we could scarcely distinguish the path; for the night was intensely dark, and the watch-fires of Bedouin on the neighbouring hills, which alone illumined the gloom, served rather to bewilder than to guide; while the loud barking of the watch-dogs, who had caught the sound of our horses' hoofs on the stony track, was not the most agreeable music in our ears, suggesting the possibility of a night-attack from these lawless shepherds, who, having been apprised of our approach by the passage of the baggage, as we imagined, and now advertised of our presence by the baying of the dogs, might have surprised us in this narrow defile, and made their own terms. We passed along, however, without molestation; and at length, to our great joy, discovered a village on our right. We had in vain tried to procure a guide at Sebastieh; but, according to the information given us by the Mutzellig of Nablûs, confirmed as it had been by inquiries on the road, we ought to have arrived at Baka long before; so we made no doubt that we had now reached our destination, our tents, and baggage. As we drew near to the village, the lights which had guided us to it were speedily extinguished, and our cries were drowned in the din of the dogs; for the country was now in so insecure a state, that the villagers were alarmed at our approach, expecting nothing else than a night-attack from the Bedouin marauders, or from a hostile village. When, at length, we prevailed on the Sheikh of the village to come to a parley, we had the satisfaction of learning that the name of this village was Shuweikeh, and that Baka was still three hours' distant! To attempt to proceed without a guide was vain, and with difficulty we persuaded our friend, the Sheikh, to conduct us on our way. While he went to borrow a mule, we were surprised by the most brilliant meteor we had ever seen. In its momentary flash through the vast expanse, it lighted up the heavens and earth with almost meridian splendour, and, I think, left an indelible impression on the minds of all our way-worn and dispirited company. At length we were off again. Happily, the distance did not prove so great as our guide had represented, with a view to secure a larger *bakshish*; but we were too much rejoiced at the curtailment of the way, to quarrel with him for his deception. An hour and a half, or two hours, in a direction n.n.w., brought us to Baka, where we expected to find our servants awaiting us, with our tents pitched and supper ready. Alas! neither mules, nor baggage, nor servants had arrived! No one could give us any tidings of them. It was nearly eleven o'clock; we were all heartily tired, and thought only of finding some place where to rest our heads until the morning;—declining, however, the accommodation of a dung-heap (obligingly offered us by the villagers), on account of its uninviting aspect, as seen in the faint light afforded us by the dying embers of a fire in a small shed, where two men were sleeping. We inquired for the house of the Sheikh. We were told, in reply, that he would long since have retired to rest, with all his family; and woe betide those who should venture to disturb the sanctity of his domicile at such an hour! He

was represented as a veritable churl—as, indeed, the Mutzellim of Nablûs had described him. Remonstrances, however, were vain; and at length we found ourselves before the gate of the court in which his house was situated. We knocked, but received no answer: louder—still all was silent as the grave: it was not until we commenced thundering against the barricaded door with huge stones, that a surly voice challenged us from within. A few minutes more, the door was opened, and a lighted candle revealed to us as evil a visage as it was ever our misfortune to behold. Our story was soon told; and our grim host, with a scowling brow, introduced us into a large dreary apartment, which his wives and children had hastily evacuated. Here he spread a few dirty rags upon the mud floor, and bade us accommodate ourselves as we could. Cold, weary, and half famished with hunger, we stretched ourselves on this hard bed, and soon fell asleep. But, wearied as we were with our journey, our deep sleep was frequently broken by the thousands of fleas with which this filthy hole was teeming; and the morning revealed to us the full extent of our misery.

Thursday, June 2d.—The greater part of the chamber which we were occupying, was taken up with a raised divan, or platform, on which our churlish host would not allow us to recline: and the roof, which was composed of branches of trees, seemed to rain showers of fleas. We had passed a miserable night, and were but little refreshed: but the expectation of the speedy arrival of our baggage sustained our spirits. We prevailed on the Sheikh to provide us a breakfast, and in default of spoons were fain to fish the fleas out of the milk with the bread, before we could drink it! When we had strained our eyes along the Nablûs road until near mid-day, in the vain expectation of seeing our mules defile along the valley, our host, softened by our misfortunes, informed us that there was a village named Bûrka, some three or four hours distant, between the Carmel and Jenin road, not far distant from Sebastieh, and suggested that our servants might have been misled by the similarity of the name, to that village. The conjecture seemed far from improbable, and it was arranged that A. D. and myself should set out for this village.

A balmy air and lovely scenery ensured us a delightful ride along the mountain ridge that bounded, on the north, the valley through which we had passed on the preceding night. About half-way to Bûrka, we passed the village of Bella, so aptly named, that one would imagine that the designation had been adopted from the Italian—for a more beautiful village I never saw, situated in the midst of rich gardens, luxuriant with all kinds of vegetation, abounding in fruit-trees, conspicuous among which was the pomegranate, with a profusion of blossom, somewhat resembling in its appearance and colour a gigantic fuschia.

No tidings of the missing mules at Bûrka; where we found ourselves at the north-west extremity of the basin below Sebastieh, and resolved to return along the road which we had traversed last night,

thinking we might have passed our servants in the darkness. The answers to our inquiries among the peasants on the road were most encouraging. All had seen baggage mules, some the right number, some more, some less ; some yesterday, some to-day ; but then, no two persons in this country ever see or say the same thing ; so we reached the Sheikh's house at night-fall, full of hopes, which were soon dispelled by the blank faces of our friends. During our absence, R. had been busy making a survey of the neighbourhood, and prosecuting inquiries among the natives. To the south of Baka, about a mile distant, is a circular *tell*, or elevation above the plain, in the form of a truncated cone, called "Gît," doubtless the ancient *Gitta* of Samaria, the native place of Simon Magus.

The prospect of another night in this filthy hole was frightful, particularly as our Sheikh began now to suspect us as impostors and vagabonds—a suspicion, which I will do him the justice to say, our appearance and circumstances fully justified—and was heartily tired of our company. We had not been long stretched on the rack, when about ten o'clock a messenger arrived from Jenin to inform us that our servants and baggage were awaiting us there. The obstinate stupidity of one of the servants had prevailed against the judgment of the others who had understood our directions aright. The messenger informed us that they would wait at Jenin, until eight the following morning, when if we did not arrive they would proceed to Carmel. As our time was limited, we resolved to abandon the journey to Carmel, to join our baggage at Jenin, and to proceed straight to Nazareth.

June 3d.—Accordingly, at a quarter to five on Friday morning, we took an affectionate leave of our surly Sheikh, whom we remunerated for his constrained hospitality as munificently as the angel, in Parnell's Hermit, rewarded the miserly host whom he resembled, and with the same design. Our road lay through the prettily-wooded country of the half tribe of Manasseh, in a direction due east. Many villages on woody slopes to the left, amongst which was the village of *Seida*, near which we passed. A beautiful country of woody hills and woody dales, ascending along a most charming ravine, widening out into a fine woody basin or amphitheatre, with a hill rising in the middle, on the top of which stood the village Subârin, which we passed at forty-five minutes past five. At forty-five minutes past six we reached the highest ridge or watershed, beyond which we entered into a long spacious plain, called Sahil Berkin, terminating apparently in the horizon, slowly declining towards the east, with fine and fertile soil indicated by the abundant crops on which the reapers were engaged. They were singing merrily over their work, with the genuine "joy of harvest ;" and we probably heard, in their rude choruses, the very shouting of Heshbon and Elealeh ; for the harvest men were Bedouin from beyond Jordan ; for it is the habit of these wanderers to pay periodical visits to various localities far away from the tents, at seed-time and harvest : and as so much land lies waste, they have abundant choice of corn-lands, without trespassing upon

the possessions of the Fellahin, or Arab farmers settled in the villages. The reaping-hook is not, as with us, a sharp sickle, but a blunt hook of iron, the use of which is to gather the standing corn into the hand, and to serve as a fulcrum *for pulling it up by the roots*: so that the land is cleared and cleaned by the same process.

As we passed down the plain of Berkin, we had the villages Yabed and Anin on the left, and Arabi on the right. At half-past seven we came upon a road from the south, apparently leading by Arabi to Nablûs; not, however, the direct road from Nablûs to Jenin, which is further east. At forty-five minutes past seven we turned up to Anin to water our horses at a fine well of living water. Here we witnessed the slaughter of an enormous snake, which had committed ravages in the flock of a shepherd of this village, who had at length tracked him to his lair; and enjoyed the infinite satisfaction of lodging the contents of a well-loaded gun in its head, which destroyed life in a wonderfully short time.

We found the length of the plain to be about two hours; and at forty-five minutes past eight, we emerged from it at its north-east corner, passing under the village Berkin, from which it derives its name, through a narrow rocky defile which led us in the same direction to the magnificent plain of Esdraelon, now called Merj-Ibn-'Amar. This pass then had brought us through that formidable mountain-barrier of Samaria, which baffled the victorious host of Holofernes; and somewhere along this line of natural fortification we must look for the city of Judith. General Noroff, an intelligent Russian traveller, was disposed to fix the site of Bethulia at the modern village of Kubatieh, a few miles east of the defile through which we passed, where the direct Nablûs road enters the great plain, through a defile of the same character. I had acquiesced in this theory, until the discovery of Beit-Ilwa by Dr. Schultz, at the back of Mount Gilboa, which is a kind of outwork of the mountain-barrier of Samaria, brought a new claimant into the field, the disadvantage of whose position is more than counterbalanced by the manifest identity of the name. It is a curious fact, worth recording, that in 1840, when the Turkish army was watching the evacuation of Syria by the troops of Ibrahim Pacha, a design was formed for occupying this same natural rampart, with the view of checking his retreat; but as he did not cross the Jordan, as was expected, the tactics, unconsciously repeated from Joachim the high-priest, were not called into requisition or subjected to a test.

It was half-past nine before we reached Jenin, where we had the mortification of finding that our servants, too true to their word, had started an hour or two before for Mount Carmel. After a ride of five hours before breakfast, both men and beasts were too much fagged to go in pursuit of them, with any chance of overtaking them; and our utmost urgent persuasions and liberal promises were ineffectual to prevail with any of the barbarous people of this inhospitable village to aid us in our distress. The road which they would have to traverse was infested with Bedouin, who would no doubt

have captured the baggage, and be in readiness to intercept the owners, or any who might pass that way. Such was the cold comfort administered by these worthy successors, as we felt them to be, of the savage inhabitants of this border-village of the Samaritans, whose cold-blooded massacre of pilgrims from Galilee on their way to Jerusalem is recorded by Josephus, to the eternal disgrace of the village. To be sure, if we had been in a better humour, we might have admired the pleasant situation of this village, near the south-eastern extremity of the magnificent plain, and its lovely gardens and olive-yards on the south of the town, which only wanted our tents pitched in their inviting and refreshing shade to make them a perfect paradise. But in our deplorable condition—unwashed, unshaven, reeking with three days' filth from the dirtiest of all dirty holes at Baka, disgusted with ourselves and ashamed of one another—nothing could charm. The horrid khan, with a few stunted trees before the door, and its dark recesses teeming with all filthy sights and smells, and its Augean stable, vast with the accumulation of centuries of ordure, was most in unison with our thoughts and feelings; and if an equal temper of mind is essential to a good digestion, our breakfast that morning had a very poor chance indeed. Jenin contains a population of about 1,000, of whom there are seven or eight Christian families, the remainder Mahometans. Glad to escape from the flies, and fleas, and filth of this abominable khan, about two o'clock, P.M. we again mounted and pursued our way to Nazareth, leaving our ill-starred baggage to take its chance among the robbers. We entered then on the plain of Esdraelou—by the same road, no doubt, as that along which Jehu was driving his chariot from Jezreel to Samaria, when he met the brethren of Ahaziah and slew them at the pit of the shearing-house; and where he lighted on Jehonadab, the son of Rechab, and took him as his companion by the way. A glorious plain is that of Esdraelou, worthy of the distinguished place which it holds in the past and prophetic history of the world, extending in a north-westerly direction, as far as the eye can reach, shut in on the north by the mountains of Galilee; on the south by those of Samaria and the range of Carmel. Contracted by the converging roots of Carmel and the mountains of Galilee into a narrow valley through which the Kishon flows, it again expands into the plain of Acre. On the east, it is divided into three branches by the lower ridges of Gilboa and Little Hermon, over the latter of which we now first descried, far away in the north, the dim outline of his glorious namesake, the snow-capped peak of Gebel-et-Telj—for he boasts many titles, as he deserves—with whom I was to become better acquainted, saluting him day by day at a respectful distance as the monarch of mountains (Jebel-es-Sheikh) on this journey, and the following year plunging into his recesses, mounting to his eternal snows, and drinking of his sacred dew.

We were an hour crossing the southern branch of the plain to Zerîn, passing on our left the small village of Jelâmeh on a circular elevation, probably occupying the site of an ancient city (Jibleam),

and on our left the barren heights of *Jebel-Fûkûah*, on whose most elevated peak we descried the village of *Wezar*. *Fûkûah* is the modern name of *Gilboa*, where "the shield of the mighty was vilely cast away, the shield of *Saul*, as though he had not been anointed with oil," and "the sweet Psalmist of *Israel*," distressed for his brother *Jonathan*, sang his funeral dirge, "How are the mighty fallen, and the weapons of war perished!" And surely the prophetic anathema of this lamentation has taken effect on those bald and desolate mountains of *Gilboa*, unwatered with dew; or why do they rise out naked, and parched, and desolate, from this rich and fruitful plain?

At four P.M. we reached *Zerîn*, which Jewish and Christian writers have identified with *Jezreel*. It stands on the north-western spur of the ridge of *Gilboa*, and is consequently elevated far above the plain, and commands a magnificent prospect, embracing all before described, in addition to the mountains of *Ajlûn*, the country of *Gilead*, on the east of the *Jordan*. The *Acropolis* of *Bethshan*, now *Beisan*, was also in sight, at the eastern extremity of the middle branch of the plain, which we were next to cross. A ruined tower of rude construction, and a few wretched mud hovels, is all that remains to mark the site of the capital of *Israel*, which obtained its bad notoriety from the impiety and oppression of *Ahab* and *Jezebel*.

Descending steeply into the plain on the north, we passed a well of living water, which supplies the villagers with water. But the fountain of *Jezreel*, at which the *Israelites* were encamped with *Saul* before the fatal battle of *Gilboa*, was probably a more copious source, which rises further east, and flows down the plain to the *Jordan*. From *Zerîn* to *Solâm*, about one hour distant, we were passing between the lines of *Israel* and the *Philistines*, for the latter had "pitched in *Slunem*," a village possessing more pleasing associations in connexion with *Elisha's* miracle in behalf of his pious hostess. It is a small village, situated at the south-western base of *Little Hermon*, *Jebel-ed-Duhÿ*; but we did not draw bridle in passing it, for *Nazareth* was before us, and we hastened, if it were possible, to reach it before sunset.

Crossing then the roots of *Little Hermon*, we came upon the third branch of the great plain, bounded on the north by the lofty ridge of the mountains of *Galilee*. On rounding the base of *Jebel-ed-Duhÿ*, we suddenly came upon a magnificent view of the venerable *Mount Tabor*. A glorious mountain it is, rising from the midst of the plain, which it completely fills and closes in on the east; rising in solitary grandeur to a great height, "a high mountain apart" (as some read the passage), a "mountain of wonderful rotundity," as the old writers loved to describe it, shaggy, but well-proportioned, clothed with verdure to its very summit, which is slightly truncated. What recollections did this noble mountain awaken, commencing with the exploits of *Deborah* and *Barak*! It would have completely riveted our admiring gaze, but that between us and it, on the northern declivity of *Hermon*, were two villages, still retaining in their names the memorials of other events of Scripture interest—*'Ain-dûr* and

Nain : the former the Endor of bad repute, where Saul, on the eve of the battle of Gilboa, having passed in disguise through the lines of the Philistine host, received from the ghost of Samuel the heavy tidings of the defeat that awaited him on the morrow ; the latter the Nain of St. Luke, whose name is engraven on the hearts of the desolate widows and bereaved mothers of Christendom. Between us and the village were the rock-hewn graves of the old city ; and imagination was busy in picturing the sad procession, as it defiled along the path which leads to the village, arrested by the voice that was about to summon back the spirit to the shrouded corpse, and to convert the funeral wailing into a triumphant jubilation. Still Nazareth was before us, the home of our affections, its holy attraction becoming stronger the nearer we approached it, and we pressed on our jaded beasts ; for the lengthening shadows warned us that the sun was hastening to his setting. It was towards evening, and the day was far spent, and we had still to surmount those dark steep mountains before us ere we could feast our eyes on the home of our Saviour's youth. A little to our right, at the foot of the hills, we passed the village of Iksâl, ancient Chesulloth (or Chisloth-tabor¹), mentioned in the borders of Issachar with Jezreel and Shunem.

As we approached the mountains a path branched off to the left : let all future travellers be sure to follow it, unless they would risk a broken neck. R—— was the only one of the party who was aware of the fact, and he was some distance in the rear ; so we pressed eagerly on in the direct path, and commenced the ascent of the mountain barrier up a deep ravine. We had followed a track that is considered impracticable for horses, and so, indeed, we found it. We were, in our ignorance, scaling "the Mount of Precipitation," and it was an undertaking full of peril ; we were soon obliged to dismount, and to scramble up the almost precipitous face of rock, dragging our beasts by main force after us, from such a precarious footing as the inequalities of its surface afforded. The loose stones and pebbles in the fissures of the rock, detached by the horses' feet, rattled down into the deep abyss beneath ; and both men and horses were frequently in imminent peril of being precipitated down the steep, and dashed in pieces in the descent. The shadows of evening were fast closing over us ; to retreat was as difficult and as dangerous as to advance. How long this perilous ascent was to continue we knew not ; but the prospect of being overtaken by night in such a situation was most appalling. By dint of great exertions we at length surmounted the steep, and passing immediately under the spot where a rude pile of stones is said to mark the spot from which the infuriated Nazarenes would have hurled our Saviour headlong, we at length reached a more level path ; and in a few minutes found ourselves at the eastern extremity of a small elevated plain, shut in on all sides by steep mountains, on the shelving side of the loftiest of which, surmounted by a wely, at the further end of the plain, hung the picturesque village of Nazareth, with a

¹ In Joshua xix. 18, Chisloth-tabor, in the borders of Zabulon, seems to be identical.

lovely foreground of shrubs and trees, through which we passed to the Casa Nuova of the Latin Convent situated at the entrance of the village. Here we took up our quarters, and prevailed on one of the irregular cavalry, a kind of mounted police stationed in the principal towns and villages, to proceed in the direction of Carmel in quest of our baggage. He started at midnight.

Colonial, Foreign, and Home News.

SUMMARY.

WE beg of our readers to consider the wants of NEWFOUNDLAND referred to by the Bishop in his letter to the Secretary of the *Society for the Propagation of the Gospel*, mentioned in our Report.

The Bishop of NOVA SCOTIA, with his family, arrived at Halifax from England in the Royal Mail-ship *Canada*, on Thursday, December 17.

The Bishop of CAPETOWN, who left Capetown on Sunday, October 18, 1857, intended to remain two months in St. Helena, and thence to proceed to England, for the purpose of raising funds to carry on the existing work of the Diocese, and for the extension of Missions among the natives. In an answer to an address from the Clergy, which was presented the week before, the Bishop says: "I leave the Diocese with much comfort at this time. It is, God be praised, in peace and order. Its Clergy, faithfully discharging their sacred duties; its Laity, for the most part, showing increased interest in their Church, greater zeal for God's glory, a more ready mind and will to contribute of their substance to the advancement of Christ's kingdom in this land."

The Bishop of GRAHAMSTOWN has addressed a letter, dated November 7, 1857, to the Clergy and Laity of his Diocese, in which he states that he purposes to address a letter, in the name of the members of the Church in the Diocese, to his venerable friend the Bishop of Calcutta, conveying to him, and to the fellow-Christians in North India, the expression of their deep sympathy. "He requests the Clergy to set apart a Sunday for contributions to the fund for the sufferers by the Mutiny." We suppose that the proposed letter to the Bishop of Calcutta, though written in the name of the Church, will be exclusively the Bishop's, as he does not speak of proposing it to any Ecclesiastical Assembly. The Bishop left Grahamstown on Monday, November 16, for a visitation at King Williamstown, and the Mission stations in that part of Kaffraria.

We wish that we had space to extract from the *Scottish Ecclesiastical Journal*, of January 21, the feeling and most affectionate letter which the venerable Bishop of CALCUTTA has addressed to the Bishop of BRECHIN, acknowledging the receipt of subscriptions made at Dundee, on the Day of National Humiliation. He has "divided the handsome

collection between our two great Calcutta Church of England Societies, the venerable *Society for the Propagation of the Gospel* and the *Church Missionary Society*." He addresses his Scotch brother: "My Honoured and Right Rev. Brother, the Lord Bishop of Brechin."

At the Meeting on India of the *Church Missionary Society*, on January 11, the Rev. Mr. Reuther, a Missionary, who had escaped from Jaunpore, said that he had been fifteen years in India, but never had been once within a Sepoy barracks—not because he was unwilling to preach to the Sepoys, but because he was not permitted to do so, it being quite understood that the Government was anxious to keep the army free from Missionary influence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. — *Tuesday, January 5.*—The Bishop of MONTREAL in the Chair.

A Report was read from the Standing Committee, stating that at the present crisis it is the duty of the Society to extend the sphere of its operations in India, and to use the most strenuous exertions in the promoting of Christian knowledge throughout the several Presidencies.

They recommend that not less than 10,000*l.* (or 2,000*l.* per annum, during the next five years) be set apart towards the promotion of this object. It is probable that a much larger sum will be required for the accomplishment of the work, and they therefore further recommend that an appeal be made to the members and friends of the Society for increased liberal aid towards these important objects.

Notice was given that Resolutions involving the propositions contained in the Report would be recommended to the Board on Tuesday, the 2d of February, when the draft of a Representation to Her Majesty's Government will be also considered. The proposed Representation states:—

"That in the opinion of this Society, in any future arrangements for the settlement of affairs in India, an addition should be made to the number of Bishops and Clergy of the Church of England in India, and the Missions in connexion with the Church should be encouraged.

That each regiment sent forth from this country for service in India should have a duly-appointed Chaplain.

That no encouragement should be given towards the maintenance of any Colleges or Schools, for general education, in which false systems of religion are taught, or in which opportunities are withheld from those who might be willing to avail themselves of them, or of becoming acquainted with the doctrines of the Christian religion."

The sum of 500*l.* was granted to the Cathedral at Montreal.

The sum of 25*l.* was granted for a School chapel at Durham in the Diocese of Capetown; 8*l.* to Archdeacon Mackenzie's School, Natal; 30*l.* to a new Church at Sackville, Fredericton; 6*l.* for books for a lending library, for the benefit of the poor of the districts of St. Peter and St. Roche, Quebec.

Ten thousand copies of the Litany were granted gratuitously for the use of the working classes, for whom special services had been organized in London under the sanction of the Bishop.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Tuesday, Jan. 15.*—The Dean of WESTMINSTER in the Chair.—The Rev. F. D. Maurice brought before the Society the case of the Sandwich Islands. There are several places of worship for Dissenters, but none for Churchmen. The King is lately married to an English lady; and there is a considerable population of English who wish for the ministrations of the Church. They offer 200*l.* a year towards the support of a Clergyman. From the dearness of provisions, &c., this would not be sufficient. The matter was referred to the Standing Committee. The Board agreed to allow the Rev. Mr. Morgan, an assistant minister in the Diocese of Toronto, one year's salary beginning July next. A very interesting letter from the Bishop of Newfoundland was read to the meeting, in which he gave a brief but striking account of his late Visitation. The Bishop wants funds very much. He even speaks of selling the Church-ship. He asks the Secretary to make known his wish of meeting with a person who would share with him the expense of a visit to the Moravian settlements on the Labrador. An important letter from the Bishop of Colombo, dated November 24, was read. He had lately baptized, in the cathedral, a native youth of high rank, who had gone through the Collegiate School and the College. He is the son of the person who was chosen by the people as guardian of their sacred relic, Buddha's tooth. The Bishop spoke of a Hindu youth, who had been brought to the College with the condition that he should eat his meals separately. As the Bishop thought this would introduce the evils of caste into the College, it was explained to the youth that it would be inconsistent with their rules to grant his request; and he was willing to conform to the regulations of the College, rather than forego the advantages of instruction. Mrs. Chapman had lately opened a school for girls, which was filled immediately. A letter was read from the Bishop of Labuan. He wrote from Singapore. He complained much of the want of a vessel, and hoped that 700*l.* would be raised in England for the purpose. A letter was read from the Rev. Dr. Kay, in which he said there was reason to hope that Ram Chunder, a native Christian, who was reported to have been killed at Delhi, had escaped, and was still living. He said also that the accounts of the outrages on Englishwomen are in some cases exaggerated. He stated that at Delhi Mr. and Miss Jennings and Miss Clifford were killed at once, at the breakfast-table, before five minutes had elapsed from the time of the troopers bursting into the room. A letter from Mrs. Selwyn, dated Norfolk Island, August 21, 1857, was read. The Bishop of New Zealand had sailed for Melanesia, taking with him five Piteairners, of whom the son of Mr. Nobbs was one. It was stated that the fund for the extension of Missions in India is in-

creasing. The Rev. J. W. Buckley, of Paddington, asked what steps had been taken to find fit men for India. The Secretary, in reply, said, among other means, letters had been written to the Vice-Chancellors of Oxford and Cambridge, requesting that University meetings of the Society should be held, so that the young men might be especially appealed to. The required consent had been cheerfully given, and the meeting at Oxford should take place early in the term. Two young men of University distinction had already offered themselves for India, and would be sent out.

MEETING OF THE CHURCH MISSIONARY SOCIETY ON MISSIONS IN INDIA.—A large and influential Meeting was held in Exeter Hall, on Tuesday, January 12. The Archbishop of CANTERBURY was in the Chair. The Secretary (the Rev. H. Venn) read a report, from which it appeared that the views of the Committee on the Christian duty of Government in India had been embodied in a memorial to the Queen, and in an accompanying explanatory statement. The Report concluded with an appeal in favour of the Special Indian Mission Fund, which at the present time amounted to 7,253*l.*, including two donations of 1,000*l.* each. A full report of the speeches is given in the *Times* of January 14. The following Resolutions were carried :—

I. That this meeting recognises with deep reverence the visitation of God in the recent calamities of India, as calling them to self-abasement under His mighty hand, for past national sins, and to the more faithful discharge in time to come of all national duties, especially in respect of the many millions of our native unevangelised fellow-subjects in British India.

II. That a Christian nation, intrusted with the government of a people ignorant of the true God, and suffering under the social and moral evils inseparable from false religions, is bound to commend the true religion to the acceptance of its subjects, by such measures as consist with liberty of conscience and with the principles of a just toleration.

III. That the past success of Indian Missions, the recent proofs given by native Christians of fidelity to their Saviour, and of loyalty to the British Crown, the preservation of the lives of the Society's Missionaries, and the awakened sense of the national responsibilities in the Church at home, all combine to excite to praise and thanksgiving towards God, and call upon the friends of the Society for a special effort to enlarge and strengthen the Indian Missions, and for their continued prayers that God may bless the work, and send forth labourers into His harvest.

IV. That this Meeting desires on the present occasion to record its earnest expectation of the speedy removal of obstacles of all kinds to the success of Christian Missions, and its solemn pledge of renewed zeal in the work, and of its cordial sympathy with all other Protestant Societies engaged in advancing the kingdom of Christ throughout the whole world."

INDIA MISSIONS' EXTENSION.

COMMITTEE.

THE ARCHBISHOP OF CANTERBURY, *President.*

THE DUKE OF MAREBOROUGH.
THE ARCHBISHOP OF DUBLIN.
THE EARL OF HARROWBY.
THE BISHOP OF LONDON.
THE BISHOP OF WINCHESTER.
THE BISHOP OF OXFORD.
THE BISHOP OF ST. ASAPH
THE BISHOP OF LINCOLN.
BISHOP CARR (late of Bombay).
LORD JOHN MANNERS.
LORD LYTTTELTON.
LORD EBURY.
VICE-CHANCELLOR SIR W. P. WOOD.
LIEUT.-GEN. SIR G. POLLOCK, G.C.B.
HON. MR. JUSTICE COLERIDGE.
THE DEAN OF CANTERBURY.
THE DEAN OF WESTMINSTER.
THE MASTER OF THE TEMPLE.

THE RIGHT HON. J. NAPIER, M.P.
LIEUT.-GEN. FANSHAWE, C.B.
COL. PERCY DOUGLAS.
C. B. ADDERLEY, ESQ. M.P.
R. CLARKE, ESQ.
W. COTTON, ESQ. D.C.L.
F. H. DICKINSON, ESQ.
REV. C. J. P. EYRE.
C. W. GILES-PULLER, ESQ. M.P.
REV. J. H. GURNEY.
REV. J. H. HAMILTON.
J. G. HUBBARD, ESQ.
REV. J. E. KEMPE.
D. R. MORIER, ESQ.
JOHN MUIR, ESQ. D.C.L.
REV. F. POYNDR.
REV. S. SLATER.
THOMAS TURNER, ESQ.

The *Society for the Propagation of the Gospel* asks for an increase of its present income to the extent of 30,000*l.* per annum, for the special purpose of strengthening and extending its Missions in India.

The Society appeals to all classes alike—to the Hereditary Aristocracy, the Landed Gentry, the great Capitalists and Merchants, the Members of the Learned Professions, and of both Services, especially the retired Civil and Military Servants of the great East India Company,—as well as to the middle and lower classes, from whom a large portion of the Society's income is derived. The call is an extraordinary one; but so is the occasion that has drawn it forth.

The Indian Mutiny, it is hoped, will soon be decisively quelled; but it remains for us to profit by its teaching. What lesson, then, shall we draw from the terrible disaster which has befallen us?

The notion that it was occasioned by the indiscreet zeal of Missionaries is now abandoned. Whatever its immediate causes may have been, one consequence we may thankfully acknowledge: a strong and universal feeling of national responsibility has been awakened.

“Shall there be evil in a city, and the LORD hath not done it?” We have been warned as by a voice from heaven of our unfaithfulness as a Christian people towards the heathen population of our great Dependency. Without denying or underrating the endeavours which have been made to advance their material prosperity, we have done very little when compared with their wants or our opportunities to impart to them the richest gift we had to bestow—the Faith of CHRIST.

On this conviction the *Society for the Propagation of the Gospel* founds its present appeal.

The Society asks for 30,000*l.* a year in addition to its present income. It asks for more givers, and for larger gifts than it has hitherto received. Let us double the present number of our Missionaries, Catechists, and Schoolmasters in India. Let us direct their efforts to new quarters, to the highly-educated but unconverted classes in the chief cities of India, to the millions of despised outcasts, to the children whose religion is a matter of indifference to their heathen parents. And let us not fail, at the same time, to press upon the attention of the Government the grievous inadequacy of the present number of Bishops and Chaplains to meet the spiritual wants of the country.

The Gospel has not yet been offered to one-twentieth part of the native population. There are Indian States which number their tens of millions of heathens, yet have not a single Christian Missionary. In the territories where Missionaries are stationed, they are so few in number that the great mass of the people never hear the Word of Salvation. It reaches the ears of a few thousands; whilst millions are passing every year out of this life, silent witnesses of the negligence of their Christian masters.

With its present income, the *Society for the Propagation of the Gospel* can maintain only fifty Missionaries among 180,000,000 of Hindoos and Mahometans.

In the Diocese of CALCUTTA the Society began its work, in the year 1818. It has now eight distinct Missions, of which four are in Calcutta and its neighbourhood; one—Saugor—lies in Central India; two—Cawnpore and Delhi—lie out in the north-west; and one—Debroghur—far in the north-east, in ASSAM.

In the Diocese of MADRAS the Society began its work in 1825. Here it has twenty-five distinct Missions; seven in TINNEVELLY, the extreme south; eleven in the Province of TANJORE; and seven in other parts.

Fifty Clergymen, conversant with the native languages, have pas-

toral charge of these Missions, and preach to the heathen in the neighbourhood. There are 20,000 baptized converts, and 7,000 natives under instruction preparatory to baptism. In each Diocese there are superior schools and a college for the education of native Schoolmasters, Catechists, and Clergymen.

Other Christian bodies also—some with more extensive machinery—are labouring for the conversion of India. But, without entering into their statistics, it must be at once admitted that the whole agency so employed is quite inadequate to the end. In the emphatic language of the Bishop of Calcutta, "It is nothing, comparatively speaking. Instead of a few missionaries only, there should be thousands. And there would be, if Christians at home and in India were properly awake to their duty. The time is most favourable. The aids afforded of an external nature are almost miraculous. Now is the crisis for India's conversion."

Now; when a stern chastisement has roused the nation to a sense of its own remissness and of the exceeding wickedness of the idolatry which it has more than tolerated, the *Society for the Propagation of the Gospel*, the oldest Missionary organ of the Church of England, asks to be enabled to take advantage of the present crisis. It calls upon this great nation to make an effort worthy of itself, a deliberate and united effort, in humble reliance on the help of GOD, for the peaceful overthrow of idolatry and false religion, and for the conversion of India to the Faith of CHRIST.

The altered policy of the Indian Government encourages such an effort *now*. It seems tolerably clear that Caste, the great obstacle to Christianity, will no longer be fostered; that Idol-worship will not be even indirectly supported; and that the Koran and the Shastras will not be treated with favour, which is withheld from the Bible. Up to the year 1813, no Missionary, as such, was allowed to reside in Bengal. In 1819, the first Sepoy convert was removed from his regiment, solely, as Bishop Heber says, "in consequence of his embracing Christianity." More recently, a Christian officer of the highest rank who refused to sanction an act of idolatry, was driven to resign his command. But now one of the ablest representatives of the Government publishes a proclamation to the effect that "a change has come—native Christians will be eagerly employed—officers of every class must be entertained for their merits, irrespective of creed, class, or caste."

The increased respect with which Missionaries are regarded by natives favours such an effort *now*. A remarkable testimony was borne by Mokerjee, a native not a Christian, in addressing, last August, a public

meeting of his Hindoo countrymen in Calcutta—"However we may differ from the Christian Missionaries in religion, I speak the minds of the people generally when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; they are held by us in the highest esteem."

The intellectual progress of the Hindoos not only favours, but demands, such an effort *now*. Conversion proceeds slowly. But secular schools, the use of the English language, and the diffusion of European science and literature, are gradually undermining the whole system of Hindooism; and a numerous class of highly-educated Hindoos are brought to the point of choosing between Christianity and scepticism. Their choice may, by GOD'S blessing, be determined in many cases by placing them in communication with a superior Christian Missionary.

The improvement of European society in India favours such an effort *now*. In a former generation, professing Christians in India presented a great obstacle to the spread of the religion which they dishonoured by their lives. But of late the standard of morality has been elevated, and the spirit of Christian love has been manifested in public and private acts of kindness to the native races. The conversion of India cannot indeed be effected by the mere example of a Christian nation, without the direct instruction of Christian teachers. But no argument is so powerful in bringing home the Missionary's words to the hearts of unbelievers as the holy lives of Christians.

The position which Christianity has already won amongst the natives favours such an effort *now*. The number of baptized converts, the extent to which translations of the Holy Scriptures, and other Christian books are read, the constancy and fidelity shown generally by native Christians in their recent fiery trials, the undisguised forebodings of the Brahmins, and the fanatical opposition of the Mahometans, are proofs that Christianity has at least taken hold on the native mind, and that real progress has been made towards that object of so many prayers and labours—the conversion of India.

All these considerations point to the duty of vigorous co-operation in this great work. The Society has had its own troubles, beyond its share in the common grief which has touched the heart of every British subject. But, as our countrymen have done bravely in the scene of conflict, so we trust that the soldiers of the Cross will not lose heart because some have fallen at their posts. A voice comes to us from the graves of our young and devoted Missionaries at Delhi and Cawnpore; and men like-minded with them, we trust, will step

into their places, and carry on the good work to which GOD had already vouchsafed His blessing.

Humbled by our past omissions, encouraged by the outward leadings of Providence, full of the conviction that this work is the work of GOD, and trusting that He will crown it with success in His own good time, we cast our burden upon the conscience of an awakened people. We seek from Christian England sympathy, alms, and prayers. The duty of all times is specially the duty of this time. GOD has indeed chastened us; but in judgment He has remembered mercy. He has given victory to our arms, and doubtless for His own gracious purposes has left India under British rule. To Queen and Parliament belongs the task of repairing our losses, and amending what is faulty in our Government. It is for the Church of CHRIST to improve the opportunity, and turn to the best account a great national crisis. May HE from whom cometh every good and perfect gift help us to do this faithfully and with a glad heart; and may HE guide our counsels, and accept and bless our efforts, to the lasting benefit of our fellow-subjects in India, and to the glory of His own great name!

J. T. COLERIDGE,	} <i>Honorary</i>	
C. W. GILES-PULLER,		} <i>Secs.</i>
J. H. GURNEY,		
S. SLATER,		

79, PALL MALL, LONDON, S.W.

January, 1858.

* * * *Contributions from the country may be made by Post-Office Order on the Chief Office, St. Martin's-le-Grand, London; or by stamped Draft on a London Banker, payable to the REV. DR. JOHN RUSSELL, at the Society's Office, 79, Pall Mall, London, S.W.*

The following Contributions to the INDIA MISSIONS' EXTENSION FUND have been received or promised, to 1 Dec. 1857:—

Those marked *v.* are for Delhi.

OFFICE LIST.		£	s.	d.		£	s.	d.
Canterbury, the Lord Archbishop					Davey, Rev. W. H.	1	0	0
of (ann)	50	0	0	Frowd, Rev. E. Upper Clatford.	5	0	0	
Oxford, the Lord Bishop of (ann.				Hilton, Rev. J. Sarre, Canterbury	20	0	0	
for 5 years).....	10	0	0	Friends, per Rev. C. J. H.....	6	2	0D.	
Marlborough, Duke of.....(ann.)	20	0	0	Stafford, Rev. J. C. Dinton	5	0	0	
Castellain, A. Esq.	100	0	0	Taddy, Rev. John, Northill.....	2	2	0	
R. A. R.(ann. for 3 years)	100	0	0	Hughes, Mrs. C.	2	2	0	
Le Mesurier, Rev. J.	20	0	0	Uthwatt, Rev. E. A. Foscott.....	1	0	0	
Fried, by ditto.....	20	6	0	Leigh, Rev. J. E. A.	5	0	0	
Awdry, Rev. C.	100	0	0	Ditto.....(ann.)	1	1	0	
Kirwan, Rev. Hyacinth	10	0	0D.	A Lady, per Rev. W. T.	1	0	0	
Gubbins, Collected by Mrs.	20	0	0D.	Griffith, C. M. Esq.	5	0	0	
Ditto	69	0	0D.	Cust, Hon. and Rev. R.....	10	0	0	
Legge, Rev. W.	20	0	0D.	Farrer, W. F. Esq.	2	0	0	
First Fruits, B.	15	0	0D.	Ditto.....(ann.)	1	0	0	
Inge, W. Esq.	10	0	0D.	Finch, Miss	1	1	0	
Brook, Rev. A.	5	0	0D.	Finch, Miss C.	1	1	0	
Sladen, Rev. E.	5	0	0D.	Russell, R. H. Esq. Kilburn.....	5	5	0	
Thorold, Rev. A. W.	5	0	0D.	Bradford, Robt. Esq. Hampstead	25	0	0	
Hessey, Rev. Dr. F.	5	5	0D.	Few, C. jun. Esq. (ann. for 5 years)	5	5	3	
Perceval, Misses	5	0	0D.	Cazenove, Philip, Esq.....	20	0	0	
Skelton, Thomas, Esq.	1	0	0D.	Dashwood, Rev. C.....(ann.)	5	0	0	
Wilbraham, Miss F. M.	10	17	9D.	Mathias, Rev. G.	5	0	0	
Greene, Thomas, Esq.....	10	0	0D.	White, Rev. T. R. Finchley(ann.)	2	0	0	
Long, Miss Tylney	5	0	0D.	Currie, A. Esq. Watford.....	10	0	0	
Feilden, Rev. G. R.	1	0	0D.	Woodstock, Rev. C. Chard	5	0	0	
Gipps, G. Esq.	5	0	0D.	Ditto	(ann.)	1	0	
Buckland, Rev. Dr.	3	0	0D.	Gwilym, Rev. R. Stockbridge... 1	1	1	0	
Knottesford, Rev. F. F.	5	0	0D.	Moorson, Capt. r.n.	5	0	0	
Montgomerie, Mrs. F.	5	0	0D.	Dampier, Rev. W. N.	5	0	0	
Oxley, Mrs. Clapham	5	0	0D.	Harrison, C. H. Esq. (dec.).....	5	0	0	
Purchas, Mrs. Cambridge	2	2	0D.	Hodgson, Rev. J. G. Croydon ...	3	0	0	
Purchas, Miss, Cambridge.....	1	1	0D.	Hodgson, Rev. John, Croydon ...	10	10	0	
T. P. Rev.	1	0	0D.	Turner, Rev. W. H. Trent, Sher-				
Stride, E. E. Esq.	1	0	0D.	borne	50	0	0	
Wood, Vice-Chancellor Sir W. P.	25	0	0D.	Molony, James, Esq.	5	0	0	
James, Rev. J.	1	1	0	Hakewill, E. C. Esq. 8, Thurloe-sq.	1	1	0	
Mackie, Rev. Dr.	2	0	0	Turner, Thomas, Esq.....	10	0	0	
C. L.	20	0	0	Trotter, Miss, 28, Eaton-place ...	5	0	0	
Hill, Rev. R. Tinsbury, Bath ...	10	0	0	Williams, Robert, Esq. 20, Bir-				
Brett, John W. Esq. 2, Hanover-sq.	10	0	0	chain lane	100	0	0	
H. M.	7	6		Sinclair, Ven. Archdeacon	5	5	0	
Harman, John, Esq. 73, Lombard-st.	20	0	0	Clericus	50	0	0	
Lewis, Miss	50	0	0	Offering to Almighty God, from a				
Finch, Rev. W.	20	0	0	Clergyman's Widow.....	10	0	0	
Vincent, Rev. F. Slinfold, Horsham	25	0	0	Hayley, Rev. J. B. Brightling,				
Hare, Mrs. Julius	10	0	0	Hurst Green	5	0	0	
A Fast-Day Offering	5	0	0	Gardiner, Rev. G.	10	0	0	
Wilson, Rev. R. F. Gatcombe ...	5	0	0	Parker, Rev. W. H. Soham Tony,				
Trevor, Mrs. per Rev. F. Fleming ...	5	0	0	Watton, Norfolk	(ann.)	10	0	
Watson, Mrs. Mary, Daventry ...	5	0	0	Gaunt, Rev. C. Isfield.....	3	0	0	
Muir, John, Esq. Edinburgh ...	10	0	0D.	Ditto.....	1	0	0D.	
Moore, Rev. D. Camberwell	10	0	0	Manners, Lord John, M.P.	20	0	0	
Gurney, Rev. J. H.	20	0	0	Parker, Rev. W. H.(ann.)	10	0	0	
Gubbins, Mrs. and Mrs. R. Wil-				Cator, P. Esq.....(ann.)	5	0	0	
braham, coll. by	40	0	0D.					
F. H.	1	6						
Box	4	0						
Ray, Rev. G. Stathern.....	2	8	0D.					
Buller, Rev. E. Eastwell	15	0						
Haggard, Mrs. J.	10	10	0D.					
Woodward, Rev. F. B.....	10	0	0					
E. C.	2	2	0					
K. C.	2	2	0					

DIocese of Cantebury.

Crockham	4	6	6D.
Maidstone, St. Peter	6	18	6D.
Malling, East.....	13	1	0
Betteshanger	4	6	6
Markbeech.....	8	10	0
Langley	3	0	6
Frittenden	7	1	6
Hawkhurst.....	4	5	0D.

	£	s.	d.
Dartford	6	6	7D.
St. Augustine's Coll. Offertory ...	4	0	0

DIocese OF LONDON.

Clapton, St. James	43	10	0D.
Kensington, St. Barnabas	59	10	9D.
Westminster Abbey, in Offertory.	10	6	
St. Pancras, Christ Church.....	30	5	0
Ratcliffe, St. James	3	5	8
Curzon Chapel	34	16	9
St. John of Wapping.....	6	17	6
St. Andrew's, Wells-st.....	26	0	0
St. Mary, Munster-sq.	13	18	7
Roehampton	511	17	2
Maude, Mrs. F. P, 44, St. George's- road, Pimlico.....	5	0	0
Rogers, Sir F. Bart. Brompton ...	5	0	0
Russell, Rev. W. Shepperton	1	1	0
Kent, Rev. A. Shepperton.....	1	1	0
Meeting, Willis's Rooms, 26 Nov. 1857	92	12	6
Fulham, All Saints	10	0	0

DIocese OF WINCHESTER.

Bletchingley	7	0	1D.
Thursley	2	18	0
Cotton, B. Esq., Freshwater, Isle of Wight.....	10	0	0
Lambeth, St. Mary the Less,	6	18	10
Oldfield, Col. Emsworth.....	10	0	0D.
Warblington and Emsworth	4	5	0

DIocese OF BATH & WELLS.

Pennard	6	0	0
Staplegrave	3	18	0
Baltonsborough	6	5	7
Frome	7	6	6
Woodhouse, Rev. J. Dunster.....	1	0	0

DIocese OF CHICHESTER.

Bexhill, St. Mark.....	2	10	0D.
Bexhill	5	9	10
Steyning	8	8	4
Burwash	1	1	0D.
Brightling	10	0	0D.
Etchingham	1	13	1D.

DIocese OF ELY.

Gazeley	14	8	0D.
Kentford	1	17	0D.
Preston	3	14	0D.
Walburton	4	5	2
Witchford	3	4	6
Cople	1	3	0

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Collumpton	2	0	0D.
Buckfastleigh	3	0	4D.
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Milton Abbott	11	11	0D.
Mewan, St.....	17	7	
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Exeter	2	10	0
Penzance, St. Paul	7	0	0
Dominic, St.....	2	0	0
Penzance, St. Mary	21	10	0
Morcharth Bishop	7	3	0
Devonport, St. Stephen.....	8	8	3
Hessenford.....	1	4	0D.
Sheviocik	4	1	6

	£	s.	d.
Antony	3	15	6
Brendon	2	12	0
Mawnan	2	16	0

DIocese OF GLOUCESTER & BRISTOL.

Lydiard Tregoz	3	0	6D.
Chippenham & Tytherton Lucas.	7	13	0D.
Bussage	10	18	4D.
Cam	2	17	9D.
Camden	24	14	8
Oldland	4	0	0
Cirencester.....	18	8	11

DIocese OF HEREFORD.

Quatford.....	2	7	7D.
Mlyndtown	1	6	6
Puddlestone	6	7	0
Ombury	4	5	8
Clehonger	3	4	3D.

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Derby.....	3	10	0D.
Aldridge	8	14	0D.
Trentham	4	15	3D.
Ilam	4	4	0D.
Stonnall	2	2	0
Handsworth, St. Mary.....	3	7	3
-----, St. James	2	12	11
-----, St. Michael.....	5	9	8
Salt	5	2	2
Lichfield, Cathedral.....	31	5	3
Elford	13	17	6
Checkley	6	1	6
Checkley, Hollington School.....	1	2	1
Draycot	1	1	0
Lichfield, St. Mary	5	4	3
Ellenhall.....	1	17	0
Colton	12	2	9
Alton	2	5	0
Weston	2	0	6

DIocese OF LINCOLN.

Gainsborough, Trinity.....	7	8	4D.
Bingham	6	12	9D.
Swaton	5	0	0
Brocklesby	1	8	2
Nuthall	6	0	0
Whilton	1	8	6
Aswardby	2	5	4
Beckingham	2	0	0
Lea	4	4	0
Kirkby.....	6	10	0
East Retford.....	9	14	6
Epperstone.....	1	12	3
Andlerly.....	2	11	9
Theddlethorpe	2	0	0
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Alkboro'	2	10	0D.
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Ordsall	5	11	6
Rippingale	3	17	6
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Roughton	4	0	3D.
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Castor.....	1	13	2
Bergholt, East.....	10	12	2

	£	s.	d.
Aspall	3	0	0
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Bloxham	1	5	0d.
Henley-on-Thames	22	11	0d.
Kidmore End	1	1	0d.
Thornton	1	0	0
Stanford and Goosey	4	0	0
Colnbrook	2	13	4
Beenham	4	8	2
Wolston	1	12	0
Woodeaton	16	3	
Sunningdale	9	7	0
Lewknor	2	10	6
Kenton	4	6	0
Hinton Waldrist	2	2	0
Northleigh	2	0	0
Broughton c. Filkins	1	5	3
Cuddesdon	4	6	0d.
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Bradford Peverell	1	2	0

Gillingham	8	9	4
Longbridge Deverell	2	6	2
Monkton Deverell	1	3	3
Cruckerton, Holy Trinity	1	3	1
Devizes	4	1	6
Puddletown	7	10	0
Chatfield Magna	10	11	
West Harnham	1	1	0
Aldbourne	5	9	10
Patney	1	9	0
Frome Vanechurch	1	0	0
Chilfrome	1	14	1
Thornford	18	7	
Swyre	1	15	4
Ludgershall	4	17	0d.
Cheverel Great	2	2	4
Pewsey	4	0	6d.
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Whitchurch	1	10	0d.
Barton	3	3	0d.
Hampton	2	4	8d.
Frankley	14	7	d.
Droitwich, St. Peter	3	3	0
Whitnash	8	6	10
Church Lench	2	0	0
Snitterfield	4	7	0
Nether Whitacre	4	12	6
Headless Cross, St. Luke	15	3	
Littleton	1	11	9
Newton Regis	2	3	6

DIOCESE OF BANGOR.

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DIOCESE OF ST. ASAPH.

Northop	4	7	0d.
Ruabon	3	7	6

DIOCESE OF YORK.

Appleton	19	0	
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Bothall	1	1	3
Slaley	1	0	0
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Ings	11	3	
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Barthomley	3	16	0d.
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Ashton, St. Thomas	8	13	0
Ince, St. James	2	10	0
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Neston	7	10	0d.
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Norley	2	6	6

DIOCESE OF MANCHESTER.

Leverbridge	2	5	0
Wharton	2	17	9
Briercliffe	1	10	0d.
Coppul (moiety)	4	0	0

DIOCESE OF RIPON.

Cawthorne	5	10	10d.
Slaidburn and Dale Head	6	14	6
Smeaton, Great	2	0	0

DIOCESE OF SODOR & MAN.

Douglas, St. Thomas	9	0	0
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FOREIGN PARTS.

Rouen	7	10	0
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DIOCESE OF MONTREAL,

CANADA EAST.

THE Diocese of Montreal was established in 1850, by the division of the old Diocese of Quebec, and contains an extent of country just about the size of England and Wales. According to the census of 1852, out of a population of 890,261 in Lower Canada, there were 746,866 Roman Catholics, of whom 669,528 were of French origin; and out of 57,715, in the city of Montreal, 41,414 were of that communion. The want of Endowments in Lower Canada, the great preponderance of Roman Catholics, and consequent scattered nature of so many of the congregations, have made the work of the Church of England one of no small difficulty. Still it is hopeful and making progress. But in December, 1856, the Cathedral Church, in the city of Montreal, was totally destroyed by fire. An effort is now making to replace the old building by one of a more suitable character and in a better locality. Over and above the amount received for Insurance, a sum of at least 16,000*l.* will be required to effect this object. The work was begun in May last, and nearly one-half the above sum has been already subscribed in Montreal, and further subscriptions are still collecting there. The Bishop, who is now in England, appeals to his brethren in his native land to give him some help in this great and important work. Any debt remaining on the building will seriously impede the general prosperity of the Church in the Diocese, which in many parts depends upon aid received from the city of Montreal.

The following list will show how far the appeal of the Bishop has already been successful:—

£	s.	d.	£	s.	d.		
Society for Promoting			Mr. F. H. Dickinson . . .	5	0	0	
Christian Knowledge . . .	500	0	0	Rev. S. B. Dowell	10	0	0
His Grace the Archbishop			Miss Adams	5	0	0	
of Canterbury	20	0	0	Miss Mayow	5	0	0
The Lord Bp. of Exeter . . .	10	0	0	Mr. Wm. Rivington	10	10	0
The Lord Bp. of Oxford . . .	10	0	0	Mrs. Rudge	5	0	0
Right Hon. W. E. Glad-			Rev. Wilse Brown	10	0	0	
stone, M.P.	10	0	0	Mr. John Bradford	10	0	0
Rev. Lord John Thynne . . .	5	0	0	Rev. J. and Miss Ley	3	0	0
Rev. Canon Pinder	20	0	0	Rev. R. C. Pascoe	5	0	0
Rev. Canon Jacobson, D.D.			Rev. M. C. Church	2	0	0	
Regius Professor of Di-			Mr. & Mrs. G. Cowburn . . .	3	3	0	
vinity, Oxford.	5	0	0				
The Principal of Magdalen			Collections at—				
Hall, Oxford	5	0	0	Stafford	43	15	10
Rev. Prebendary Ford	10	0	0	Highgate	5	6	0
Rev. J. C. B. Riddell	10	0	0	Parish Church, Leeds	51	5	2
Lady Willoughby d'Eresby . .	5	0	0	Dunsford	14	4	6
R. Hichens, Esq.	60	0	0	Drewsteignton } Devon	16	12	0
Herbert Minton, Esq.	25	0	0	Countess-Wear }	11	3	0
Mrs. Rogers	5	0	0	St. Sidwell's, Exeter	21	17	0
Miss Fursdon	5	0	0	St. Mary's, Oxford	14	19	0
Mr. & Mrs. C. Stansfield . . .	5	0	0	Bampton, Oxfordshire	7	1	6
Mr. H. L. Wickham	5	0	0	St. John's Ch. Torquay	20	9	6
Miss Trevelyan	5	0	0	Bury, Manchester	13	6	0
Rev. L. R. Hamilton	20	0	0	Sundry small sums	12	15	6

Mr. MINTON has, also, promised some Encaustic Tiles for the floor of the Chancel, two ladies will present the Font, and another lady the Altar-Furniture.

A small Tract, containing a more detailed account of the Diocese of Montreal, with an Engraving of the New Cathedral, may be obtained of Messrs. RIVINGTON, price 3*d.*; the profits of which will be applied towards the Building Fund; and any Subscriptions for the same purpose can be forwarded to the Rev. ERNEST HAWKINS, Secretary to the Society for the Propagation of the Gospel, 79, Pall Mall, London; where also letters for the Bishop may be addressed.

ST. THOMAS' COLLEGE, COLOMBO,

FOR TRAINING A

NATIVE MINISTRY

FOR THE SERVICE OF THE CHURCH IN CEYLON;

AND THE

FEMALE EDUCATION FUND.

EXTRACTS FROM THE BISHOP OF COLOMBO'S LETTERS.

COLOMBO, *October 15, 1857.*

In the College all is prospering, thank God. At the close of the Michaelmas Term 210 were in regular attendance at the Collegiate School: fourteen in the higher branch of the Institution, besides fifteen native orphan boys in the Asylum within the College precincts, and fifty-two in a humbler School just beyond them. New School-rooms have been erected since my return from England, doubling the original size, and the buildings for the Divinity Students are now in progress. Early in next year we hope to have them ready for the full number, five now being in preparatory training for future holy work. To a *Native Ministry* must we look as our best hope, under God, for building up the *NATIVE Church*.

I ordained, in March, the first Divinity Student from St. Thomas' College, a very worthy Singhalese Deacon, son of a converted Buddhist priest. On Trinity Sunday I ordained another native Deacon.

The Female School, too, for the higher classes of native children is progressing most satisfactorily, about forty are under daily Christian instruction.

These are the objects for which I now ask your help, and I would urge you, if I may, to appeal in my behalf to all to whom the work of the Church in distant lands, and among an unconverted people, is (as it is to many) of interest.

Subscriptions for three or five years gladly welcomed.

Donations or Subscriptions in aid of either of these works will be thankfully received by MESSRS. HOARE, Fleet Street, E. C. ; the Treasurer, "Society for the Propagation of the Gospel," 79, Pall Mall, S.W., for "St. Thomas' College, Colombo," or "Female Education in Ceylon," *Special Funds* ; the Rev. F. BENNETT, Maddington Parsonage, Devizes ; the Rev. E. COLERIDGE, Eton College ; Rev. J. C. KEATE, Rectory, Hartley Wespall, Winchfield ; or, Rev. R. HUTTON, Colney Hatch, N., Commissary to the Bishop of Colombo.

Subscriptions become due on St. Thomas' Day, December 21st, in each year.

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THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

MARCH, 1858.

THE MUTINY, AND ITS RESULTS.

IT seems to be now universally felt that the present crisis in India calls for more strenuous endeavours to evangelize that benighted country. But on what grounds has the English nation arrived at this conclusion? We have frequently met with disasters in our Dependencies; the Cape Colony, especially, has been the scene of grievous bloodshed and of insult to the British nation. The history of China, too, has not been without events of a similar character. But neither the calamities in China nor those at the Cape have ever been considered by the nation at large as a judgment on us for having neglected our religious duties towards those countries, or constituting an appeal for greater earnestness in Missionary enterprise; and yet the conclusion at which we have arrived is perfectly sound, and is fully warranted by the peculiar circumstances of the present case.

We cannot help looking upon this calamity as a judgment, when we consider how completely almost the whole country has been given into our hands to civilize, to educate, and to convert to the blessed knowledge of Christ; nor can we help being urged on to try and convert the natives to Christianity, *now* that it is so abundantly clear that the savage and unnatural character of this mutiny is simply and solely the product of Heathenism and false religion. A mutiny of such a character as the Indian mutiny is possible only where men's minds can be inflamed to such a pitch of diabolical frenzy as we have seen exhibited in India; and that is possible only where murder, and torture, and lust are not considered (which they are *not* in

Hinduism) as, in all cases and under all circumstances, sins of the blackest dye. The present mutiny cannot, properly speaking, be traced to any *cause*.

The Sepoys, to whom the mutiny has been confined, have no grievance, no misgovernment, no oppression, no injustice, to complain of. If any class in India had reason to be satisfied with the ruling powers, it was that very class which has committed against its rules atrocities almost unparalleled in history. The Sepoys have, indeed, set up a pretext for their revolt—their caste and their religion were in danger: this was their cry. But we cannot accept this as a valid cause. The whole history of the relation of the East India Company to the Heathen and Mahometan subjects in general, and to the native army in particular, forbids our adopting an explanation so palpably absurd. But we *do* accept it as a pretext. Let the Sepoys be witnesses against themselves and against their religion, when they so sedulously and ostentatiously assure us that they have done what they have done in the name of religion. “*Tantum religio potuit suadere malorum!*” It is their own admission, or rather their own boast. It is false, as *they* wish it to be understood, to say that they are fighting for their religion; but it is most true that their religion—that awful system of darkness and wickedness—is at once the cause and the explanation of the cruelties of which they have been guilty. The wickedness of the Sepoys is, then, an illustration of Heathenism, and *of that only*, without any admixture of extraneous causes of exasperation.

Along with this horrible exhibition of Heathenism, the mutiny is almost sure to throw open all Indian society to the influence of Christianity, in a way that has not hitherto been possible. This is not the place to speculate on the changes in the mode of administering the government of India, which are likely to result from the present crisis; but it may safely be asserted that, whatever attitude the Government may hereafter assume towards caste, that institution will never again be fostered, supported, and protected as it has been. The people are fanatical enough to make it necessary for the Government to proceed with great caution in any measures they may decide upon; but it is certain that they will never again countenance and encourage the high castes to the exclusion of the low, after the proofs which the high castes have given of their utter unworthiness to be considered as the representatives and leaders of Hindu society; nor will they endeavour to retain caste in its integrity, under the idea that to interfere with it is to violate the principle of religious toleration. All the world is now beginning to know that there is no connexion between caste and religious belief. It might have been known long ago.

Bishop Heber knew it. "Prayer, or outward adoration," he says, "is not essential to caste. A man may believe what he pleases—nay, I understand, he may almost say what he pleases—without the danger of losing it; and so long as they are not baptized, neither eat nor drink in company with Christians or Parias, all is well in the opinion of the great majority, even in Benares." And as soon as this false view is removed, we may expect to see the Government treating the whole system of caste with more freedom than before; and, in fact, quietly ignoring it whenever, in the case of their own servants, it interferes with the public service; and then it *must* go to the wall, just as it did in Egypt, when the policy of Psammetichus and his successors made it necessary to supersede the warrior-caste by the introduction of foreign auxiliaries—that is, when the secular support of the Government was withdrawn from the institution. This is what Sir James Mackintosh contemplated when he observed to Henry Martyn, that "he thought the world would soon be Europeanised, in order that the Gospel might spread over the world. He observed that caste was broken down in Egypt, and the Oriental world made Greek, by the successors of Alexander, in order to make way for the religion of Christ."

But though many may be deeply impressed with the awful state of the heathens, and ashamed of their own negligence and apathy; and though they may also at the present crisis have been brought to feel that God is now opening up new avenues for the introduction of the Gospel into India; it is greatly to be feared that not a few are unprepared to accept the conclusion that it is our duty to multiply our Missionary labourers in that country.

The evangelization of India, many think, will follow as a necessary consequence, if we only colonize it and take care to introduce European civilisation. This is the view entertained by Sir James Mackintosh, as reported in the same conversation with Henry Martyn from which we have just quoted: "He thought that little was to be apprehended, and little hoped for, from the exertions of the Missionaries." There is no need to underrate the value of European civilisation, which is itself, of course, the product of Christianity. No doubt it is an important element in the conversion of the world; but to rely upon it as the *sole* converter of the heathen is to ignore the plainest commands of Holy Writ, the dictates of common sense, and the whole teaching of history. What can be more certain than that no nation has ever been converted to Christianity without the intervention of the Christian Teacher, to explain and enforce that which constitutes the essence and the glory of

European civilisation? Let us then have the European Missionary to live continually amongst the people—to tell them what it is that has given us our present standing—and then to exhibit in his own person the highest type of that character of which only the lineaments can be seen in society at large. It is only the surface and edge of Hindu society that will ever be affected by the *general* character of European society in India. To get at the heart of it, we must have earnest, pious, able, learned, and courageous men. It was, surely, the true instinct of a Missionary which Henry Martyn expressed when he exclaimed, “I can never feel satisfied till I shall be able to carry the war into the heart of the enemy’s country, by preaching in the streets of Patna.”

But has Missionary exertion in India been attended with anything like an adequate amount of success? First of all, let us see what number of Missionaries are now labouring in India. The Missionaries of the Church of England, and of all Protestant denominations in India, number at present together about 450; and of Roman Catholics nearly double that number; though the majority of these latter are simply pastors of settled congregations, with no proper Missionary work at all. The labours of the former Missionaries extend, in Madras, over a space of 150 years; in Bengal, of less than 50: and the present time is by far the most favourable time for making this computation. Of late years there has been a rapid increase in the number of Missionaries. Twenty or thirty years ago the Missionary band was very much smaller. It must also be borne in mind, that a considerable deduction must always be made from this number, on the score of absence from ill health or on furlough; while in no case is the Missionary’s period of service to be measured by the average of service in this country. He begins his work later, has a longer period of preparation to go through, and ends his career sooner. When all these abatements are taken into consideration, it will be clear that a body of 450 Missionaries does not represent nearly so large an amount of effective strength as an equal number of Clergymen in England.

But let us see what they have done. The number of converts to Christianity attached to the various Missionary Societies of Europe and America, exclusive of Roman Catholics, is about 115,000. The Roman Catholics number nearly 900,000; but, of these, 158,000 are members of that part of the Syrian Church which submitted to the Roman obedience under a wretched system of compulsion and fraud; and so many of the remainder are scarcely distinguishable from the heathen, that we do not know what value to assign to Roman Catholic success

in a Missionary point of view. We are afraid that most of their work will have to be done over again. Leaving, then, out of view this portion of Missionary work in India, what shall we say of the remainder? The population of the whole country is about 180,000,000. How miserably small by the side of that vast number does our little band of native Christians show! This is the feeling most likely to be excited by this statement of the relative numbers of Christians and unbelievers. But the smallest consideration will suffice to show that it is a mistaken feeling, if it represents our view of the *relative* amount of Missionary success. It is sad enough to think that that number represents our *absolute* success in India; but it would be much sadder to feel that was all we had to show for work done amongst 180,000,000 unbelievers. This, however, is not the case.

We have not yet *tried* to evangelize the whole population. We have not *occupied* the whole country. For instance, the population of those Tributary and Allied States, in which there is not a single Missionary, amounts to 35,000,000. The Independent States, which number a population of 4,000,000, are also without a Missionary. Thirty-nine millions, therefore, must be at once subtracted from the population of the whole country in order to form any just estimate of the success of Missionary enterprise in India. But this is not all: those enormous divisions of territory in which Missionaries are labouring are not, properly speaking, *occupied* by the preachers of the Gospel.

This branch of the subject is so vast that we can only give specimens of the way in which the Missionary duty of the Church has been fulfilled, even in those places where some attempt has been made to fulfil it. In the Bengal Presidency, not including the North-West Provinces, there are about 110 Missionaries for nearly 50,000,000 people. It is, of course, just as well that these few Missionaries should not be evenly distributed over so wide a field of labour as this. They would be lost in the mass. Some attempt has, therefore, been made to concentrate their strength; but with how small success may be imagined, when it is known that for *seventeen* districts in Bengal, containing a population of 17,000,000, there are only *ten* Missionaries; while *ten* of these districts, with a population of nearly 10,000,000, are entirely without a Missionary. In another part of Bengal there are *six* districts, with a population of 5,000,000, and without a single Missionary; while, in the same part of Bengal, the districts that are occupied by Missionaries number *three* Missionaries for 3,000,000 people.

The case is just as bad in the North-West Provinces. One

specimen,—and it is only a specimen,—must suffice. The district adjoining the district of Delhi, and including Bignore, Moradabad, Budaon, Bareilly, and Shahjehanpore, and containing a population of 5,000,000, is without a single Missionary. In the Presidency of Madras, where Christianity is a hundred years older than in Bengal, there are many similar instances of spiritual destitution. It is enough to mention that that Presidency contains 27,000,000 people, and only 180 Missionaries; while here, as elsewhere, there are large districts containing more than a million of people, who cannot even know that a new religion is being preached to their countrymen. These examples will suffice to show how small a part of the population can be said to be within the sound of the Gospel. It would obviously be impossible to say exactly what the proportion is; but some idea of the inefficient state of Missionary operations in India may be formed from the following extract from a letter of the late Mr. Fox, whose district, be it remembered, was by no means more unmanageable than those of his Missionary brethren: “I am lost and bewildered,” he says, “in the multitude of my work. There lies before me the crowded population of this large town, Masulipatam, with 60,000 inhabitants: they are to be preached to—to have an impression made upon them. If I go to one part one day, and to another part another day, my time and labour are dissipated. If I keep myself to one portion, my labour is swallowed up in the great flood of heathenism. Again, there are the villages in the suburbs—fine, populous villages. Again, there are the numerous villages, and still more numerous hamlets, studding the country all round about. Where I am to begin, I know not. Then, there ought to be schools; to be established—to be looked after—to be watched and taught. I cannot so much as begin them. And so, though I may be preaching continually to the adults, there is the rising generation growing up in their heathenism. Above all, it is only a very limited portion of the day that I can be engaged in out-of-door work—the short periods before and after sunrise and sunset. Then comes the work of translation: tracts there are in some numbers; books are only yet by ones and twos. Who is sufficient to unite in himself these multifarious duties, for tens and hundreds of thousands?”¹

These remarks may form a comment, though a very imperfect comment, on the *numbers* of the converts. Of their general Christian character it would be impossible to convey any precise idea, without adducing a large number of examples, and entering into a minute description of the various evil influences

¹ Memoir, pp. 138, 139.

which still surround our Christian flocks in India. And, surely, it is not too much to ask that the world should accept the conclusions of the Missionaries who are in daily intercourse with their people? Their conclusion is, that the work which has already been done, though far from being perfect, is on the whole of a real and substantial character, and *that it is continually improving.*

But it would be a great mistake to suppose that the visible native Christian Church in India represents the *whole result* of Missionary labour. Nothing is more certain, than that the labours of the Missionaries have excited a revolution in the Hindu mind, and that there is a general feeling among the educated natives that Christianity will soon become the religion of the country. Their preaching has caused the saving doctrines of the Gospel to be extensively known; their schools are gradually undermining the whole system of Hinduism; and the literature, which they have been mainly instrumental in producing, is exercising a powerful influence on the minds of the educated classes. And some Missionaries are so strongly impressed with the importance of the silent work which they believe to be going on, under the surface of Indian society, that they anticipate at no distant period a much more complete and abundant in-gathering into the Church of Christ than any which has been gained hitherto. And why should they not? The system of *caste* seems to be almost the only obstacle in the way. In many other parts of the world, "nations have been born in a day." This is the case even in India, with regard to the Shanars of Tinnevely and the Karens of Burmah. But the Hindus and Mussulmans are converted only by ones and twos; and it should not be concealed that up to the present time the preaching of the Gospel has met with very slender success amongst these two classes, who form the strength and importance of the population of India. The Shanar converts, *who are not Hindus*, amount to 51,000,—that is, five-elevenths of all the Protestant Christians. There are, also, many Pariahs and other tribes, not belonging to Hindu or Mahometan classes. Amongst the Hindus, therefore, and the Mahometans, how little has been done!

What shall we do then to carry the Gospel to these? The only thing is to send out more Missionaries. It is of no use to trust to the silent influence of *European society* upon the natives. That can do but very little. Shifting from station to station, quitting the country periodically for its native land, and being moreover *incomplete* while it is in India—for in India we have not the blessing of English society in its integrity, "young men and maidens, old men and children," but only a portion of this

beautiful whole—how little can it do! Nor will colonization, to which so many are now looking hopefully as the precursor of the Gospel, do the work for us. Whatever changes may be made in the future of India, no change will be made in this respect. There are two fatal obstacles in the way. Colonization is impossible where *young families* cannot be brought up; and it is impossible where a country is sufficiently occupied by its own inhabitants.

We are then thrown back upon the direct Missionary work of the Church. We must send men to preach the Gospel to the natives, and *then* trust to the co-operation of other influences which the Missionary or European society in India may set in motion. But how many shall we send? Perhaps the clearest way of showing the necessity of large sacrifices, in order to meet the present emergency, will be to see how fifty additional Missionaries may be distributed in various parts of the country. The Bengal Presidency alone would absorb them; *e.g.* Assam, which has at present only one Missionary, contains a population of 1,500,000; four Missionaries would be but a small band for so large a number. Chittagong contains nearly 1,000,000 people, and therefore ought to have at least three Missionaries. Dacca, with its 500,000, ought to have at least two. So ought Furreedpore. The district of Midnapore, with its 1,250,000, could not be satisfactorily worked with less than four Missionaries. Mymensingh, which contains 1,650,000, ought to have six; and Tipperah, with its 1,370,000, not less than four. There is more than *room*, there is a *demand*, in Calcutta and Howrah, for at least six Missionaries. The remaining nineteen, for whom we have to provide, would find ample employment in Rungpore, Shahabad, Sylhet, Tirhoot, and the tributary Mehals in Orissa, which contain more than 7,000,000 inhabitants. Such an addition to the Missionary force would, no doubt, be a great blessing to Bengal. But what difference would it make to the people of the North-West Provinces, or the Punjab, or Bombay, or Madras, or the allied and independent States? It would, of course, have no direct and immediate influence on these parts of the empire; though, at the same time, it must always be borne in mind that as the Missionaries are sedulously employed in raising up a native Missionary force, the drain of men and means from this country will, after a time, continually be diminished. But this will not be the case till we have occupied the country in a very different way from what we have done hitherto. That is our first and plainest duty. We may then wait for the result of our labours—only let them *be* labours—on the good pleasure of Him Who alone can give the increase.

A FEW QUESTIONS ABOUT THE CHURCH IN INDIA,
ESPECIALLY THE WORK OF ITS BISHOPS.

WE think our readers will agree with Dr. Caldwell in his statement prefixed to his admirable Lectures on Missions in India, which appeared first in this journal, March, 1857, that is, before the Indian mutiny.

We must quote his words:—

“The very great importance of India is not, I fear, sufficiently recognised in this country, even by religious people; I feel more and more that ‘a great door and effectual is opened’ to us in India, and that the conversion of India to Christ is one of the greatest works, if not *the* great work, to which the Church and nation of England are called.”¹

We desire humbly, but very earnestly, to put to our readers a few questions on this subject.

1. Is not the door opened to us more widely for this great work in India in March, 1858, than even in March, 1857?

2. Do we dare to count upon another warning?

3. Will any of us, especially any who have lived in India, or who are personally connected, by ties of family, with residents there, set ourselves this Lent to some act of humiliation for our miserable shortcomings, and our national sins in that land, for the² hundred years that our power has been established?

4. Is not such Christian humiliation and prayer an indispensable condition of all useful exertion for such a work as the propagation of the Gospel in a heathen land?

5. Is it not necessary for Christians of the Church of England to redouble now that exertion, not only to lift up the Cross of Christ more boldly, but to preach and to live out the Gospel of Christ more simply, and more faithfully, in spite of the traditions of a past irreligious age, and the trammels of sects *without*, and parties *within* the Church?

6. Might it not be possible, this Lent, for Christians so minded, to unite³ with their brethren in daily humble intercession in behalf of the Church in India; and in certain central and important places, as they are respectively situated, in or near to any of them, say Oxford, Cambridge, London, and any of our cathedral cities, to associate together for this purpose.

¹ Colonial Church Chronicle, March, 1857, p. 88.

² I reckon from the Battle of Plassy, June 23, 1757.

³ Might not this suggestion be carried out unobjectionably in such a way as this? Might not those who go to daily public prayers agree to be in church ten minutes before service begins for this act of devotion, and there privately to use the two last prayers but one in the “Commination,” the second and third Collects for Good Friday, and the Lord’s Prayer? Might not these prayers be added by others to their daily Family Prayers this Lent?

7. Leaving other details to be settled according to the best judgment of individuals, might not such religious brotherhoods resolve, God helping them, to *meet* in such places for prayer, holy communion, and sermon on this great subject, at least once this Lent, say the last Thursday before the Holy Week? ¹

8. Would it not be a rightful complement to such an effort of regular prayer, to dedicate at holy communion, at such a time, or at Easter, what each "has laid by him in store on the first day of" each "week" in Lent "*as God hath prospered him,*" for some special Mission work in India?

9. Would it not be well for any competent persons in connexion with such acts of religious service, and as a part of them, to put forth some carefully selected and carefully written tracts on Indian Church subjects; for instance, authenticated and detailed accounts of conversions, short lives of eminent Missionaries in India, letters of clergy, now engaged there, &c. &c., all at the cheapest rate possible, and for general circulation?

10. As a work to which now the Church at home is specially called, why should not Clergy and Laity separately throughout the country petition the Queen for an increase of Indian Bishoprics, and send a similar petition, to be presented by the Archbishop of Canterbury, to the House of Lords, and to the House of Commons, to be presented by the Members for the two English Universities?

11. Would it not be desirable to ask plainly and at once, for three such Bishoprics,—at Lahore, at Agra, and for Tinnevely?

12. Would it not be proper to say in such petitions that the Church at home pledges itself to raise half the money requisite for the establishment of these three Bishoprics, if any difficulty be raised by Government on the score of expense?

13. If the prayer of such petitions be refused, would it not be better then to ask for one Bishopric, and that for Tinnevely—because God's hand seems there to point us to His own blessed work? ²

14. May we not hope that any new Bishop of Calcutta will stir up Christians there, as their first duty, to urge upon Government the removal of the shame under which now their Diocese labours, of having an episcopate in name, and not in reality?

¹ This year, this day is the Festival of the Annunciation.

² I know very earnest and wise advisers, equally interested in this great work, would substitute here "Agra" for Tinnevely. I have heard also that one Missionary Society, through its organs, offered obstacles (!) to the foundation of the Bishopric here proposed, when the Gospel Propagation Society some time back pressed its immediate establishment. I confess I adhere to the suggestion in the text; though all would, of course, in this case gladly defer to the real friends of Church Missions.

15. As to this vacant Bishopric; is it not well in our meetings for Indian Missions, now to take place through the country, and in sermons on this subject, to express a plain truth, that only a tried man, only a man of known Missionary zeal, only a man of real Christian learning, and of capacity, by his previous studies, to enter into the thoughts of Eastern minds, can be at all a fit Bishop of Calcutta?

16. A few questions more. Is the *mode* and *character* of work in use in England, amongst even our best and most active prelates, the fit pattern for a bishop's ministry in India?

17. Is not St. Paul's life and work the *one* example supplied to us in the New Testament for him who would be a Ruler, a Teacher, a Father in the house of God, and especially amongst the heathen?

18. Are not the following points clear in St. Paul's Missionary work?—

(a). That he had no fixed and permanent dwelling-place; but that he resided, for varying spaces of time, in great central cities, as Antioch, Corinth, Ephesus.¹

(b). That he never went forth alone; but rather, whenever it was possible, moved from place to place with a company of disciples; thus *exhibiting* the Church of Christ as a living, working, united body.

(c). That he gathered into this company, from time to time, the firstfruits of his labours, and thus adopted into sonship and closest fellowship with himself, a Timothy, a Titus, and a St. Luke; and, again, that he kept up by these same converts his personal connexion and influence with the Churches of his planting.

(d). That, in spite of the necessity that was laid upon him to preach the Gospel, he seems to have been particularly earnest in observing the great festivals at Jerusalem, and of these festivals, it would seem, most of all, Pentecost.²

(e). That he had a strict rule even for the order and succession of his labours; and that it was a principle with him, not himself to preach the Gospel where Christ had been already

¹ I shall assume that my readers know the general references to the Book of the Acts, and the Epistles of St. Paul, where the following points are proved, and only quote where my assertion may seem to need support. "We have no certain dwelling-place," seems to be one of "the signs of an apostle," 1 Cor. iv. 11.

² The evidence here is not, I admit, very full, but what we have is very emphatic. Cf. Acts xviii. 20, 21, on his first visit to Ephesus, he is entreated to tarry a longer time—"he consented not,—I *must by all means* keep this feast that cometh at Jerusalem" (see original), xix. 21.; some three years later "he purposed to go to Jerusalem," xx. 16; "he hasted, if it were possible for him to be at Jerusalem on the day of Pentecost." Cf. 1 Cor. xvi. 8, "I will tarry at Ephesus till Pentecost." This point is not unimportant; it may be worth further illustration; at present I leave it with thoughtful readers of the New Testament.

named, "so as not to boast in another man's line of things made ready to our hand."

(f). That, *inspired* Apostle as he was, and "a *wise* (*σοφός*) master-builder," he still trusted greatly to the influence, so to speak, rather of Christian graces than of extraordinary gifts or miraculous powers: making his sufferings, his daily and nightly labours, and his holy life and conversation, the visible witness of the Cross of Christ.¹

(g). That, while he claimed his Christian right "to live of the Gospel," he did not use this right, but preferred to "suffer all things, lest he should hinder the Gospel of Christ."

(h). That in his actual preaching, while he strove to adapt himself to the wants and infirmities of all, he used, in his intercourse with the heathen, rather the language of authority than that of disputation.

(i). That while he practised great plainness of speech, and represented "his Gospel" in brief summaries of the faith, he employed, also, all such helps of natural feeling and instinct,² all such use of allegory, and even of Gentile literature, as might commend and illustrate the truth; and that, amongst other people, he applied the allegorical interpretation of the Old Testament to the instruction of the Galatians, without fear of risking their belief in the reality of the Sacred History.

(k). That, full of love and tenderness as he was, he emphatically protested before converts gathered out of a heathen country and still living there, that "if he pleased men, he should not be the servant of Christ;" and again, in a heathen city, withstood even brother apostles to the face "when he saw they walked not uprightly according to the truth of the Gospel."

(l). That he did not act on his full apostolic power independently, in the gravest cases of controversy or of discipline; but though his own convictions were clear and settled, he was content that the difficulty of others should be referred to a Council at Jerusalem, and required, in a case of excommunication, the co-operation of the whole Church.

(m). That he put forward, especially in Epistles addressed to Churches founded amongst the heathen, that "there is One Body and One Spirit;" and in reference to the "schisms and contentions" at Corinth, asked, "Is Christ divided?"

(n). That he laboured ever to purify, to restore, and to revive family life, and to consecrate afresh the marriage state, and make it "honourable;" yet before a Church gathered out of a

¹ This is strongly brought out in his *first* epistle, the first to the Thessalonians, who were chiefly converts from heathenism, i. 9; see the second chapter especially.

² Note particularly the striking passage 1 Cor. xi. 13, 14; "Judge in yourselves; is it *comely*" (*πρέπον*), &c. &c. "Doth not even *nature* itself teach you?"

very corrupt heathen city, he specially called attention to the fact that he was himself unmarried; his only children those whom he had "begotten through the Gospel," for whom, out of his abounding love, he was ready "to spend and be spent."

(o). That he contemplated, from first to last, that his own ministry must be a sacrifice, and his life an offering, in order that there might be "an oblation" in due time "of the Gentile" world, "sanctified by the Holy Ghost."¹

These are a few questions on a great subject. We will now leave them with Christian readers, and at present add no more. Only let us beware of all excitement in this great work, and let us count well its full cost. Let us remember our Blessed Lord's rule for an Apostle, "Be ye wise as serpents, and harmless as doves." Let us remember that even St. Paul needed the retirement and meditation of Arabia before he was fit for his Mission from Antioch. Let us remember how greatly, with all his holy enthusiasm, he prized order and rule; how he maintained a lifelong discipline over himself; how he ever looked forward to his great reward. What civilized, yet heathen Europe, was to St. Paul then, Asia is to us now. The Cross of Christ was set up throughout Greece and in Rome by this "man in Christ;" only those whose hearts God has touched, and whose minds He has shaped for His work, be they few or many, can win the Lord's battles now. W.

Ash-Wednesday, 1858.

[Copies of these "Questions about the Church in India" may be ordered in any number from the Publishers, Messrs. RIVINGTON, at 1d. each, or 5s. per 100.]

Correspondence, Documents, &c.

AN AMERICAN MISSIONARY'S VIEW OF THE INDIAN MUTINY.

WE extract the following letter from the *Connecticut Calendar*, which copies it from the *Presbyterian of the West*. It is written in reply to an article in the *New York Observer*. The *Calendar* omits a few personal passages.

"The *New York Observer* begins a long and slanderous article on the causes of the Hindustani mutinies and massacres, by remarking on the fact, that all American Missionaries are champions of the British government in the East. It takes great care *not* to allow that they are so because they have observed facts, and have drawn the conclusion that the government is good and humane, but attributes their

¹ See Epistle to the Romans xv. 16.

friendship to the protection *they* have enjoyed. If we are to believe the *Observer*, we must conclude that the Missionaries are a set of ignorant and weak men, incapable of observing the worst tyranny and oppression, practised continually and grossly upon the natives, but fully capable of being blinded by personal favours, and of worshipping the powers that be with supreme devotion. And if the editor deny that he means to attribute such fatuity to them, then we must suppose he intends to charge them with falsehood; for he says that grinding tyranny and cruelty is so prevalent, that it is patent to all. Now, if it be so, the Missionaries must know it if not fools, or must be lying about it. As one of the class spoken of, I feel this article to be a personal injury, and therefore call all the attention I can gain to some facts and remarks.

The *Observer* is wrong in its philosophy. 'The atrocities of the Hindoos,' says the editor, 'suggest the fact that they were provoked by similar wrongs which the natives had suffered at the hands of their conquerors and rulers.' I cannot see this. Can there not be such cruelties except in retaliation for something similar? Everybody who has studied the subject, knows that these things are the constant attendants of religious wars. Look into all history, and it will be seen that these horrors have always had peculiar prominence, when religion was the moving cause of an outbreak. If they can only happen as retaliation, what were the English retaliating when they set the alleged evil example?

I ask particular attention to the malignant and unsparing style of the following paragraph, from the pen of the *Observer's* editor:—

'As we read the extracts below, we shall be painfully struck with the fact that the refined tortures which the English have suffered recently, are repetitions of cruelties which they themselves have been inflicting for many long and bitter years upon the helpless victims of their oppression in India, till at last, in their feebleness and extremity, under the mingled aggravation of human vindictiveness and religious fanaticism, they have turned with dying desperation upon their rulers, to hurl off the yoke from their necks or to perish, as they will in the struggle.'

I cannot point out the mingled falsehood and rancour of this paragraph, together with its glaring absurdity, in terms that seem to me at all adequate. Perhaps it is better that I simply say, that in more than fifteen years' residence in the very site of the rebellion—the upper Gangetic provinces—where I associated with high and low, with city people and country people, travelling extensively, speaking the language of the country as easily as my own, known to be an American, and to have no connexion with the Government, I never heard a word of such cruelties as practised by Englishmen, and that I know that they were punished severely in a few cases, in which they were practised by native servants of the Government upon their own countrymen. But let us examine the alleged facts contained in the extracts that the editor alludes to.

The first is from the *British Standard*—a paper that knows no

more about India than the *Observer* does. It quotes from Mill's history, the fact that the females of the family of the Rajah of Benares were plundered, 'and their persons otherwise rudely and disgracefully treated,' in violation of a capitulation. This case is represented as fully parallel to the recent enormities of Nena Sahib at Cawnpore. Let us look at the facts in the two cases.

Nena Sahib promised life and full protection to the garrison at Cawnpore, and immediately murdered all the men. He then shut up the women and children. He violated all the women he could himself, gave the rest up to the lust of his followers, and, finally, killed the whole company, women and children, and threw the one hundred and seventy-five naked, dishonoured, murdered bodies into one well together.

The English promised life and protection to the garrison of the Rajah of Benares, and that the females should come out unsearched; which meant that they should bring out as much gold and jewellery as they could. The garrison was spared and protected; but 'the licentious people, and followers of the camp'—all natives, be it known—knowing what a rich booty was among the women, rushed into the company suddenly, overturned the chairs in which they were carried, tumbled the ladies about rudely, and plundered them. Not one was killed; not one was ravished, and probably not a single European was engaged in the disgraceful scene, or profited by it. It is said Warren Hastings suggested this iniquity, but the charge was neither proved nor proveable.

Now, what are we to think of editors, whether of the *Standard* or the *Observer*, who can, on such a foundation, charge the British with iniquities that 'parallel, if not exceed,' those of Nena Sahib?

The editor of the *Observer* next takes up the report to the English Government of a Mr. Patterson, a Commissioner, relative to tortures that were inflicted to enforce the payment of revenue. These tortures were very horrible; and the extracts describing them, and commenting on them, are so arranged as to create the impression that they were an allowed Government measure, and inflicted by Englishmen. All this is a most flagitious slander. The tortures were inflicted by native sub-collectors of the land-tax—who wished to get a name for promptness and efficiency, and consequent promotion—utterly against English law, and without the knowledge of English officers, and were severely punished when found out. The report quoted from is the result of an inquiry which led to the punishment of the evil-doers. I was in India at the time, and *I know* that the discovery of those iniquities excited the same horror among the English there that they would do here; and they were punished with much more readiness than we exhibit in cases of wrong-doing in our model land.

Did these things cause the mutiny? Such is the *Observer's* allegation. But they occurred in the Madras Presidency, a thousand miles from the scene of the mutiny, among a people of different language and nation from the mutineers; and about whom they care nothing, and of whose sufferings they probably never heard.

The editor next brings into the witness-box Mr. —, ¹ a former Judge at Bombay. He testifies to judicial murders, and bribery and corruption; and says that all Englishmen in India must have seen as much of these wrongs as he. But this man's revelations were made while I was in India; and all the Englishmen in India said he was an unprincipled man, who had quarrelled with the Governor, and the Court of which he was a Judge, and had been guilty of high misdemeanours, and that all he said was in revenge for his suspension and final expulsion from the service of the East India Company. He revealed nothing till after he was suspended. He is a man of violent temper, and, it is said, of bad morals.

Lastly, the editor appeals to Burke, who was the advocate that conducted the trial of Warren Hastings. This fervid, eloquent, fee'd lawyer, is made an authority for history! In making charges which he did not prove—of which Hastings was acquitted—he makes sweeping assertions, which the editor of the *Observer* tells us 'are still terribly true, even of her (England's) present sway in India.' Now, I will not say that all that Hastings was charged with was false; for I do not believe that he was by any means immaculate as a ruler: but I know, from examination on the spot, that Burke's eloquent and fearful charges are the grandest specimens of exaggeration that can be found in the English language—worthy to be preserved as a literary performance, but no more fit to be part of the materials for history than the lying legends of Popery are to be the foundation of a veracious history of Christianity.

As I am willing to stand to what I have written, I hereto sign,
 JOS. WARREN.

Oxford, Ohio, Nov. 16, 1857."

SUGGESTIONS FOR THE SUPPLY OF MISSIONARY STUDENTS.

[THE following paper was read at the monthly meeting of the *Society for the Propagation of the Gospel*, February 19, and was referred to the consideration of the Standing Committee. The plan suggested deserves to be widely known, and we are thankful to be permitted to give it circulation.]

The acknowledged difficulty in the present state of the Missions of the Church, consists not so much in the want of money for the support, as of men for the working of Missionary stations. This difficulty has increased much in the course of the past year. The mutiny in India, and the discoveries in South Africa, have called to us with loud cries to go over and help the heathen, and our fellow-subjects in the East.

Yet, when we look at our Missionary colleges, they do not call for enlargement—nay, they are not even filled; and the reason of this is manifest. The age at which candidates for Missionary work are

¹ The name omitted by the Editor of the *Colonial Church Chronicle*.

admitted is at the lowest eighteen, and the average age at which men enter St. Augustine's is rather nineteen or twenty. Between the age of fourteen, at which boys usually commence to earn their livelihood, and nineteen, there is no provision made for retaining any young men who might wish to devote themselves to this branch of Christ's work.

Now it is thought that such provision might be made by a plan analogous to the Pupil-Teacher system adopted by Government.

Some boys will, it is not doubted, be found who would be anxious at the age of fourteen to devote themselves to God's work in missions. It is not at all desirable that they should be then *bound* to this calling. A simple expression of a wish on the part of such a lad would be sufficient, if united with a consistent religious behaviour, and a probability, in the judgment of the clergyman, that the boy will fulfil the intention expressed.

To aid such a boy, it is proposed to found Mission Pupilships—the duties, payments, and training of which might be defined as follows:—

Duties.—To attend the parochial school during at least one of the school-times—to assist the Master as the Pupil-Teacher would do—to receive instruction, for at least two hours, in Latin and Greek, or such other subjects as are required for entry into St. Augustine's, Canterbury, and generally to be under the direction of the parochial clergyman.

Payment.—At the same rate as the Pupil-Teachers, for four years; at the end of which term the candidate might enter St. Augustine's. The money to be raised either by local efforts, or, in case of necessity, by special grants from the *Society for the Propagation of the Gospel*. When the number of scholarships which have been founded at St. Augustine's is taken into consideration, it is presumed that there will not be much difficulty in founding what will require less than half the expenditure.

Training.—Must be under the direction of the clergyman; at least, he must be answerable that the boy receives instruction which will fit him for examinations to be hereafter determined. It is suggested that candidates might be required to pass at the beginning and end of their term the examinations at Oxford and Cambridge for those not in residence, and yearly or half-yearly examinations, either by Diocesan Inspectors, or by a Special Inspector appointed by the *Society for the Propagation of the Gospel*.

The objection, that of the number of pupils a very great number will grow weary and object to go to College, will be met by the consideration that the proportion of Pupil-Teachers who in like manner refuse is not large, although the position of master, to which they aspire, is hampered by so many difficulties which would not be in a Missionary's way.

The remark that a Missionary must be a creation of God, and not the offspring of training, may be answered by remembering that God will work through the training as well as by any extraordinary means. The general improvement of schoolmasters by Training Colleges may give us good hope that a like consequence will follow the training of Missionaries.

SCRIPTURE READERS IN BARBADOS.

THE Bishop of BARBADOS has sent the following letter to the Clergy of the Diocese, on the employment of Scripture Readers:—

“ Bishop’s Court, Barbados, November, 1857.

REV. AND DEAR BROTHER,—The public attention having been emphatically called of late to the employment of Scripture Readers, for the better instruction of our labouring classes in the word of God, and many laudable efforts having been made with this view, both here and in England, I have been led seriously to reflect and inquire, how such agency may be used by us with the best hope, under the Divine grace and blessing, of wholesome and permanent, as well as extensive effect. I offer to you the result of my reflections and inquiries in the following ‘Regulations,’ which I would propose for our adoption, with the view of placing the labours of these, our lay-helpers, on a clear, sound, and effective footing; that in their measure they may, without confusion, contribute, as members of the Church of Christ, to the increase of the body, unto the edifying of itself in love. Believe me ever, my dear Sir,

Your faithful Friend and Brother,

T. BARBADOS.

PROPOSED REGULATIONS FOR SCRIPTURE READERS.

1. That, in the duties of his office, the Scripture Reader be under the direction of the Minister of the district for which he is licensed, and shall not carry about with him, for the purpose of reading to the people, or distributing among them, any book or publication, but the Scriptures of the Old and New Testament, the Book of Common Prayer, and such other books and tracts as shall have been approved of by the Clergyman of the District.

2. That the special work of the Scripture Reader be to conduct Catechetical Schools for adults; the great object of which shall be to make them acquainted with holy Scripture in its practical bearing on their own faith and duty.

[Of such Schools each Scripture Reader might have three or more, at different places in his district, taking each statedly once a week.]

3. That the School shall open and close with prayers selected by the clergyman from the Liturgy, and that singing be also encouraged before the final prayers; but that care be taken not to allow the *Scripture-reading Schools* to lose their character, and become irregular prayer-meetings, or the Scripture Reader to assume the office of a preacher.

[The following course is suggested for the conduct of the school:—

That after the opening prayers, a passage of Scripture, consisting of about twenty or thirty verses, be read distinctly and intelligently (having been previously studied) by the Scripture Reader, then, verse by verse, by some of the hearers who can read fluently; the Scripture Reader taking that opportunity of explaining, by question and answer, any words or expressions which may appear to require explanation.

That the reading and explanation of the Scripture Lesson be followed by a plain exposition or practical application of it, read by the Scripture Reader: the exposition or application, as well as the Lesson, being selected by the Clergyman, or with his express approval.

For prayers the following might be used:—At the commencement, the General Confession, the Lord's Prayer, the Second Advent Collect, and Prevent us, &c.; at the close, Grant, we beseech Thee, Almighty God, that the words, &c.; the Collect for the Seventh Sunday after Trinity; the Grace of our Lord, &c.

Before the closing prayers, one of the Psalms from the authorized versions might be sung, or one of the Hymns used in public worship; or one of the Canticles (Venite, Magnificat, Nunc Dimittis, &c.) might be chanted.]

4. That in all respects the schools be so conducted as to promote, not in any way to supersede, the attendance of the people at Divine service in the church or chapel of the district.

5. That they be open at all times to the minister; whose occasional presence will be essential to their salutary working.

6. That the Scripture Reader be directed, if not assisted, in his own study of Scripture by his minister.

7. That besides conducting the Scripture Reading Schools, and using his endeavours to bring the people to them, the Scripture Reader may also be employed, under the direction of the minister, to read the Scriptures and other fit books to the sick or others at their own dwellings, and otherwise to remind them of their religious duties; but that in his intercourse with the people, he shall use his endeavours to bring them to avail themselves of the public and private ministrations of their pastor."

Reviews and Notices.

Christ and other Masters. An Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. With special reference to prevailing Difficulties and Objections. By CHARLES HARDWICK, M.A., Christian Advocate in the University of Cambridge. Part III. *Religions of China, America, and Oceanica.* Cambridge: Macmillan. 1858.

MR. HARDWICK'S work, "Christ and other Masters," is progressing rapidly. The first volume, which contained an introductory essay on the religious tendencies of the present age, and an elaborate treatise on the unity of the human race, together with an analysis of the characteristics of religion under the Old Testament, was published in 1855. The second volume, on the different systems of religion in India, and their real or apparent correspondencies with revealed truth, followed soon after; and at the beginning of this year we are presented with a third volume on the religions of China, America, and Oceanica. Never was so difficult and complicated a subject as the history of pagan religion handled so ably, and, at the same time, rendered so lucid and attractive, as in the three volumes before us.

The history of the growth and decay of religious ideas among the more or less barbarous nations of the world, is sure to command the interest of every thoughtful Christian. But, whether owing to the difficulty of getting access to the original sources from which alone an authentic and trustworthy account of the religious systems of the ethnic world can be obtained, or from a feeling that it is impossible to separate what is really important from a mass of strange conceits and wild hallucinations, with which the sacred books of most of the pagan nations abound, the history of religion, in the widest sense of the word, has always proved an abstruse and unattractive subject, not only to the general reader, but to the theological student also.

Mr. Hardwick's book will be equally acceptable to both classes of readers. He has studied the sources, if not in the original, at least in the best translations, and he has generally been successful in the choice of his authorities. But what we admire most in his book, is the good sense with which he has cleared his subject from all unnecessary encumbrance. In his account of every religion, he dwells only on its most characteristic features. He leaves out all that is of secondary importance, and he is never carried away by a wish to display his own knowledge before his readers, who prefer to have the results rather than the materials of an author's researches.

We confess, however, that the third volume, which we had been looking forward to with more than common interest, confirms our apprehensions with regard to one point, about which we had some misgivings from the very first; we mean the general arrangement of the various systems of religion which Mr. Hardwick has chosen for his special consideration. We could not discover on what principle he had framed the list which appeared in his first volume. There the religions of the world were arranged in the following order:—

- I. Religions of Hindustan and some adjoining countries.
- II. Religions of Mexico, China, and the Southern Seas.
- III. Religions of Ancient Egypt and Persia.
- IV. Religions of Ancient Greece and Rome.
- V. Religions of the Saxon Scandinavian, and Saxon Tribes.

After reading the second volume, which gave an account of the religions of India, without entering into the religious systems of the adjoining countries, such as Burmah, Siam, and the mountainous tracts inhabited by the Nāga tribes, we thought it not unlikely that Mr. Hardwick might have modified his original list. The Christian Advocate had given good evidence, in several portions of his work, that he had paid careful attention to the results of comparative philology; and for a systematic treatment of the ethnic religions of the ancient world, no classification would seem to hold out so many advantages as the ethnological classification of the various branches of the human race, which has been established on the irrefragable evidence of their languages and dialects. The intimate relation between language and religion, particularly in the early periods of the world's history, could not have escaped so thoughtful a student as Mr. Hardwick. After his elaborate treatment, therefore, of the ancient and

modern religions of India, from the songs of the *Veda* to the *Tantras* of the worshippers of *Siva* and *Kali*, we still hoped that in the third volume we should not be carried backward and forward, from India to China, from China to India, then across the ocean to America, and, lastly, from America to the Malay and Polynesian Islands; but that, with the history of language for his guide, Mr. Hardwick would lead us from India to Persia, and from Persia to the other countries of Asia and Europe, where the various branches of the Indo-European family have fixed their abodes, formed their dialects, established their laws, and founded their temples. The ancient language of Persia is the nearest neighbour of the sacred idiom of the *Veda*, and the religion of *Zoroaster* is a merely dialectic variety of the original worship of *Vasishtha* and *Visvamitra*. It is impossible to understand the historical growth of the religion of the *Zendavesta*, which still feeds the flames of the fire-altars in Guzerat, in Yezd, and on the Caucasian Isthmus,¹ without a previous knowledge of the *Veda*; and we were looking forward with pleasure to Mr. Hardwick's sketch of *Zoroaster*, and his analysis of the causes which led the Aryan thinkers from the wild-grown nature-worship of the *Veda* to the more systematic tenets of the worshippers of *Ahura-mazda* or *Ormuzd*. We expected to see the author follow the historical progress of the Magian faith, from the state-religion of Cyrus and the Achaemenian dynasty to its political revival under the Sassanians, and its change into an elaborate system of theology and theosophy—so important in the history of Eastern Gnosticism—till he should bring us at last to the exodus of the descendants of *Zoroaster* from Persia to India, where they are settled to the present day in the city of Bombay. In not adopting a systematic and historical method in the treatment of the ancient forms of religion, Mr. Hardwick has deprived himself of a thread, that would have led him more safely, and at the same time more rapidly, through the different chambers of that dark labyrinth of pagan worship which he invites us to explore under his guidance. He need not have entered into any of the more doubtful problems of comparative philology. If he had taken the threefold division of the human race into the *Semitic*, the *Aryan*, and the *Turanian* families, for his basis, he would have been able to arrange nearly all the religions of which we have any authentic information under these three different heads. As there are three families of languages pointing by their gradual convergence to a common centre beyond the reach of history, it would have been easy to show that there are likewise three families of religion—three well-marked starting-points to which the principal streams of religious thought can be traced back—these three streams pointing, by the very divergence of their currents, to one common source from which they all proceeded. There is the *Semitic* family with its spiritual monotheism, the *Aryan* family with its worship of nature, and the *Chinese* and *Turanian* races, with their vague belief in a divine Being, neither spiritual nor

¹ See Rawlinson, Notes on a March from Zohab, at the foot of Zagros, along the mountains to Khuzistan, in the year 1836 (*Journal of the Royal Geographical Society*, vol. ix. p. 109).

natural, but hovering in its ghostly unreality between heaven and earth, filling the human heart with fear and superstition, but unable to inspire its votaries with the joy and confidence of the Aryan suppliant, or the awe and reverence of the Semitic worshipper. These three divisions of religious thought are as clearly marked as the three great divisions of language, and it is only by treating religions which belong to the same division in their natural connexion and their historical sequence, that we can expect to discover their original character and true meaning. We must interpret the language of the Zendavesta by that of the Veda, and discover the true meaning of Zeus, *θεός*, and other Greek words, in the dictionary of the Sanskrit language. In the same manner the grammatical system of Arabic receives its true light from an inter-comparison of all the Semitic dialects, and the startling problems of the religion of Mahomet find their only true solution in the religious character of the whole Semitic race. And no one could fully understand the vast and vague demon-worship of the Turanian races, who has not studied the dialects of these nomadic tribes in connexion with Chinese, and compared their various forms of worship with the ancient traditions of the Celestial Kingdom as collected by Confucius. Some mistakes which we noticed already, in the second volume of Mr. Hardwick's book, would have become impossible, if he had availed himself of the new light which comparative philology has shed on the early ramifications of the human race. As in former times the etymologist was apt to grasp at any similarity in the sound of words, from whatever language they might be taken, we sometimes find that Mr. Hardwick compares religious ideas, and endeavours to trace them from one country to another, at times and under circumstances when no such communication was possible between the inhabitants of those countries. We shall give one instance. Wishing to impress his readers with the real antiquity of Chinese civilisation and religion, Mr. Hardwick writes:—

“Before the name of the Middle Kingdom had been ever uttered in the learned halls and avenues of the Athenian Academy, before the eagle of the Roman legions, thirsting after universal sway, had tried its earliest flight across the Central Apennines; before the English of that ancient world, the colonising merchants of Phœnicia, had unfurled their sails upon the waves of the Atlantic, and trafficked in the precious metals on the coasts of Albion and Ierne; large communities of settlers, stretching far across the plateau of Upper Asia, were already living under the patriarchal rule of great and powerful princes. Chinese ports were even then frequented by adventurous traders from Ceylon, from India, from the Persian Gulf. A knowledge of Chinese astronomy found its way beyond the mountains and took root in Northern Hindostan.”—Pp. 7, 8.

Now, in stating that a knowledge of Chinese astronomy found its way at that early period beyond the mountains, and took root in Northern Hindostan, Mr. Hardwick has the authority of Professor Lassen on his side, or rather that of M. Biot, whose views on this subject were adopted by Professor Lassen. But did Mr. Hardwick consider what is involved in such an admission, and how violently the true relation of these two ancient races, the Aryans in India and the Chinese in the Middle Kingdom, would be disturbed if this admission was well founded? Astronomy—at least that part of it to which

Mr. Hardwick more particularly refers, the *Nakshatras*, or the twenty-seven Lunar Mansions of the Brahmans—is most intimately connected with the religious worship of the Veda. No Hindú sacrifice could have been properly performed without a knowledge of the Lunar Mansions; no month could have received its present appellation, without names being first given to those constellations from which the months derived their titles. Now, Mr. Hardwick would never admit that a Chinese or Turanian race could have exercised any very definite influence on the faith and worship of the Aryan settlers of India, and he would scout the idea of tracing Sanskrit words back to Chinese monosyllabic terms. Yet, if a knowledge of Chinese astronomy found its way beyond the mountains, and took root in Northern Hindostan, the event must have taken place at a very early period, previous at least to the composition of the Vedic hymns. The *Nakshatras* are mentioned in the ancient songs of the Veda. Thus, we read, Rr. I. 50, 2:—“Like thieves, the *Nakshatras* (the stars) fly with the splendid darkness of the night, before the sun who illuminates everything.” Here it might be said, that *Nakshatra* signified stars in general, and not the twenty-seven constellations rendered important by the passage of the moon. But it is in connexion with the moon, and therefore with an allusion to an equally-divided lunar Zodiac, that the *Nakshatras* are mentioned in the Veda. “*Soma*, or the moon,” it is said, in a hymn of the eighth book, “is placed in the lap of the *Nakshatras*.” The moon is called the month-maker, *masakrid*, in the first book of the Rig-Veda, at least according to one of the ancient commentators; and one of the principal sacrifices, mentioned in the ceremonial portion of the Veda, is that of the Full and New Moon. The exact time of these lunar festivals is fixed with such minute accuracy, that the Hindús, at the time when these public sacrifices were established, or at least when they were regulated by the sacred institutions of the *Bráhmanas*, must have been considerably advanced in astronomy; and the base of their ancient astronomy was the Zodiac of the lunar *Nakshatras*.

The gradual growth of astronomical knowledge in India is intimately connected with the whole intellectual and religious history of that country. The primitive division of the year into lunar months must have taken place previously to the first separation of the Aryan family, for the name for moon and month is the same in the dialects of nearly all of its members. The proper names of the months, however, are peculiarly Indian. They exist in Sanskrit only, but not in Greek or Latin. Now these Indian names of the months were derived from the names of the *Nakshatras*, and the names of the *Nakshatras* again were derived in several instances from the names of ancient Vedic deities. If, therefore, we find the same names of the months in Sanskrit and Chinese, and if these names are inexplicable in the Chinese Dictionary, surely the conclusion is evident, that they were borrowed by the Chinese from the Hindús, and not by the Hindús from the Chinese. The three winter months are called in Chinese, *Pehoua*, *Mokué*, and *Pholkuna*; names which Dupuis already had compared with the three Indian months, *Paushya*, *Mâgha*, and

Phalgunâ. These Indian months had received their names according to a definite system, from the corresponding Nakshatras, *Pushyâ*, *Maghâ*, and *Phalgunî*. Shall we suppose, then, that the Hindûs borrowed the idea of the lunar Nakshatras from the Chinese, and that the Chinese borrowed their names from the Hindûs? In order to defend such a supposition, it would be necessary to establish the antiquity and genuineness of the early literature and civilisation of China on a much firmer basis than that on which it rests at present.

Mr. Hardwick, who is at other times so sceptical about the early dates which the Oriental nations claim for their literature, seems to have lent too willing an ear to the assertions of the Chinese scholars. It is true, that many of the most distinguished "Sinologues" speak with perfect confidence of Chinese dates, going back as far as three and four thousand years, B.C. Such dates occur in the original chronicles of the Chinese, and they are given there, as if they had been written down at the time, by imperial historiographers and astronomers. But has their value ever been tested by the same critical tests which have reduced the mythical chronology of Greek and Rome to such small dimensions? In Roman history, the destruction of the city and the burning of the Capitol are generally considered fatal to the genuineness of any dates previous to those events. Now, in Chinese history one of the most indisputable facts is, that between 480 and 206 B.C., that is to say, after that period of Chinese literature which is marked by the labours of Confucius and his collections of the ancient oral traditions of the country, China was devastated by revolutions and civil wars. In 213 B.C., the famous Emperor, *Thsin-chi-hoang*, ordered all books to be burnt, except those treating on medicine, astrology, agriculture, and his own family annals. The punishment of death was threatened and inflicted on all who should venture to conceal books; and all Chinese authorities agree, that, during the years 213 to 206, his literary crusade had proved completely successful. In 206 a new dynasty, that of the *Hans*, came to the throne, and every effort was made by them to collect—and again, for the most part, from oral tradition—the remains of Chinese literature. But whatever the Chinese may relate of the miraculous escape of some of their old classics, and however plausible the arguments may sound by which Chinese scholars have defended the general fact of the high antiquity of Chinese civilisation, it would have been difficult to recover from oral tradition minute astronomical observations. M. Biot feels this himself; and he tries, very ingeniously, to save "a little of ancient astronomy." Speaking of the Emperor *Thsin-chi-hoang*, he says: "Il ordonna, sous peine de mort, de brûler tous les livres, à l'exception de ceux qui traitaient de médecine, d'astrologie (*conséquemment un peu d'astronomie*)."
This language shows sufficiently what the claims of the Chinese to genuine and accurate astronomical observations, fixing the days and hours of historical events, about 4000 B.C., really are; and we cannot bring ourselves to admit that, either in language, religion, or science, the relation of the early Aryans to the Turanian inhabitants of China was that of pupils to their teachers. On the contrary, we believe

that the relation of India to China has always been the same which we find at the time when Buddhism was introduced into the Middle Kingdom ; and we know of no fact, even in later times, which would lead us to suppose that China had ever repaid to India the debt which it owed to that ancient cradle of Eastern civilisation. If this relation of the two countries is once established and well kept in mind, it would require stronger evidence than the hypothesis even of so learned an astronomer as M. Biot, or the admission of so careful a Sanskrit scholar as Professor Lassen, to induce us on a sudden to invert the relative position of China and India, and to admit a civilising influence, exercised by the former on the latter. Such exceptions occur, no doubt, now and then in the ancient history of religion and civilisation, as well as in the ancient history of language. But, a general rule once being established, the exceptions require very strong evidence before they can be admitted. No one would allow any ancient Sanskrit word to be derived from Greek. But if words of decidedly Greek character have found their way into the Sanskrit dictionary, it becomes more necessary than ever to determine their relative ages : and we shall find that, in every instance, those Greek words, such as the words connected with the solar Zodiac, are of a very late date in Sanskrit ; in fact, not anterior to the well-established historical intercourse between India and Greece, after the time of Alexander.

We have dwelt rather long on this single question about the Chinese origin of Hindú astronomy ; but it will be seen, we hope, that, though it seems to be an isolated fact, it involves important consequences with regard to the organic structure, if we may say so, of the whole ancient civilisation of the East. We do not blame Mr. Hardwick for having been swayed by the authority of such men as Biot and Lassen ; but we thought it right to point out how, in travelling over the unexplored and unmapped regions of the ancient world, he might have guarded himself against ever missing the right direction, if, instead of trusting to partial guides, he had clearly impressed on his own mind the great watersheds of thought and language which divide the principal families of the human race. Mr. Hardwick mistakes the place where the currents of Chinese and Indian civilisation effect their first junction. He likewise mistakes the first contact between India and Tibet, at least as far as the introduction of Buddhism is concerned. The new religion was not imported, as he says, into both countries, China and Tibet, at nearly the same date (p. 82) ; but there was an interval of about 600 years between the introduction of Buddhism into China under the Emperor Ming-ti, and its introduction into Tibet.¹ Again, we can understand that Buddhist writers who look upon the Buddha as a person of a very uncertain historical character, should speak of Sâkya-Muni devising during his

¹ See Foucaux, *Rgya Tcher Rol Pa*, p. vi.—“ Vers le milieu du VII^e siècle, le brahmanisme ayant prévalu dans l'Inde, les Bouddhistes, appelés par les rois des pays voisins ou chassés par la persécution, se retirèrent à Ceylan, dans les vallées de Kachemire, dans les montagnes du Tibet, chez les Birmans, et enfin dans la Chine, où leur croyance était déjà établie depuis plus de cinq cent ans.”

life-time the most efficient means by which a nation of so peculiar a temper as the Chinamen might but be converted. But we must not be more merciful with regard to the legends about the apostles of Buddhism than we are when examining the Roman Catholic legends, pretending to give an account of the distant travels of our own apostles. For historical purposes such anachronistic traditions are worse than useless. However, as we said before, it is but seldom that we have to find fault with Mr. Hardwick's facts and dates. They are generally taken from the best sources. We do not like to see such names as Lüken quoted as authorities, nor do we approve of Mr. Hardwick availing himself, in support of a favourite theory of his own—the early migrations of Brahmans to Europe and of European Missionaries to India—of the theories of Wilford and Weber against the authority of a Lassen. But these are matters of minor importance. We hope to see the Christian Advocate carrying on his work with the same zeal of which he has given ample proof in the first three volumes. There are few books which we have read with greater satisfaction and advantage than Mr. Hardwick's "Christ and other Masters."

The Calendar of the Missionary College of St. Augustine, Canterbury, for the Year of our Lord, 1858. Canterbury: Published by St. Augustine's College, and sold by Rivingtons, London; Parker, Oxford; Macmillan, Cambridge. Pp. 108.

THIS little book is of considerable interest to all who take interest in Missions and the progress of the Church: it is arranged on the usual plan of the Oxford and Cambridge Calendars, with such modifications as are called for by the peculiar circumstances of the College. It contains, of course, the Almanac with Calendar of Missionary events; a sketch of the history of St. Augustine's Abbey—brief, but drawn from original sources, and therefore suggestive and interesting: the account of the foundation, objects, officers, and numerous Exhibitions of the College; with an Appendix of Selections from the last Midsummer Examination Papers; extracts from letters of Colonial Bishops, and others bearing on the want of Missionaries, and on their character and necessary qualifications; a considerable list of works on Christian Missions, and the history and religious condition of the British Colonies and Dependencies, with a Syllabus of the Medical Lectures delivered to the Students of the senior year. We could hardly expect to find the pages altogether without misprints, but in general execution and neatness and accuracy it is a very favourable specimen of the College Press, and reflects much credit on those who have had the superintendence of it.¹

We may fairly now grant, after what has been seen for almost ten years, that the College has passed its period of probation, and stood the test of actual working; it is no longer an experiment, but may

¹ A collection of the letters, tracts, and other publications printed at St. Augustine's, will be forwarded to any one presenting a donation of 10s. and upwards to the College Press.

claim to take its place among the most valuable institutions of the Church. It has a peculiar and signal advantage in the associations of its mere locality: in the beauty of its buildings, whether old or restored, it may claim not only to rival, but surpass, many of the colleges at our universities, and in the memories and traditions which gather around its site, it may bear comparison with any spot, even in Oxford itself.

Poor, comparatively, as St. Augustine's is, there lingers around it something venerable and romantic. The lofty gateways, the old abbots' hall, the ruined fragments of the once noble church, the very handsome and well-filled library on the foundation of the former refectory, tell their own tale, and hand on the memories of the past: a student of St. Augustine's, Canterbury, may well look back on the place of his training with something of the same love, something of the same honourable pride, with which an Oxford man might look back to the cloisters and towers and shaded walks of that grand old city; he might feel and express, without incurring ridicule, the same sentiments of tender and enthusiastic admiration into which an old Eton or Winchester boy might break forth in the fulness of his heart, when speaking of the days he had spent at school. This is no small advantage; however excellent your system, however valuable the teaching, you could not throw around any mere ugly modern house,—No. 500, in some street in a monotonous dingy suburb of some town,—any of this impressiveness, and venerable dignity: and all this is no mere matter of sentiment and fancy; memories of the past, associations of place, are, to use the language of the day, "facts;" they have a most powerful influence on human nature. You will find sometimes how the hardest and roughest will cherish at the bottom of their hearts, kept down and unconfessed, some remnant of sentiment and romance which in a hundred ways has altered for the better the view they took of things, and, like a hidden fountain, has preserved some part of their dry and withered soul, softened, and fresh, and tender, as in youth; and, if we may venture so to speak, it seems quite providential that those whom we are to send to new Colonies, where so much is recent, and modern, and vulgar, nearly everything of yesterday, changing and unsubstantial, should have been for a while subjected to the silent influences of localities and scenes like those in Canterbury, so full of remembrances of former times: if we had had all England to chose from, we hardly *could* have selected a spot more appropriate for the training of Missionaries, to go forth from our land as the heralds of salvation, than the very spot which was assigned as a home and dwelling-place to those who first came to our land with the same blessed message of life and peace. On one side of their college the students may see the venerable church of St. Martin, the oldest Christian temple still used for worship in this land, with the tomb, they say, of Bertha, and the font where Ethelbert was baptized; on the other, that most august and noble cathedral, whose mere story, if fully written, would take in no small part of the ecclesiastical history of our land.

Another great advantage, also, which it may be well just to bear in

mind, is, that St. Augustine's is a foundation by itself, not a mere temporary creation of any Society, or under the management of any committee, but a College, with its Warden and Fellows and separate estate: with the permanence and independence of a corporation; it is in part endowed, and we would hope that the endowment may be completed,¹ and that the whole number of Fellows contemplated by the statutes may ere long be completed, and find in the increasing number of students, full and ample occupation for all their industry and energies. It seems hardly possible, indeed, to look on the ruins of this once magnificent foundation, and to contrast the scanty revenues and the buildings, though most beautiful yet in comparison so circumscribed, of the present College, without the thought forcing itself on the mind, how great was the sin, how irreparable the mischief done by the sacrilegious hands who destroyed, instead of reforming, so many houses of God throughout our land! Whatever abuses the monasteries, as they allege, may have fostered, their worst enemies will hardly say that any great gain was derived by their being made the stakes at gambling between a licentious king and profligate courtiers; by their serving, as St. Augustine did, for a low tavern and a cock-pit. It is possible to conceive of many better uses to which to put a grand abbey church,—even though we may disapprove of parts of the worship therein conducted,—than to destroy the greater part, and leave the rest for a fives-court and place of drunken revelry. In these days,—when we are collecting with so much difficulty, guinea upon guinea, funds for building and supporting training schools, diocesan colleges, churches, and dwellings for the clergy in our crowded manufacturing towns, home missions, and such like schemes for the education of the ignorant, and the evangelization of the masses,—who can help sharing in the regret of some of our reformers, at the reckless destruction of so many noble edifices, solemnly dedicated by our forefathers to God; and at the squandering upon a time-serving and covetous generation, such large and ample revenues, given, if occasionally with a mixture of erring or superstitious motives, yet any how, given for religious and sacred purposes according to the best light and knowledge of the giver, and often with the purest and most genuine piety and zeal for the honour of God?

Such thoughts as these can hardly be kept out of our minds, as we look back at the past history of St. Augustine's, whose restoration is one of the bright auguries of the present day; the spirit and munificence of its second founder is worthy of being set side by side with some of the best deeds of the benefactors to the Abbey in any

¹ Subscriptions and donations may be paid to the account of the College, to Messrs. Child & Co. Temple Bar; or to Messrs. Hammond & Co., Canterbury. We feel sure that to many of our readers we need do no more at the present time than suggest that the authorities of the College are especially anxious to receive contributions towards the *Indian* Fellowship, the founding of which, indeed, was decided upon as far back as 1855. The duties of the Fellow would be to superintend the special education of such students as are designed for India, and to devote himself to the study of the languages, literature, philosophies, and religions of India.

part of its bygone history; and we trust that the Anglican Missionary College, with all its inferiority of material resources, will do to the Church of Christ more service than the wealthy and imposing Roman Catholic Abbey, on a portion of whose site it stands. Already nearly forty Missionaries have left its walls to minister in our Colonies and Dependencies and among the heathen, and their character and usefulness may be judged of from the testimonials which have been received from the Colonial Bishops under whom they have been serving.

The Calendar now before us will enable us to judge somewhat of the education they receive: it is not to be expected that the students of St. Augustine's come forth accomplished scholars, like an Oxford Class Man; many, when they come up as candidates for probation, have little or no knowledge of Latin or Greek, and six months is found usually sufficient to qualify for the not very arduous examination before admission. It comprises *Cicero de Senectute*, and *De Amicitia*; St. Mark's Gospel in Greek, Colenso's Arithmetic, the First Book of Euclid; Nicholl's Help to Reading the Bible; Bishop Nicholson on the Church Catechism; and Scripture Proofs of the Church Catechism (*Society for Promoting Christian Knowledge*). But before they leave, the students have attained (judging from the Examination Paper) a sound and accurate knowledge of the Greek Testament, which, we can testify, is very far from being the case with many an University graduate; and many other things are acquired, far more useful to a Missionary in such places as our Colonies, than any amount of classical knowledge, however elegant and refined. A fair training in theology, some measure of general physical science, a year's study of medicine, the rudiments (if required by the future destination) of some Indian or other foreign tongue; and, more than all, we trust, an active, earnest, self-denying spirit; a hearty zeal to carry forth into the dark places of the earth the truths which have been learned in the calm retirement of this holy home, where the routine of study is relieved, and the keenness of intellectual struggle chastened and sanctified by the ever-ascending sacrifice of prayer and praise.

The knowledge of medicine we can all see to be a very important element in the usefulness of our future Missionary; there may be less necessity for it to the Clergy in a country such as this, except as a branch of general education, and affording most valuable information of the mutual action and relation of body and soul; but to a Missionary who is, perhaps, the only European in a heathen settlement, or located far away in some rude hamlet in the bush, an acquaintance with medicine, and the simpler operations of surgery, will prove of inestimable benefit. It will give him an introduction to the rudest and most ungodly: care for the body, all can appreciate; nor can any, however selfish and degraded, fail in some measure to appreciate also the character of one who asks, as his only fee and recompense, the spiritual well-being and lasting moral improvement of his patient. Words of manly reproof and kind wise counsel would come with tenfold weight from one who perchance had lately restored a broken limb to health and usefulness, or driven away the evil spirit of some

deadly fever. Among rude and uncivilised tribes, whose chief ideas of the healing art are some miserable juggleries and incantations, a real power to relieve pain and cure sickness seems something miraculous, the mark and credential of some superior being; thus Christian science serves as the handmaid of Christian faith, and enables the young evangelist to follow more closely the divine example of the Great Physician, his Master, Christ, Who himself vouchsafed to make the curing of the diseased body the symbol of His mightier power to restore the diseased and degraded soul, Who sent forth His apostles to heal the sick as well as to preach the Gospel.

Another point to which we may just allude is the industrial education of the students: it is well to try to restore the connexion between labour and study; useful work and profitable exercise may be made more healthful and more pleasant than the set "constitutional," day after day, along the same beaten roads. The pursuits at present encouraged are carpentering, gardening, letter-press printing, lithographic printing, and painting illuminated texts on zinc: all well chosen, and some, such as printing, not unlikely at times to save heavy expense, and to add a good deal towards extending a clergyman's influence over a scattered flock, by enabling him to send addresses, reports, notices, and such like: some of them, however, are rather in-door occupations, and, for all students, abundance of out-door exercise is of primary importance: a robust frame, a hardy temperament, which makes light of, and rather enjoys "roughing it," a freedom from "nerves," head-aches, and all the feebleness of invalidism, is an immense advantage to any one in any sphere, but seems all but indispensable to him who aspires to be a successful Missionary. We do not know whether such things as cricket, single-stick, swimming, and other athletic sports, are considered by the authorities too undignified and boyish for those destined hereafter for such grave and responsible posts; but we must confess to a high esteem for such games, or their equivalents, as parts of an education: a great deal is learned from them, courage, endurance, self-possession, command of temper, patience; we have perhaps thought too little of the educating of the body, and many a strong and eager spirit finds itself crippled by the weakness of the instrument with which it has to work. The body is not only the tabernacle, but the tool, the *ὄργανον*, of the spirit; and those familiar with the Republic of Plato will remember how high a rank is assigned to *γυμναστική*, in the education of those who are to be the future guardians of the state. We trust that at St. Augustine's, both by labour and open-air exercises, and by a nutritious and well-chosen dietary, all care may be taken to preserve in unimpaired health and vigour the bodily frames of those whom a generous emulation may excite to severe and long-continued mental exertion. Many a sickly student, in after-life, when he has learned better to discern the relative importance of things, would gladly exchange half his learning for a stronger frame and a sounder constitution.

In addition to the other subjects, the students have, weekly, to compose a brief sermon or homily on the Collect, Epistle or Gospel, and

an essay on some prescribed thesis : and to gain some little experience in Sunday School teaching and district visiting. The exercise in written compositions is well, but we do not learn whether any efforts are made to develop in the students the gift of utterance, and to assist them, by practice, in gaining self-possession and some reasonable fluency in speaking. This is a somewhat delicate and difficult subject, to which attention is being turned, by those who have the charge of the education of the home clergy ; but something of the kind we think almost essential for Colonial Missionaries : it is not wise to ignore any of the circumstances under which they will hereafter have to exercise their ministry ; and it is as certain a fact as any point of climate or population, that just as with the poor and uneducated at home, (and with a large proportion also of those who are neither poor nor uneducated,) so with nearly all who compose any Colonial congregation, a spoken discourse will be effective, when a written sermon, however sensible and well composed, will prove very flat and tame by comparison. If Missionaries can do nothing but read a sermon, they will be sure to see half their flock led away by some ranting sectarian in their neighbourhood : we might wish things were otherwise ; we may, in our private opinion, think this preference for preaching, "without book," foolish and unreasonable, but such a preference is an indisputable fact, acknowledged and acted upon by every Christian body, except the Church of England ; with the Methodists it is the chief point of the training of their "Ministers," to stimulate and perfect a ready fluency. The *Cours d'Eloquence Sacrée*, by the Abbé Mullois, may enable us to judge of the immense pains taken by the Jesuits in this matter, and its almost utter neglect among ourselves has hitherto been the one great source of weakness. Whether an empty ready declaimer, or a dull heavy proser, be the greater evil, we need not stay to discuss ; but there is no necessity that a Missionary should be either ; and it is certain that many useful hints may be gained, and good progress made towards overcoming nervousness in the course of the three years spent at College. We should like to see some such book as Whateley's Rhetoric added to the list which is given in the Calendar.

It may be well just to add, that the yearly expense of residence for the nine months of the academical year amounts to 35*l.* ; but there are so many Exhibitions that the whole, or great part, of this would probably be covered by one or more of them, in the case of any meritorious and deserving student : the age of admission is about twenty ; but for these and other particulars, we refer our readers to the Calendar itself, and a very sensible pamphlet just published by the Warden,¹ and noticed in our last number. The College begins this year with twenty-six or twenty-seven students.

In concluding this somewhat lengthened notice, we would add our earnest wish for the success and lasting prosperity of the College ; we bid it God speed. Taking up the suggestion of its well-chosen motto, we would pray that God may bless it as years roll on, with many and religious students, with wise and holy teachers, that so,

¹ "Labourers in the Mission Field." Bell & Daldy, Fleet Street, 1857.

sending forth brave and well-furnished recruits to the distant armies of the Church engaged in their arduous warfare with heresy and ungodliness, and every form of spiritual and sensual evil, it may faithfully do its part towards bringing on that bright and happy time, when the nations of the Gentiles shall walk in the light of the God of truth, and all the ends of the world shall fear Him.

The Mohammedan Religion Explained: with an Introductory Sketch of its Progress, and Suggestions for its Confutation. By J. D. MACBRIDE, D.C.L., F.S.A., Principal of Magdalene Hall, and the Lord Almoner's Reader in Arabia in the University of Oxford. London: Seeley, Jackson, and Halliday.

THE object of this work is to bring before the Christian Church the necessity of making greater exertions to convert Mohammedan unbelievers, and to supply Christian Missionaries with arguments which appear best calculated to answer that end. The book consists of an introductory essay on the rise, progress, and decline of Islam; an account of the Mohammedan religion, and suggestions for promoting the conversion of the Mohammedans. Following the Russian war, and appearing in the midst of the Indian mutiny, the subject is at once interesting and opportune, while it is treated with sufficient clearness and breadth to make the work a useful acquisition to the general reader. We do not pretend to give a complete view of the book, but will content ourselves with selecting a few of the more important topics.

This is Dr. Macbride's estimate of Mohammed's character:—

"The result of my own meditation on his character is, that he believed himself commissioned from above to deliver his countrymen from the bondage of idolatry, from which he had contrived, we know not how, to free himself, and had no selfish personal consideration in his attempt to recall them to the pure faith of their presumed progenitor; but that he felt the difficulties that impeded his progress, and satisfied himself that the end justified the means. Probably he, to the end, regarded himself as a chosen instrument for declaring the unity of God, in opposition to all who associated with him any other object of worship; and such is the power of self-deception, that he might fancy himself exempt from the precepts which bound others. He might also be inconsistent; and, above all, we should recollect that the correct standard of morals recognised in all Christian states was unknown to him, and that he was not influenced by the restraining grace of the Holy Spirit. Upon the whole, I regard him as an enthusiast, with an intellect partially disordered; and yet I find it difficult to acquit him of deception, on consulting the traditions, for they abound in answers to questions on almost every topic of faith or practice: he is never at a loss, replies without hesitation, and refers to Gabriel as his informer; and certainly this readiness, the result of unceasing self-possession, is very suspicious."—Pp. 8, 9.

In his anxiety to pronounce an impartial verdict—a feature pervading the whole book—Dr. Macbride seems to us to oscillate in his statements in a somewhat unsatisfactory manner. Mohammed's "inconsistency" on such a matter was his sin: his "self-deception" was a moral fault; and if his "intellect was partially disordered," it was not so disordered as to interfere with his perception of the difference between right and wrong. The fact we believe to be,—and this is clearly noticed elsewhere in the book,—that Mohammed did not end

as he began ; that he passed through a critical period in his history, and that his moral character suffered greatly by the change. There is so interesting a passage in a number of the *Calcutta Review* on this subject, that we make no apology for quoting it :—

“ Assuredly, Mahomet himself lived under the deep and constant conviction of the Personality of Satan and his Angels, and of his own exposure to their influences. Our ideas of the mysterious possibility referred to, will best be illustrated by a reference to the corresponding stage in the History of our Blessed Saviour's Mission, the source of whose Temptation (whether held to be described in allegorical or in literal expressions) few who believe in the Divine authority of the Scriptures will deny to have been Satan himself.

In his first approach, as narrated by the Evangelists, Satan tempted Jesus to contravene the Law of His human existence, and supply His temporal wants by drawing upon His supernatural powers. The cravings of hunger added strength to the suggestion, which, if followed, would have vitiated the great condition of our Saviour's Humanity. But sternly did he throw aside the suggestion, and throughout his career refrained from ever once bringing His Divine power to *His own* succour or relief.

An analogous temptation was ever ready to entrap the footsteps of Mahomet. He, indeed, was not possessed of any inherent supernatural ability ; but, as a teacher who professed himself inspired, he arrogated a spiritual power, which he was continually tempted to misuse in subservience to his personal pleasure and desires ; and lamentably, as the subsequent records of his life too plainly prove, did he fall into the snare.

In the second Act, the Devil sought to deceive our Lord into seeking spiritual and lawful ends, by unlawful means—to manifest his Messiahship by a display of supernatural energy. The object was legitimate ; but the means would have involved, in a simply human nature (and it was in that respect Christ was tried) a rash and presumptuous tempting of the Divine Providence, to which his humanity demanded a perfect subordination. Jesus was to advance His religion by no such unauthorized expedients ; however much on other considerations He was to display before the world the Divine Glory of His nature, or show with what tremendous energy and Godlike manifestation He could have supported His teaching. ‘ *If He be the Son of God, let Him come down from the cross,*’ was a suggestion from the same source ; yet He descended not. It was the law of His human life to deny Himself the use of that power, by which He could have summoned legions to work out His plans, and to blast the machinations of His enemies.

What a melancholy light do these truths cast upon the career of Mahomet ! *He*, it is true, owned no divine energy. But he was tempted to assume a forged Instrument by which to work out his ends ; and that Instrument was the NAME of God. As his scheme advanced, he betook himself to other means ; and sought, by temporal inducements, and by the force of arms, to extend the worship of the One God. The subtilty of the temptation was the same here as with our Saviour ; *to compass a pious end by unlawful means.*

Again, Satan tempted Jesus to worship him, by the promise of the kingdoms of the world and the glory of them ; no empty promise, for by Satan is the world led captive. A death-struggle, Jesus well knew, was at hand, between His own kingdom and the world ; a mortal combat, in which, through Death itself, Life was to be won for His people : and to the world's end, the Power of Darkness would form an awful antagonism to the Power of Christianity, impeding her spread, and often recapturing her very conquests. Was it possible to compromise the struggle ? Would Satan abate the fierceness of his opposition ? If he were even to remain neutral, how inconceivably would the contest be lightened, and what millions *more* might be brought into the kingdom of Heaven ! And this might be gained by the mere acknowledgment of Satan, a Power that in reality ruled at will the great mass of mankind. By so slight a compromise with the Spirit of the World, was it not a duty to secure such vast and noble ends ? A little concession would avoid a struggle of inconceivable anguish and loss, and with certainty secure a vast and glorious success, all tending to the praise of God, not otherwise to be hoped for. Thus would the worldling have reasoned, and thus

decided. But Jesus knew of no compromise with Sin, even in its most hidden form; and, fully conscious of the fearful nature of the approaching combat, rejected the alluring offer.

So did not Mahomet. He listened to the suggestion, and was tempted to seek a compromise between Religion and the World. The result was a politico-religious system, forming the closest conceivable combination between worldliness and spirituality, between Good and Evil. Barely so much of virtue and of spiritual truth is retained as will appease the religious principle still existing in man, and his inward craving after the service of the Creator; while the reins of passion and indulgence are relaxed to the very utmost extent compatible with the *appearance* of goodness. Mahometanism, indeed, presents a wonderful adaptation to fallen humanity; for the spurious imitation of godliness satisfies the serious mind; the laxity of its moral code, and the compatibility of its external observances with inner irreligion, present no barrier to the sensualist.

Whatever compromise was made by Mahomet on the one hand, the stipulation on the other was well fulfilled; for the kingdoms of this world, and the glory of them, followed in rapid succession in the wake of Islam."¹

The following view of the *religious* aspect of Islam is just and discriminating:—

“As contrasted with idolatry, Islam must appear to advantage; but, upon close inspection, it is not the pure Deism which it boasts to be, for it is degraded by the Pagan ceremonies of the pilgrimage, and an irrational alloy of Judaism; for its sacrifices, not being typical, are absurd. Mohammed professed to be sent with a revelation to all mankind; while the revelation from Sinai was designed to keep Israel distinct from all nations, till, in the fulness of time, its meaning should be explained by the propitiatory death of the only Being who could take away the sins of the world. The Jewish element of Islam is without an object, for Mohammed could not see how the law was no more than a schoolmaster, to bring the believer, when come to years of discretion, to Christ. His religion, having no sacrifice, properly so called (for every Moslem offers his own victim), has no priesthood; and having no *commemoration* of a sacrifice, like Christianity, it does not know the distinction of clergy and laity.”—P. 176.

But we are not so sure that the author has correctly apprehended the *moral tendency* of the religion. The general opinion is that the tendency of Islam is to encourage sensuality, and this chiefly because it represents sensual enjoyment as the highest reward of which our nature, even in its spiritual state, is susceptible. “The consequences, however,” says the author (p. 178), “that may be logically deduced from premises do not always practically follow; and I should say that these reasoners overlook another element in Islam, of counteracting influence—the uncontrolled sovereignty of an omnipresent, almighty God, to whom his creatures must return, and who expects them to obey Him, and to be resigned to his will.” But *does* the influence of this will, according to the doctrine of Mohammed, *counteract* such tendency? Does it not, on the contrary, create, approve, foster, and stimulate it? But what does this tendency appear to be, as a matter of fact? The author thinks that the result of the creed is “philosophical austerity,” and that “gravity, not dissipation, is, at least in public, the characteristic of a Mohammedan nation.” We confess that we are not quite satisfied with this conclusion. The Arabs and Turks are, undoubtedly, of a grave disposition, but it may well be doubted whether this gravity is the effect of their religious creed,

¹ Calcutta Review, No. XLVI. pp. 328—330.

when we remember that the Mohammedans of Persia and India yield to no nation of the world in frivolity and dissipation. The other two chief Mohammedan people, the Africans and the Malays, are not, we believe, remarkable for either of these extremes of character.

Is Islam to be considered as in any sense a preparation for Christianity? The author decides, and we think rightly, in the negative. "Islam," he says (p. 175), "from the truth admixed with it, and its plausibility, lays hold of the mind of the idolater, and instead of being, as some have hoped, the pioneer of Christianity, is its most formidable opponent, not only by satisfying those who had grown ashamed of polytheism, but by representing it as a more refined idolatry, which commands the worship of three gods."

There is a statement at page 2, bearing upon the mode in which the Christian Missionary should meet his Mohammedan opponent, which, we think, is not quite accurate. We refer to the passage in which it is asserted that the Koran tells its readers again and again that the Jewish and Christian Scriptures have been corrupted. Mr. W. Muir has shown, we think conclusively, in a pamphlet published at Agra, that this opinion is unfounded. The subject is of the last importance, because the work of the Missionaries will naturally be more difficult, if they cannot appeal to the Bible as an authoritative and reliable document. This, however, they can do; and Dr. Pfander mentions, in a letter to the *Church Missionary Society*, an extract from which is printed in the Report for 1856-1857, p. 103, that he now avails himself of this argument, and, apparently, with the acquiescence of his hearers in its soundness and admissibility.

WE have received from Messrs. Rivington (1) a volume of good plain and practical *Sermons preached in a Country Village*, by the late Rev. T. K. ARNOLD. (2.) *Three Introductory Lectures on Ecclesiastical History*, by the Rev. Dr. LEE, Professor of Ecclesiastical History in the University of Dublin, sound and interesting. (3.) *Redeeming the Time*: a good Sermon on the New Year, by the Rev. M. ANDERSON.

We have received from Messrs. J. H. and J. Parker (1) *Church Music*, a very useful Sermon, by Archdeacon BICKERSTETH, preached before a Church Choral Association; and (2) *Mount Gars, or Marie's Christmas Eve*, a tale adapted from the German of Stifter.

We have also received (1) *God's Kingdom*, a useful Sermon on the constitution of the Church, by the Rev. T. FENTON. (Hughes.) (2.) *One Thing Needful*. (Simpkin and Co.) We should be glad to make extracts from this Sermon, if our space would allow. It was preached by the Rev. H. T. Hill, in Hereford Cathedral, in aid of the Diocesan Societies of the *Society for Promoting Christian Knowledge* and the *Society for the Propagation of the Gospel*. The price of these two Sermons is threepence each.

Messrs. Longman have commenced a republication of the Tales by the Author of "Amy Herbert." *Amy Herbert* is published in one volume, very well printed and very cheap,—the price being half-a-crown.

Colonial, Foreign, and Home News.

SUMMARY.

THE following paragraph appears, in a letter dated "Toronto, January, 1858," in the *New York Church Journal* of Jan. 20:—"The Church Society, now that the Bishop (of Huron) has returned, is about taking steps with respect to the filling up of the vacancy left in the Rectory of London by his consecration. The last Canon passed by the Synod of Toronto was to this effect, 'Any clergyman elected a Bishop, and holding at the time of such election any preferment or benefice, shall resign such preferment or benefice prior to his consecration.' The Canon immediately preceding this one is to the effect, that 'In the event of the subdivision of the Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the Constitution of the Diocese of which they formed a part, until the said new Diocese shall be fully organized by the election and consecration of the Bishop.'"

The following postscript is appended to the letter:—"A meeting of the Church Society was held on the 13th, when, after a long discussion as to the propriety of proceeding to the election of a successor to the new Lord Bishop of Huron in the Rectory of London, it was decided to adjourn until that day month, then to proceed with the election. The meeting was notified on behalf of Dr. Cronyn *that he would not hold himself bound by the rule of the Synod requiring a clergyman appointed to a bishopric to vacate any living held by him.*"

The Right Rev. Dr. Kip, Bishop of CALIFORNIA, has returned from New York to his Diocese, and has arrived safely at San Francisco.

The Rev. Daniel Falloon Hutchinson, of the Diocese of IOWA, United States of America, having declared, in writing, his renunciation of the Ministry of the "Protestant Episcopal Church," was formally deposed by the Bishop on January 6th, at Davenport.

The Rev. Dr. S. J. Rigaud was consecrated Bishop of ANTIGUA on February 2d, in the Chapel of Lambeth Palace. The Consecrating Prelates were, the Archbishop of CANTERBURY, the Bishops of CHICHESTER, OXFORD, and JAMAICA.

The Bishop of GUIANA has arrived in England.

The Bishop of CAPETOWN arrived at Southampton, from St. Helena, on Monday, February 8th, in the Mail Packet, *Celt*.

In a letter from London to the *New York Churchman*, it is said, "that there are signs of continued dissatisfaction with the recent compromise made by the *Society for the Propagation of the Gospel* as respects the extension of the Episcopate in India; it being generally understood that the special fund for 'Indian Missions,' is not to be devoted to the foundation of new Sees." We think the writer is in error in supposing this to be the result of any compromise, as it was never intended to endow new Sees with the money collected in

England. The Bishops in India receive their incomes from the East India Company, and not from any funds provided at home.

We have seen a prospectus of a Periodical to be published in India, to be called the *Anglo-Indian Magazine*. It is promoted by Clergymen, aided by devout and able laymen. We hope it will be extensively circulated.

DEATH OF THE BISHOP OF CALCUTTA.—The *Calcutta Gazette Extraordinary*, of January 2, contains the following official notice of the death of Bishop Wilson:—"With deep sorrow the Right Hon. the Governor-General, in Council, publicly notifies the death, this morning, of the Right Rev. Daniel Wilson, Lord Bishop of Calcutta. After a career of pious Christian usefulness as a Metropolitan, extending through a quarter of a century, marked by a zeal which age could not chill, and by an open-handed charity and liberality which have rarely been equalled, this venerated prelate has closed his long life, leaving a name to be remembered and honoured throughout British India. The Governor-General, in Council, requests that the principal officers of Government, civil and military, and all who may desire to take this opportunity to mark their respect for the memory of the deceased Bishop, will attend the sad ceremony of his interment. The flag of Fort William will be hoisted half-mast high at sunrise, on the morning of Monday, the 5th of January, which will be the day of the funeral." The *Hurkaru* says:—"His health for many months past had been failing. He had paid a visit to the Sandheads lately, in the hope of gaining strength; but he returned more feeble than before, on Tuesday last. During the last few days of his life he was getting gradually worse; and, considering his advanced age and late infirmities, his death could scarcely be said to excite surprise. The funeral yesterday afternoon (Monday, January 5) was attended by a large number of residents at Calcutta."

PETITION TO CONVOCATION FOR THE INCREASE OF THE EPISCOPATE IN INDIA.

At the meeting of the Upper House of Convocation, on Wednesday, February 10, the following Petition was presented by the Bishop of St. Asaph:—

"To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy, of the Province of Canterbury, in Convocation assembled.

The humble Petition of the undersigned Members of the Church of England, at present engaged in an attempt to promote the extension of Christian Missions in India,

SHEWETH,—That, in the year 1844, the late Bishop of Calcutta addressed a letter to the President of the Board of Control, representing that his Diocese was at that time very much too large to be

superintended by a single Bishop; and that its immediate subdivision was imperatively required for the good of the Church in India.

That since that time the extent of the diocese has been very greatly increased by the annexation of the Punjaub and of Oude, and by the conquest of Pegu.

That there is good reason to hope that the conversion of the natives of India to the Christian faith will in future advance much more rapidly than it has hitherto done; and it is desirable that her Majesty should be empowered by Parliament to separate off from the existing diocese, and constitute a distinct bishopric, any district or province of India, in which the number of native Christian churches, or other circumstances, may make it desirable to do so.

That the present vacancy in the see of Calcutta affords a favourable opportunity for the increase of the Episcopate in that great Presidency.

Your petitioners therefore humbly pray that your two Houses will be pleased to take the premises into your serious consideration, and to adopt such measures as may seem to you best calculated for the attainment of the object of your petitioners,—namely, an adequate provision for the Episcopal superintendence of the existing see of Calcutta, at present vacant by the lamented death of the late venerable Bishop thereof.

And your petitioners will ever pray.”

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Feb. 2.*—The Rev. W. SHORT in the Chair.

The following Report, which was laid before the previous Meeting, was approved and adopted by the Board—

“The Standing Committee are of opinion that at the present crisis it is the imperative duty of the Society to extend the sphere of its active operations in India, and to use the most strenuous exertions in the promoting of Christian knowledge throughout the several Presidencies.

That without at all interfering with the various objects proposed to be carried out by other Societies, strictly Missionary, there are many things which fall more especially within the province of the *Society for Promoting Christian Knowledge*, and which may most advantageously be accomplished by the Society and its District Committees in India.

These are—To take measures for founding and ensuring the progressive increase, throughout all the Indian Presidencies, of good Christian schools; especially a superior class of boarding-schools for girls, and training institutions for masters and mistresses.

To provide and to circulate extensively, at a cheap rate, good Christian books, especially original works, composed with particular reference to the state and intelligence of the native mind.

For the furtherance of the above and kindred objects, the Society would avail itself of the advice and co-operation of the District Committees at the several Indian Presidencies. It is desirable that the

intentions of the Society should be communicated to these District Committees without delay, and that they should be invited to offer suggestions as to the best modes of carrying into effect the several objects proposed. These Committees would be required to transmit from time to time to the Bishops of the several Dioceses and to the Parent Society regular and ample reports of the progress and results of their operations in the various branches of their work.

The Standing Committee recommend that not less than 10,000*l.* (or 2,000*l.* per annum during the next five years) be set apart by the Society towards the promotion of these objects. It is probable that a much larger sum will be required for the full accomplishment of the work, and the Standing Committee therefore further recommend that a strong appeal be made to the members and friends of the Society for increased liberal aid, by donations and annual subscriptions, towards these most important objects."

The following Resolution was carried—

"That a Memorial be at once prepared by the Standing Committee of this Society, and presented to the Queen, to the Prime Minister, to the President of the Board of Control, and to the Court of Directors of the East India Company, requesting that a Bishop may not be appointed to succeed Bishop Wilson in the See of Calcutta before arrangements are made for the subdivision of the Diocese, and for the appointment, at least, of a Bishop in the North-Western Provinces, and another in the Punjab."

The Secretaries reported that letters from the Rev. J. D. Hales, Richmond, Surrey, and the Rev. J. Wenger, of Calcutta, on the subject of Indian versions of the Bible, had been under the consideration of the Foreign Translation Committee, who had made the following recommendation to the Standing Committee:—

"That the Standing Committee take immediate steps for the formation of a Committee in Calcutta, for the purpose of making, revising, publishing, and circulating versions of the Holy Scriptures and of the Book of Common Prayer in the languages and dialects of India; and such other books and tracts as it may be thought desirable to circulate throughout the several Presidencies."

The Foreign Translation Committee had further suggested the expediency of writing to the Rev. Dr. Kay, Principal of Bishop's College, on this subject, asking his advice as to the best mode of organizing such a Committee.

The Standing Committee had resolved to adopt these suggestions.

In answer to applications recommended by the Bishop of Toronto, grants of 25*l.* each were made for new churches at Drummondsville and Richmond, Canada West.

Letters were read from the Bishops of Huron, Natal, and Newfoundland.

Books to the value of 10*l.* were granted for the use of the patients in the hospitals at Cawnpore.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, Feb. 19.*
 —The Bishop of CAPETOWN in the Chair.—The President, Vice-Presidents, and Officers of the Society were elected. Respectful mention was made of the late Rev. Sir H. Dukinfield, Bart., who had for many years been a Vice-President of the Society. The following gentlemen were elected members of the Standing Committee:—C. B. Adderley, Esq., M.P., the Rev. J. H. Gurney, H. W. Burrows, and C. B. Skinner, Esq. (formerly of Calcutta). The Auditors' Report was read, from which it appeared that a balance of 30,925*l.* was due from the Treasurer. The gentlemen who had been requested by the Standing Committee to act as the Committee of the Indian Missions' Extension Fund were regularly appointed. Certain of the Bye-Laws were altered. It was resolved, that, in consequence of the vacancy in the see of Calcutta, memorials should be sent to the Prime Minister, the President of the Board of Control, and the Board of Directors of the East India Company, praying for the division of the Diocese. A letter was read from the Rev. H. J. Vernon, Assistant Secretary, who is prevented by illness from discharging the duties of his office. He wished to resign his appointment, with its emoluments, for three months. It was resolved that Mr. Vernon's resignation be *not* accepted; but that six months' leave of absence be granted to him. The Rev. B. Belcher read a very satisfactory Report of the Home Organization Committee. Much good has been done in the Dioceses of Ripon and Manchester by the appointment of Diocesan Secretaries. Very great progress has taken place in the Diocese of London. The Rev. Mr. Goldie read a paper on Missionary pupilships, which will be found in another part of this number (page 96). The Bishop of Capetown gave a very interesting account of two sons of Moshesh, a powerful Kafir Chief, who ask for instruction from Sir George Grey, the Governor at the Cape. They are instructing themselves daily. The Bishop thought of taking them into his own house, where he has already four sons of Kafir Chiefs.

From *Berichte der Rheinischen Missionsgesellschaft* (a Lutheran publication)—“Subscriptions are asked in Scotland in order to send 100,000 New Testaments to India. In the same way, last year a million Bibles were asked for China. People forget that the Lord has not said, ‘Send books into all the world,’ but ‘Go ye and preach;’ and it would almost seem that carnal sloth has no small share in such a resolution. The Bible is not the same for the heathen as it is for Christians and for those who live in a Christian atmosphere, and if the Treasurer from Ethiopia had not had some one to preach to him and explain what he understood not, the Bible would have been of little use to him. . . . Shall we send Bibles instead of going ourselves?”

TO THOSE WHO TAKE AN INTEREST

IN THE

MISSIONS of the CHURCH in SOUTH AFRICA.

REV. AND DEAR BRETHREN,

I HAVE again left my distant Diocese for a brief period, because I conceive that I can better promote its interests here than in Africa ; though experience has taught me, how even a short absence checks the progress of newly-formed Missions, which require unceasing care and watchfulness. The work, however, has become so greatly extended during the last few years, and the field yet unoccupied, but white unto the harvest, is so wide, that I once more feel constrained to bring the claims of the Heathen of Africa before the Church.

Previously, however, to doing so, I must express my gratitude to all who have kindly interested themselves in my work during the last five years, and so largely aided me in it. Had it not been for their exertions, steadily kept up, with little communication or acknowledgment from myself, the work of the Diocese could not have been in the advanced and prosperous condition in which it now is.

With the Zulus and the Kafirs, now liberally provided for by the Society for the Propagation of the Gospel, I have now little to do ; though the latter are moving into my Diocese, and I have several sons of Chiefs being educated at this time under my own roof. But for the Hottentots I feel that I may fairly plead. They are the aboriginal owners and possessors of the country in which we now dwell ; and yet, at this day, they have scarce a foot of land which they can call their own. They are still, perhaps, not less than 100,000 in number. Towards their conversion to the faith, no Church Society has as yet made any special grant. What has been done for them, has been mainly through the funds placed at my

disposal by private individuals. There are many thousands of them willing to be taught, who, notwithstanding the efforts of other bodies, are at present wholly uncared for. It is for them that I would once more make an appeal to the Church at large, which has on former occasions so liberally aided me in my efforts.

For the European population I ask for no additional support. Their Churches are built: their Ministers are partly maintained by themselves. In a few years more the aid still given to them may be diminished,—perhaps altogether withdrawn.

It is right that I should on this occasion give some account of my stewardship of the funds placed by the Church at my disposal five years ago.

On leaving England, I stated publicly that a sum of 17,000*l.* had been raised, and subscriptions to the amount of 2,300*l.* had been promised for a period of five years. Some portion of this I regarded as given with a view to the two newly-formed Dioceses of Graham's Town and Natal. It has been actually spent in the following manner:—4,438*l.* has been given to Natal; 3,900*l.* to Graham's Town (this is in addition to 500*l.* a year granted by the Society for the Propagation of the Gospel to the Diocese of Cape Town, but really paid by me to Natal and Graham's Town); 4,758*l.* has been applied to Mission work in the Diocese of Cape Town; 3,331*l.* to the support of Clergy and Catechists; upwards of 2,000*l.* has been paid for passages of Clergy and Catechists; 3,133*l.* for the erection of Churches, and School-Chapels for coloured congregations; and of the remainder, a considerable portion has been spent in aiding endowments which are now being gradually formed, and in meeting incidental expenses incurred both at home and in Africa; while a sum of about 3,000*l.* remains to meet existing liabilities and the current expenses of the Diocese.

By means of the funds thus expended, about sixty labourers,—*viz.* thirty-three Clergy, out of a total of forty-four,—and twenty-five Catechists, or Missionary Teachers, have been maintained during the greater part of the last five years, in the Diocese of Cape Town alone, and the passages out of many of them paid for. The sums appropriated to the Dioceses of Graham's Town and Natal, have been placed entirely at the disposal of the Bishops of those Dioceses. At the close of the year 1857, the whole of the subscriptions

promised to me came to an end, and I now find myself committed to the support of nearly sixty fellow-labourers, at a cost of about 3,200*l.* a year. The only assistance which I receive from England towards meeting this, is a grant of 1,800*l.* a year from the Society for the Propagation of the Gospel. Were I to fail in obtaining the difference between the above sums, during my present visit to England, I should be compelled to contract our Mission work, in which, nevertheless, I have not engaged without a full conviction that it was our duty to undertake it. I will not, however, believe that the zeal of the Church will allow of our abandoning posts which offer much promise of success; but that, rather, we shall be encouraged to occupy new ground. Twelve unoccupied Stations are at this time waiting for Teachers. Men can be found to fill them. The cost of maintaining each, after a Teacher shall be brought out, and a building be erected, would probably not much exceed 30*l.* a year. I ask to be enabled to take up this work. Besides these, there are some Missionaries of other religious bodies, filling important and interesting fields of labour, willing to join the Church. Such cases should not be coldly met; and yet they must be, if we are not prepared in some measure to meet the increased expenditure, which their addition to our number must occasion.

During the last few years thirty-eight buildings, most of them Churches, have been erected. Twenty-four more, chiefly Mission Chapels, are, I dare not say contemplated, but greatly needed. The whole number of Clergy and Catechists brought out by me to South Africa has exceeded one hundred; and I have paid altogether out of funds raised by myself in England, the unavoidably large sum of 5,000*l.* for their passages and journeys.

The amount which I now need for Churches, Mission Chapels, Schools, Passages, and other incidental expenses of an extensive work, is not less than 5,000*l.*; and an additional income of 1,500*l.* a year is needed to maintain existing Missions on their present footing. Were the whole field which I am anxious to enter upon to be occupied, twice the above amount would be required. If to any the sums asked for appear large, I would call attention to the facts:—

1. That our work is becoming more and more each year a pure Mission work among Hottentots and other Native races.

2. That, on an average, those whom we are maintaining do not each cost the mother Church more than 50*l.* a year. And,—

3. That the amount expended, viewed with reference to the number of labourers, will bear comparison with that of any other Mission work, the details of which I am acquainted with.

My continual effort has been to do the Church's work at as little cost to the Church at home as possible, and to throw the responsibility of maintaining it, as speedily and as largely as I could, on those who benefit by it.

I have only to add, that a further object of my visit to England is to obtain a subdivision of my Diocese, by the erection of St. Helena, with Ascension and the South-American congregations, into a separate See ; and to press upon the attention of the Church the need there is of the appointment of Missionary Bishops for portions of South Africa, utterly uncared for, but with which we are brought into contact, and towards which we have heavy responsibilities.

Towards any of these objects I shall thankfully receive Contributions.

I am,

Rev. and dear Brethren,

Your faithful Servant in Christ,

R. CAPETOWN.

LONDON, *Feb.* 1858.

P.S.—I shall be glad to attend Meetings, and preach Sermons in behalf of my Diocese, in any part of the United Kingdom. Should any of my Brethren of the Clergy be willing to aid my work in this way, I should feel obliged by an early communication, as I am most anxious, to save both time and expense, to make one visit to a neighbourhood suffice. I need scarce observe, that I shall be thankful to receive any gifts of Communion Plate, or Books. Donations or Subscriptions may be paid either to J. E. GRAY, Esq. 4, Linden Grove, Bayswater ; to the Capetown Diocesan Fund, at the London and Westminster Bank, St. James's Square ; or to the Special Fund, *at the disposal of the Bishop of Capetown*, at the Office of the Society for the Propagation of the Gospel, 79, Pall Mall, S.W.

THE
 COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

APRIL, 1858.

THE APPEAL OF THE BISHOP OF CAPETOWN.

THE Bishop of Capetown is again with us; and we are glad to be able to publish in our last and present numbers the characteristic appeal which announces the motives of his visit, — a document at once business-like, practical, straightforward, and withal earnest, vigorous, encouraging.

The part of the Appeal which the Bishop places second, is that which ought, perhaps, to rank first in the estimation of those who write in the hope of, possibly, guiding and influencing others, namely, the part which treats of the disbursement of the proceeds of the former Appeal of the years 1852-3. It appears that the total amount contributed and promised in England at that time towards the work of the Church in South Africa, and placed at the Bishop's unlimited disposal, was 17,000*l.*, and annual subscriptions for five years to the amount of 2,300*l.*, which we assume to have been all faithfully paid. Out of this, 8,336*l.* has been made over to the dioceses of Grahamstown and Natal, leaving in the Bishop of Capetown's hands, for the exclusive benefit of his own diocese, a balance which he thus accounts for:—

To Mission-work in the diocese of Capetown	£4,758
Towards the support, at the rate of a trifle more than 50 <i>l.</i> a year each, of some sixty Clergy and Catechists	3,331
To passage and outfit money	2,000
Towards the erection of some 38 churches and schools, &c.	3,133
Towards meeting endowments in the colony, &c.	3,942
Balance in hand	3,000

In other words, the various operations of the diocese of Capetown. CXXX.

town, including payments to Clergy, Church-building, Missions among the Heathen, &c., have been maintained at an average cost, during the last five years, of about 3,400*l.* per annum, in addition to what has been contributed within the diocese itself, and to a grant which has been increased from 600*l.* to 1,800*l.* a year from the *Society for the Propagation of the Gospel*; and some 3,000*l.* remain in hand against the expenses of the current year.

Of course, it is impossible for one unacquainted with the details of the work done, minutely to criticise the different parts or relative proportions of this expenditure. But it is not difficult to form an approximate judgment. The sum of 2,000*l.* spent as passage and outfit money, is a large, and in some sort, a vexatious item; but it is obviously a most necessary one; and any one who will be at the pains to consider the expenses of a long sea voyage, and the cost of preparing, on the most economical scale, for domestic life in a colony, will not grudge a halfpenny of it to the twenty or thirty men, it may be many of them married—whom it has been the means of transferring, with ordinary decency and comfort, to their new and distant homes. The same may be said of what has gone to Church-building, which is less than is constantly and properly devoted to single churches in the mother-land. The best guide, however, for ordinary people, in a matter of this nature, is a *comparative* estimate. And, bearing in mind the financial reports of our great Missionary Societies, and the proportion exhibited by them of the money spent to the number of labourers sent out and employed,—it should be needless to say, that we make the remark in a spirit of earnest sympathy with all the great missionary efforts of our Church,—we do not hesitate to give the Bishop the fullest credit when he says that his expenditure, so considered, “will bear comparison with that of any other Mission-work, the details of which he is acquainted with.”

But we have a word or two to say about the errand on which the Bishop of Capetown is in England at present. Well remembering the success that attended the Bishop's two former Appeals, particularly the last,—jealously, and it may be unreasonably eager for the signs in South Africa, as in every other portion of the Colonial Church, of that self-reliance, which, with God's blessing, is the only axis upon which the activities of the Colonial Churches can be expected healthily and enduringly to revolve, and from which alone they can throw out new and ever-multiplying circles of successful local effort,—and fully aware of the sensitive apprehension, excessive as we believe it to be, with which some of the heartiest friends of the Church's foreign work regard all special appeals and special funds, for whatever

object,—we trust we may be permitted, without offence, to avow that, when first we heard that the Bishop was on his way home again, it was with a measure of regretful misgiving that, in all probability, he would return disappointed. A careful perusal of his Appeal has dissipated these doubts. The claims of India may indeed in some degree interfere with his material success ; but the simple circumstance, that within the short period of just ten years, and that, too, after the half-century of utter neglect of South Africa that had preceded his appointment, the Bishop of Capetown should be in a position to announce, beyond what is so appropriated from the grant of the *Society for the Propagation of the Gospel*, he asks “for no additional support for the European population,” gives both him and the Colonists, to our mind, every title to that cordial and general sympathy with which he will again, without a doubt, be welcomed in his present endeavour to lay the foundations, widely and well, of a work among the aboriginal Hottentots ; a people who, besides the claim belonging to them as the aborigines, and the chief material sufferers, for the time being, by the invasion of the white man, have these two forcible recommendations to our care,—the one that, physically and mentally, they are a peculiarly uninviting people, and thus that, being themselves among the hereditary “servants of servants,” their low condition cries out with a proportionable plaintiveness to that love, whose distinguishing glory it is to run deeper than any depths of human misery, and to shrink from none for whom Christ died, as “common or unclean ;” the other, that they have manifested so far, speaking generally of course, a very remarkable readiness to accept and profit by our efforts on their behalf. Assuredly, to demand of our still weakly brethren at the Cape, that they should not only henceforth bear their own necessary burdens, but also relieve the Mother-Church of all responsibility with regard to the Heathen among and around them, were to be unjust to them, and to deceive ourselves. It is right that we should face the fact, that for some time to come the South African Missions to the Heathen will require, and have a strong claim on our assistance.

On the other part of the Bishop's project, the further subdivision of his diocese, and the very important question of the need of purely Missionary Bishops, we will simply say that in this, as in everything else proposed in his Appeal, we most heartily bid him “God speed.” The Colonial Bishops, as a body, have done so nobly, that it would be worse than invidious to particularize any section of them as having done more than their brethren, whether in advancing the special work to which they have been called, or, indirectly, in the way of unsecularizing and stimu-

lating the spirit of our efforts in England. But our theme invites us to observe that a better argument we do not believe could be afforded than is supplied by the last ten years of the Church's history in South Africa, for a still further increase of the episcopate, both home and colonial.

INDIA, AND OUR POSITION IN IT.

I.

THERE is far too much of sweeping assertion made about India and the Hindús. Races that differ widely in language, religion, social habits, and physical temperament, are often spoken of as if they presented one unvarying type of character.

Among the people who inhabit the great sub-Himalayan peninsula (I use the periphrasis just for this once to avoid the name *India*), there are differences of character almost as radical and generic as occur among the occupants of the great north-western peninsula, which goes by the name of Europe.

Till an Englishman is fairly convinced of this, he has little chance of understanding Indian affairs.

II.

On the other hand, he will be much mistaken, if he supposes all these different races to exist merely side by side, without cohesion.

How is it in Europe?

The Frenchman, German, and Englishman differ very widely from each other, and yet they have something more in common than the fact of living within the same geographical limits. We are all familiar with the phrase, "European civilisation." It represents a real element, which, however difficult to define logically, may be traced historically. This common element it is that binds Europe together into one mass, and subjects it (without express convention or stipulation) to what is so well expressed in French by the term, *solidarité*. It was in virtue of this element that the blow struck in Paris, in 1848, made its vibrations felt through Europe.

Now, in India there is a similar common element. It is not an exclusively religious or political, or social or climatic influence; nor simply a *compound* of all these. It *results* from these, but is itself different from them; and its effect is to connect the different races, not into *an organized system*, but into a *sympathetic mass*.

III.

One large portion of this mass is reduced to a yet stronger degree of assimilation by *Brahmanism*.

Brahmanism is represented, in the abstract, by the name *Dharma*, which includes under it Religion, Morality, and Law. Every part of life, from birth to death, lies within its inflexible grasp.

In the concrete, it is represented by the Brahmins; the most singular race of men that the history of the world has to show. They probably number 2,000,000; and are spread over the whole peninsula, without any ruler, or senate, or other central authority of any kind to direct their proceedings, and yet holding their empire unshaken from century to century.

Brahmanism, however, no more annihilates the distinctions in the character of different races, than Romanism extinguishes nationality in Europe.

IV.

The cohesion, that exists between the portions of the vast mass that adhere to Hindú *Dharma*, gives them a great power of resisting foreign influence.

Get a portion of Paganism isolated (as in the South Sea Islands), and it is, humanly speaking, easily vanquished. But let Paganism exist in a mass of 100,000,000, and be consolidated by the traditions of 2,500 years, and a very different issue must be expected by an assailant. He must expect that in some cases his efforts will be absolutely foiled or neutralized; and even where a real influence is exercised, it will often be so absorbed into the huge mass as not to be discernible.

This is a point not sufficiently considered, either by the friends of Christian Missions or by sceptics.

Friends would be less anxious for the early arrival of some striking, visible success: and would be chiefly concerned to apply as *much power* to the work as possible.

Sceptics would be less likely to write as the *Saturday Review* does (May 30, 1857): "It is clear that English Missionaries are only making progress among very low forms of heathenism; . . . the great and ancient superstitions of the Asiatic continent have been barely touched."

As well might you complain of a General, because, while he takes a small fort by storm in a few hours, he sits down for weeks before a first-rate citadel without capturing any portion of it. The proper inquiry is: *How are the approaches going on? Are any breaches being made?*

The avowed pretext of the Mutiny (whether real or feigned) is a sufficient proof that the "great and ancient superstitions" have been very seriously shaken.

V.

Englishmen have as yet very little conception of the significance of our Indian empire.

It is the most striking of a large number of facts that portend the coming in of a new era, the commencement of another *magnus sæclorum ordo*, in which the whole world is to be as intimately associated as heretofore the nations of Europe have been.

Europe had its proper commencement in the period when the great Roman roads were made. The fitting concomitants of the new era are the electric telegraph and steam travelling.

Who can exaggerate the consequences of the changes now going on before our eyes? Russia penetrating into Central Asia, and founding a new empire on the Pacific; the United States advancing to the opposite sea-board of the same ocean, and opening Japan; China convulsed with revolution; Africa occupied on the north by France, on the south by England; and, above all, India permeated by our influence; who does not see in all this the preparation for a new epoch? And who can view this breaking down, as it were, of the barriers of Christendom without some apprehension as to what may be its effects on a vain-glorious and self-conceited generation?

May God, who has so wonderfully trained our Church and nation for a thousand years past, find us in this day of trial not altogether unworthy of our high vocation!

“SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST, AND HIS GLORY FROM THE RISING OF THE SUN.”

(*To be continued.*)

THE MEMORANDUM OF THE CHURCH MISSIONARY SOCIETY IN REFERENCE TO THE EXTENSION OF THE EPISCOPATE IN INDIA.

It would be impossible for us to pass by unnoticed the formal and deliberate statement which has just been made by the *Church Missionary Society*, on the extension of the Episcopate in India. It is a very serious question, we will add plainly, it is a vital question, which the Society has now raised. It is a question which goes deeper far than perhaps the Committee who have put forth this Memorandum quite clearly see. We believe that it is *the* question of a true, and a scriptural, and therefore of a hopeful and prosperous Mission-work; or of one which is not only weak and irregular, but which is—we say it deliberately—not scriptural, not primitive, not apostolic, and therefore not hopeful, and not bearing the seed within it of real life. A great

many more questions are raised by this document: the right of self-constituted associations within the Church to act for the Church, and to attempt to control it; the right of irresponsible committees of such associations to conclude and commit their members, and the great bulk of their supporters, by important statements, which, if not against the mind and meaning of the Church, are, beyond question, in direct and pointed antagonism to other statements, put out with certainly greater appearance of authority; the right of a mixed body of Clergy and Laity at home to pronounce against measures for the Church in India, which all the Bishops of that Church, a large number of its Clergy and attached Laity, cognizant by their own experience of the needs of Christians in India, have declared to be necessary; these are also questions raised by this statement;—and we must take leave to say there is yet one other, and it is this, whether the principle and the spirit of Presbyterianism is or is not consistent with the profession of a Missionary Society of the Church of England.

Let us not be misunderstood. We freely own that in the Mission-work of the Church, this Society, which was founded in the year 1799, has done much good. We freely and thankfully admit that in New Zealand, in Southern India, in Rupert's Land, and elsewhere, it can point to much faithful and zealous labour, and to a fair proportion of real fruit. Still, we must not shrink from the distinct avowal that the step which the *Church Missionary Society* has now taken, is one which must call forth against it the most earnest protests of all sincere friends of Christian missions. The challenge which the Society has thought it well to make in the face of the Church, upon a cardinal point of Missionary action, cannot be disregarded. If the Committee in Salisbury Square are right, then the Archbishops and Bishops at Lambeth in 1841, in their most memorable Statement, which has led to the foundation of more than twenty Bishoprics, are certainly wrong. If the Committee have truth on their side, then those great acts, as we thought them, the establishment of the three South African Sees, and the Bishopric for Borneo, are not only ill-timed, but unwise and unnecessary measures; more than this—the Church in Australia, when it sent out Selwyn and Tyrrell as Missionary Bishops, made a great mistake; more than this—that most admirable, most apostolic Bishop, in Newfoundland, did not do a noble and heroic work when he pioneered himself the way of the Church of Christ to the Labrador, but he wasted his pains, he mistook his vocation, nay, he inverted the sound rule and the Divine order of the preaching of the faith.

It is with sincere pain that we enter upon the most ungrateful task of criticising and censuring the acts of brethren in

the same Church; it is with a feeling of real sorrow that at such a time, and in the midst of such a work as the Church has now before it in India, we earnestly protest against the opinions of fellow-Christians, with whom we have desired to labour together in that blessed ministry of publishing the Gospel of peace. Would that we could hope our weak words might avail to recall those brethren to a sounder mind; would that anything we may urge now might do away with a prejudice, or correct a misunderstanding, or set forth in its simple, winning truth, that law of the Church, which surely has a heavenly pattern, as it is, we firmly believe, the very bond of love, and the seal of peace on earth. May wisdom and single-mindedness be, under God's grace, the rule and guide of us all; but let the truth be spoken also, as unto brethren. We who believe that a great and fatal error is at work, cannot in conscience refrain. Better, far better to be misjudged as needless alarmists, than in the work of God and Christ not to walk uprightly, and to witness faithfully, according to the truth of the Gospel.

We shall not attempt to follow paragraph by paragraph the minute of the Society. We believe that we shall sufficiently represent its contents under three points of view. What is the office and work of a Bishop? What is the true mode of founding a Mission? What is the proper relation of the modern "Missionary Society" to the constituted authority, to the law and discipline of the Church?

The Society shall speak for itself, and in its own words, so far as it enables us to cite them, on each of these points. We have tried to be simply honest and accurate in our report of its arguments.

First, then, what does the Committee say of the office and work of a Christian Bishop? The Bishop has, as such, "an undefined, and so far, arbitrary," authority; at least he has in India; sometimes "he allows," at least there, "a large relaxation of the law;" he may, of course, equally "abridge the liberty of Missionary action," and thus "arrest the progress of the work;" and cases have been where "everything has been checked and thrown into confusion by the idiosyncrasy of a spiritual ruler." But more than this, the Bishop is *not* a Missionary; "the office of the evangelist necessarily precedes the episcopate;" "a Bishop's visitation to confirm and ordain converts, and to encourage and superintend the ordained Missionaries in their spiritual office, is most advantageous to a Mission." But if "a Missionary Bishop should be sent out and expected to take part in the work, his *Episcopal* functions must be for the most part laid aside; he must join the Mission as a fellow-evangelist, and place himself under the general control of the

Managing Committee. This is a position at variance with the present constitution of the United Church of England and Ireland." From their large experience, "the Committee are brought to the conclusion that it is practically undesirable, for all parties, for a Bishop to take a leading part in Missionary operations, in their earlier stages. They purposely avoid," we are told in a note, "ecclesiastical questions in this statement, or it might be argued that Timothy and Titus were only occasionally resident in Ephesus and Crete." Briefly then, it seems, upon the whole matter, that a Christian Bishop is not under a law. At any rate, for a Missionary Bishop, there is no law of the Church yet made to guide and control him; he is not an Evangelist; he is not, as a Bishop, suited for an Evangelist's work; he is "a Superintendent" of the other orders of the Clergy; "he confirms;" "he ordains;" he "visits periodically." His superintendence is difficult and onerous, according to the number of his Clergy, and the distances which he has to travel. "It is obvious that a subdivision of the Indian Sees cannot be urged upon the plea of the number of the Clergymen to be superintended; . . . the great difficulty hitherto experienced in the efficient superintendence of the Indian Dioceses, has been the amount of travelling required in visitations, and the tardiness of communication. But these difficulties are rapidly diminishing by the extension of steam communication by sea and on the larger rivers, by the construction of railroads and the electric telegraph, so that the extension of the Episcopate is less urgent now than a few years ago, and is daily becoming less and less urgent, and may well, therefore, be postponed, until the preparatory ecclesiastical regulations, which are suggested in the memorial, have been adopted."

We confess we have read these statements with astonishment; we confess we have found it difficult to reconcile such opinions with the principles which the Clergy and Laity of the Church of England, one and all, as Churchmen, profess. Our readers know well how, for ten years and more, this Journal has again and again maintained a doctrine wholly different; and maintained it on plain, long-established Church of England grounds. We must throw ourselves back upon such doctrine, so attested, and decline at this advanced period, even of our own Mission history, to discuss a series of first principles at length. We cannot but think, and we desire to give no needless offence, and to avoid all harsh words, that to state such views is really quite enough to refute them.

We wholly deny that a Bishop is not under a law in India, as well as at home. We hesitate not to avow that one strong reason with us for placing a Bishop as soon as possible at the head of a Mission, is this very conviction that he not only is

under a strict defined law, but that he, more than any one in the other orders of the Christian Ministry, represents, exhibits, if we may so say, impersonates the law and rule of the Church. The Christian Bishop is pre-eminently one who shows, and shows very pointedly, that he is "a man under authority," as well as that he "has (others) under him;" his office is surely not less a trust, because, if we may so describe it, he holds it directly and immediately from the one only Head of the Church. It is no part of a Churchman's duty to elevate the individual Bishop; it is, we submit, his plain duty "to magnify" and esteem of the highest importance every Bishop's office. And one great security against spiritual pride on the part of the Chief Pastor, and against improper subserviency on the part of the other Clergy or the Laity, is just that which St. Paul so fully exhibits in his own case. "It is required in stewards that a man be found faithful." I am "under the law to Christ." In fact, how is this notion of "arbitrariness" really at once excluded by that "pattern" life and ministry of him who, even in the very order of his journeys *as an Evangelist*, holds before his Corinthian disciples his own strict observance of "the measure of the rule which God hath distributed to us?" Is the Church of England here a true witness to Holy Scripture, and a faithful follower of its precepts, or not? We are content, to say nothing now of all the other expressions of the mind and will of our Church, to let the Ordination and Consecration Services show that we have not erred from the Divine commandment, nor from that great verity of the Christian Church, which makes spiritual rule simply the obedience of all, ruler as well as ruled, to that law which is of Christ, which indeed is Christ.

We will not now press the objections to other statements in the description of the Bishop's ministry, given by the Committee of the *Church Missionary Society*. We have only very recently tried to draw out some prominent duties of that ministry. All our argument here against the Society is summed up in one sentence. Is St. Paul, or is he not, the pattern of a Christian Bishop? Are Bishops, or are they not, the successors to the office and work of the Apostles? Are they, or are they not, those to whom, from the very next generation after the Apostles, to our own time, those words of the Church's Charter have been first and foremost addressed—"Go ye and make disciples of all nations?" And is St. Paul's own ministry the great commentary upon this divine command, when he, as "a wise master builder," laid the foundation of so many Churches in Asia and Europe, first and chiefly by his own personal ministry, and next by doing that which the Apostle, and after him the Bishop, alone can do, "ordaining elders in every Church?"

The Secretary of the Society has promised, we observe, a further explanatory statement, to allay the dissatisfaction which the document upon which we are commenting has already occasioned. It is only fair and reasonable to wait for that explanation; and we gladly reserve any further criticism, and forbear to enter now upon those two other topics which this paper of the *Church Missionary Society* seems to us to force upon the consideration of all friends of Christian Missions.

Most earnestly do we hope that the Society will weigh well its steps, in this hour of trial for the Church in India. Most sincerely do we implore the Committee not to divide the members of the Church of England on this great practical question. We have, in early numbers of this Journal, and again not long ago, expressed our deep conviction that Christianity must be set free in India from the shackles with which the State once bound her almost hand and foot; but the Church, we said in 1848, must be emancipated too from every mere tradition of men's devising, and from every rule and custom which is not plainly of God.

"It is not England that must plant so much her Church in India; India rather must enlarge, renew, emancipate the Church of Christ. The choice is between a feeble graft from home, and a small seed, which shall grow, as in its own soil, daily in strength and beauty. But if that seed is to take root, and grow, and expand, and become at last a spreading tree, it must be scattered with a generous hand, and then left in humble but *entire* trust in God, to be nurtured *as He pleases*,—to be unfolded and formed into shape as His guiding hand shall lead the way. It was St. Paul's request, in his first Epistle, in the very beginning of (his) Gospel, 'Brethren, pray for us, that the Word of the Lord may have free course, and be glorified.'"¹

Oh! let us not lose this great opportunity, when men's hearts are stirred as they have never been before for that noble yet most unhappy land, let us not lose the opportunity, by a manly, honest, united Christian effort, to plant the Church of Christ there in its strength. We need every gift of intellect, every attainment of ripe and practised wisdom, we need all the lore of the learned, and all the self-sacrifice of the most devoted saint; but the learning and the holiness even of a Henry Martyn cannot avail to do the full work of a Missionary alone. You must raise up in India not merely godly men, but the Church of Christ. You must build according to the pattern showed at Pentecost, if you would build for God. Only when in every great city of Hindostan these poor heathens "see a *company* of

¹ See *Col. Ch. Chr.* i. 459, 460. "The Church in India."

the prophets prophesying, and (a) Samuel standing as appointed over them," only then, we humbly believe, will the Spirit of God descend in showers of blessing on that parched and withered land, only then "the messengers of Saul, and Saul himself," will be awed, and conquered, and won, by the heavenly vision of peace, and by the hymns and praises of united hearts, only then will those millions of heathen, in God's time themselves "prophesy," and that dark kingdom of idols and false worship "stretch out her hands unto God."

W.

Fifth Week in Lent, 1858.

Correspondence, Documents, &c.

AN OPENING FOR THE GOSPEL IN JAPAN.

THE following letters appear in *The Spirit of Missions*, of March. The Missionary Bishop to China, the Right Rev. Dr. Boone, who sends them, is now at home for the restoration of his health.

"Orange, N. J., Feb. 13, 1858.

MY DEAR BROTHER,—I send you, for *The Spirit of Missions*, a letter from an officer of our navy, written from Japan. It was forwarded to me by one of my Missionary brethren at Shanghai. The letter will speak for itself; I would only say, in a few words, why I wish to see it on your pages.

First. Because I think the time has *now come* to call the attention of the Church to this field. By the recent convention, American citizens are permitted to reside at Simoda or Hakodadi. Merchants and others will be thronging thither; shall the Missionary be the *last class* of the American citizens to avail himself of this privilege? Will the Church be indifferent to this dispensation of the Divine Providence, by which an open door is set before her, through which she may send the Gospel to a populous empire?

I trust the response will be such, from many quarters, that our Foreign Committee will feel constrained to call for two faithful men, to go forth at once to this field.

My *second* reason for wishing to see this letter on your pages is, that I think it does honour to our navy. I rejoice to find one of our gallant tars calling to arms in such a cause as this; and to listen to his testimony when he tells us, 'all countries *must be opened* to Gospel preachers, and they *are opened* whenever, in the Providence of God, it seems good to Him so to do.' 'His power has just been exercised over Japan; and the opening of her ports signifies *that here is an opening* where Gospel truth may enter wedge-like; and *this is the cause* why He turned the hearts of the Japanese towards us.'

Trusting I shall not be disappointed in my hope that this letter will call forth a large share of attention to Japan, I am, my dear brother,
Very sincerely yours,
WILLIAM J. BOONE."

"U. S. Ship Portsmouth, Hakodadi, Japan, Oct. 2d, 1857.

MY DEAR SIR,—As I shall have many letters to receive and to write on my arrival at Hong Kong, I shall take advantage of a quiet time which we are enjoying at this place, to make up for you a short report from Japan. We sailed from Shanghai on the 22d of August, and the next evening we discharged the pilot outside the bar. Head winds and adverse currents kept us from anchoring at Simoda until the night of September 7th. The character of the land and soil made the scenery very beautiful as we approached the land, and every breath of air seemed to be loaded with invigorating influence. On anchoring, we were at once boarded by officers from the shore, who were extremely polite in offering to provide us with everything in the way of supplies that we could desire ; or rather everything that they had. They did not seem inclined to keep us out of anything that we had a right to require ; they were gentlemanly and polished. Any amount of fish and tough chickens were procured, and at a trifling cost, as the currency has been placed on a most satisfactory footing through the exertions of our able Consul-General, Mr. Harris. This gentleman, we were glad to find, is much interested in his work. Some people had expected that he would be ready to leave Japan when we arrived ; but, *au contraire*, he is wrapped up in his mission, and seems willing to toil and toil in a state of banishment from his own land, having a lively hope that at last he will be able to succeed in throwing wide the portals of Japan, which at present are only ajar. In his intercourse with the officials with whom he has to deal, he is dignified and firm, sticking on points of etiquette, which seems to raise him high in the estimation of these creatures of forms. He is working steadily and surely ; and however small may seem to be his advance, I assure you that it is much to have gained anything at all from these people. He has been alone ever since July of last year, when he was landed by the San Jacinto, and no man-of-war has visited Japan since that time, to give him the benefit of her show of force, and assurance of the watchful care of his country. In spite of this neglect, he has, by his personal influence, impressed the Japanese Government with his importance, and has gained from them important concessions. The two Governors at Simoda, who are hereditary princes of the Empire, treat him with distinguished consideration ; and he has already made the Central Government at Yeddo release him from the constraint imposed upon him by one of the stipulations of the treaty, which limited him in his movements to a circuit of sixteen miles around Simoda. The Government has acknowledged his right to go wherever he likes, but requested him not to go beyond the limits for a time. Meantime a correspondence is going on between him and the Government, which he has no doubt will ultimately lead to his being

received at Yeddo, and to the ratification of a commercial treaty. The important concessions that have been made him lately, are of such a character as to affect directly the Missionary interests, as they admit of any American citizen coming to Japan, and taking up his residence either at Simoda or Hakodadi; also any American citizen, violating the laws, is to be tried by the Consul-General, or Consul, according to the custom of foreign Consuls in China. This, you see, is opening the way clearly before us for Missionary labour, and is the direct working of the Almighty hand.

The Convention at which this concession was made, stipulated the 4th of July, 1858, as the period after which it is to go into effect. It would not be prudent for any one to move to Japan before that time. And when the Missionaries appointed for this field do come, they must come prepared to spend years of patient waiting. The Missionary who comes to Japan must remember that it is death to a Japanese to become a Christian; he must remember that the ideas of the Japanese with respect to Christians are confined to the bitter experience that they had with the Spanish and Portuguese Jesuits, who, under the standard of the cross, attempted to wrest their territory from them; and he cannot expect their natural prejudice against them to be overcome in a day. The tradition of the acts of the Jesuits has lost nothing in being handed down from generation to generation; and the children, who cry at us as we pass, are no doubt taught to look upon the Christians as beasts of prey. A Missionary in Japan, having a right of residence, has not necessarily a right to build a church, or to preach the Gospel to the people. He would not be interrupted in his own worship, and the community of Americans would meet without opposition for purposes of public worship; but to preach Christ to the people would not be permitted at this time. A Missionary coming out, and rushing headlong into the work, without considering secondary means, would be likely to do a great deal of harm, and might not only put back his own cause for years, but would embarrass all the political operations of the Consul-General. But if men of tried experience, with their wives, would come out, and settle at Simoda, or Hakodadi (Simoda much the most preferable), they would do much to aid the Consul, and I believe they would meet with as much encouragement as they generally do when first commencing operations in heathen lands. They would find the people very anxious to learn to speak American, and schools would rapidly be formed; as to the Gospel of truth, they would have to be cunning as serpents in their way of introducing it. At all events, it will take a long time to learn the language; so whoever is to come, let him come as early as possible after the 4th of July next. I have understood that a knowledge of Chinese is of great advantage in learning the language. The climate is like our own at home, only milder; *there is not a more healthy region upon earth; no fevers nor dysentery.* A Chinese servant is considered a great treasure. The fare is rice and fish; now and then a chicken. They have the Irish potato at Hakodadi, but not at Simoda. I had no idea of being able to write

thus encouragingly when I left Shanghai, but I have been most agreeably disappointed. I look upon Japan with peculiar interest, and sincerely hope that men of tried judgment and faith will be selected for the work. It is said that the Gospel shall be preached to all nations, so that none shall be able to offer as an excuse that the Gospel did not reach their lands. All countries *must be opened* to Gospel preachers, and *they are opened*, whenever in the providence of God it seems good to Him so to do. His power has just been exerted over Japan, and the opening of her ports signifies much more than a simple willingness to trade; it signifies that *here* is an opening, where Gospel truth may enter wedge-like; and this is the cause why He turned the hearts of the Japanese towards us. The religion of Buddha is very prevalent, particularly among the higher classes; but the religion of the country is the Sintoo religion, of which the sun goddess is the head. From her is descended the Mikado, or Spiritual Emperor, who is a puppet living at Miako, a fine large city, near Isaca, which is a desirable seaport, and which Mr. Harris hopes to obtain as a port of entry for our trade, instead of Simoda. This Mikado is supposed to act the part of a mediator (see how the natural man sees the need of an intercessor) for the faithful, and is too pure and holy to condescend to aught mundane. He is, in fact, to them the incarnation of the Divine essence, and is set aside from the world. Wives are supplied him, and a large household; the men of his household shave their eyelashes and file their teeth. He has nothing on earth to do, that is, he has nothing to do on earth, and spends his life as best he can, apart from all interest in the world. What an atom he is on the face of the globe! I can conceive of no man more insignificant, in a mathematical point. All Japanese, no matter what may be their religious faith, take great pleasure in being admitted to his presence; and the temporal emperor makes a pilgrimage once a year for the purpose of visiting his spiritual brother. I have given you a short report of what I think can be done in Japan. You asked me to write as things struck me, so I give you my own ideas."

THE BISHOP OF HURON.

THE statement in our last Number relative to the Bishop of Huron and the Rectory of London, which was extracted from the *New York Church Journal*, is corrected in a subsequent number of that paper. The following extract, which is given from the *Colonist*, thus states the announcement which was made by the Rev. H. J. Grasett, at the meeting of the *Church Society*, on behalf of the Bishop.

"After a long discussion as to the proper course to be pursued in reference to the Rectory of London, and as to whether the Church Society of the Diocese of Toronto now possessed any power to present to a Rectory situated beyond the limits of this Diocese, the Rector of St. James's rose and said that he was authorised by the Bishop of

Huron to state to the Society, that previously to leaving England he had deemed it his duty to obtain legal advice for his guidance in this matter : that that advice was to the effect 'that the Church Society of the Diocese of Toronto was not entitled to present to Rectories in the Diocese of Huron, and that if the said Society should so present, it would be his duty to refuse to institute,' and that he (the Bishop of Huron) intended to act under the above advice.

The above was the purport and main object of the communication, which was felt by all present to be of much importance. But as before this stage of the proceedings, some questions had been asked as to whether the Rectory of London had been vacated by any formal instrument of resignation, and whether the Bishop of Huron, in accordance with a regulation of the Synod, had resigned and considered the Rectory to be now vacant ; Mr. Grasett added, that the Bishop of Huron had also ascertained that by the existing ecclesiastical law, the Rectory of London had become vacant by the fact of his consecration, irrespective of the aforementioned rule of the Synod. A reverend gentleman then asked whether we were to understand from this that the Bishop of Huron now repudiated the rule of the Synod requiring a clergyman consecrated to a Bishopric to resign any preferment previously held by him ; to which Mr. Grasett replied that the Bishop of Huron did not repudiate the rule, but that he considered the Rectory to have become vacant by a higher ecclesiastical law of the Church of England bearing especially upon the case."

SYNOD FOR THE DIOCESE OF HURON.

(From the New York Church Journal.)

On the 27th of January a very important meeting of the Bishop, Clergy, and Laity of the Huron Diocese was held in St. Paul's Church, London. The following account of the proceedings is taken from a respectable local journal, which devotes much space to the acts of the new Bishop :—

"It having been announced previously through the public journals, that the Lord Bishop of Huron would yesterday meet his clergy, and lay delegates of the Church, for the first time, in order to the adopting two great laws, fraught with the future welfare and well-being of the Church of England, in the new Diocese of Huron, viz. :—The establishment of the 'synod' law, for enabling the diocesan clergy and laity to meet, and make their own canons for the guidance of the Church here for all time to come ; and secondly, the formation of the Church Society for the Diocese of Huron, separate and distinct from that of Toronto—

The Bishop and clergy entered at ten o'clock. The Rev. Henry O'Neil, curate of St. Paul's, read prayers, after which his Lordship, clergy, and laity, partook together of the Holy Communion. His

Lordship then delivered his first *charge*. He briefly stated his reasons for not being consecrated in Canada—the absence of several of the colonial bishops in England, &c. ; his being delayed in England, getting the necessary documents and papers prepared, for the patenting of the new diocese ; his exertions on behalf of the Episcopal fund, for which in all, he procured the respectable sum of 1,400*l*. He then adverted to his having appointed the Rev. M. Thomas, of London, England, Secretary to the Colonial Church and School Society, his secretary and treasurer for the procuring of a fund for the erection of a suitable residence in this city for the diocesan, for the future. The secretary has already received from different quarters, towards the erection of the palace, two or three hundred pounds. His Lordship then closed his very excellent address by trusting that their deliberations and remarks might be characterised by that unanimity and Christian deportment becoming such an assembly ; that in the arrangement of their laws and canons, if they should err through unwitting neglect, they would rectify it the first opportunity. He would, in the course of the meeting, lay before them a series of resolutions for their adoption ; and finally he hoped they would, individually (Bishop, clergy, and laity), look into their own hearts, and see the objects for which they had come together, namely : the furthering of the interests of Christ's kingdom on earth, and the mutual benefiting and building each other up in their one common and great salvation.

The Bishop, clergy, and laity, having closed proceedings at three o'clock, for the purpose of partaking of refreshments, met again in St. Paul's schoolroom, at half-past four o'clock, for the purpose of taking up the second subject for deliberation, viz. : the organization of the Church Society. In the evening the subject was taken up.

The following are the resolutions which were passed :—

1. That we, the Bishop, clergy, and laity of the Diocese of Huron, legally convened, adopt the Act of the Provincial Parliament, entitled 'An Act to enable the members of the United Church of England and Ireland in Canada, to meet in Synod.'

2. That, pending the adoption of a constitution by the synod at its first meeting, the synod shall consist of the Bishop of the Diocese, of the clergy duly licensed therein, and not under ecclesiastical censure, and of lay representatives, as hereafter provided.

3. That for the synod about to be convened, one lay representative, being a regular communicant, of at least one year's standing, and of the full age of twenty-one years, shall be elected from among their own numbers, by the members of each congregation duly organized, who shall declare themselves in writing, in a book to be provided by the parish for that purpose, to be members of the United Church of England and Ireland, and to belong to no other religious denomination ; and each representative shall receive from the minister, or chairman of the meeting, a certificate of his election, and shall continue in office until his succession is approved.

4. That the first meeting of the synod shall be called together at

such time and place as shall be appointed by the Bishop, of which due notice shall be given through the clergy.

5. That a committee be appointed by the Bishop to draft a constitution, to be submitted at the first meeting of the synod. Such constitution as recommended by them shall be printed and circulated among the congregation previous to the Easter meeting."

In the evening, resolutions were passed for the formation of a Church Society resembling that of the Diocese of Toronto, and the Bishop was empowered to apply to Parliament at its next session for an Act of Incorporation for the Church Society for the Diocese of Huron. The correspondent of the *Church Journal* thus concludes:—

"I sincerely trust that the new Diocese may obtain an act of incorporation as favourable as that of the Diocese of Toronto. In our present Parliament the Church has few, if any, of the sort of Churchmen that martyrs are made of in days of darkness and persecution. They are generally of 'the civil and religious liberty all over the world' stamp, in the widest latitude of which the phrase is capable—fair-weather Churchmen, who inevitably give way to the slightest clamour in any matter affecting her interest, and who would shrink with horror from bringing on themselves the faintest breath of unpopularity, if they could avoid doing so by sacrificing every right and property pertaining to their spiritual mother. The three most earnest and faithful Churchmen of the last Parliament—the Hon. D. B. Robinson, J. D. Gamble, and the Hon. J. H. Cameron—are not in the present House, nor, alas! are there any left to fill the places vacated by them. To the exertions of the two latter gentlemen, especially, we are indebted, humanly speaking, for our ecclesiastical freedom. The Canadian Church is being taught, by many a severe lesson, not to put her trust in princes nor in any child of man."

MISSIONARY PUPILS.

SIR,—You were kind enough to insert in your last number a paper which I read at the February meeting of the *Society for the Propagation of the Gospel*, on the subject of the training of some of the most promising of the boys in our Parochial Schools for studentships at St. Augustine's, Canterbury.

The subject has been discussed on one or two occasions, and objections have been started which had occurred to my mind before, and on which I wish to say a few words.

Let me first, however, say that I conceive that the subject will gain and not lose by discussion, and that the best helps which any one can at the present give to the project is to state the objections which occur to his mind, that they may be well considered, and any useful suggestions embodied in the plan before it is brought into operation.

The first difficulty which I would notice is, *the early age at which*

boys will, under this arrangement, declare themselves for *Missionary work*. Now, no declaration, or anything approaching to an engagement or vow, would be required. "A simple expression of a wish on the part of such a lad would be sufficient, if united with a consistent religious behaviour, and a probability, in the judgment of the Clergyman, that the boy will fulfil the intentions expressed." Why was the age fourteen chosen as the commencement of such a course? 1. Because in the case of pupil teachers that age has been found by experience to answer; 2. Because it is the age at which such boys would be drawn away, by apprenticeships and otherwise, to secular work; and 3. Because fifteen is the maximum age fixed by the Oxford Board for boys who enter for the first examination for persons not residing in the University. But I would observe that fourteen would be the minimum, and it would be desirable that generally the lad should be nearer fifteen than fourteen.

2dly. It has been urged—Perhaps many of those who enter on the course of training will grow weary, and the money of the Society will be wasted. Now, it is remarkable how very few pupil teachers fall short of their aim, although the position of a Schoolmaster is not by any means so desirable as that of Missionary. The truth is, we forget what training does. To have an aim in life will have a great effect in determining our course towards that aim; and if this is so, in spite of the very hard work of the pupil teachers, what may we not expect in the case of a Mission pupil, half of whose time will be passed in the quiet of the Clergyman's study, and who will have a higher object placed before him, towards which, in spirit as well as in intellect, we may hope he will be slowly growing? Again: this scheme was proposed to the *Society for the Propagation of the Gospel* as an experiment only. Try ten such pupils. If it succeeds in only one case, you will not have wasted the money. If it succeeds thoroughly, give this work over to an affiliated Committee. Can any one say that now, when cries for men are louder than cries for funds for Mission work—can any one say that 50*l.* or 100*l.* of the Society's money would be wasted in the experiment?

3dly. Another difficulty lies in the instruction of the young man. True, the Clergyman must give some time to this. College tutors give from half an hour to an hour to each pupil: the Clergyman must give as much. But then consider what he will gain. How often will such a young man be able to attend and take the deposits of a sick-club! How much will he assist at a night-school!—perhaps, in the latter years of his training, sometimes relieve the Clergyman altogether. Will it not be in his province to read by the bedside of some of the many infirm in every parish? I feel sure the parish priest will gain more than he will give in the help that such a well-ordered youth would be. And let me add the influence which he will have upon the pupil teachers, and, in many cases, on the schoolmaster also, connecting them with the Colonial Church, and necessarily interesting them in Mission work.

4thly. It has been said that we want men of the very first class for

Missions. But the Bishop of Capetown, at the meeting in March of the *Society for the Propagation of the Gospel*, said that men of this stamp they had, and that he had many positions for persons just of such a class as the present scheme would raise up; and what is the case in one Diocese will be in others. Indeed, I know that it is so in New Zealand, where a class of Deacon Schoolmasters is at present the great desideratum.

May I add, that I should not have taken the liberty of trespassing on your space, had not this plan met, as a whole, with the approval of many—I may name that of the Bishop of Capetown, Archdeacon Abraham, the Warden of St. Augustine's, Rev. F. C. Cook, H. M. Inspector; and last, not least, the Standing Committee of the *Society for the Propagation of the Gospel* have given their decided opinion that the plan is well worth an experiment.

In conclusion, Sir, I would press upon all interested in the extension of Christ's Church, the duty of considering by what means, at this present crisis, men may be moved to Missionary work. Truly, "the harvest is plenteous, but the labourers are few."

Believe me, yours truly,

CHAS. D. GOLDIE.

A KAFIR WESLEYAN PREACHER.

AT the monthly meeting of the *Society for the Propagation of the Gospel*, in February, some reference was made to a Kafir who had been preaching in Grahamstown. We extract the following letter, which refers to the circumstance, from the *Anglo-African* of August 6, 1857:—

"MY IMPRESSIONS OF THE REV. TYO SOGA.

Having heard numerous laudatory accounts of the preaching of this Kafir Missionary of the Glasgow Institution, in the Wesleyan Chapel, in this city, on Sunday morning last, from the 21st to the 28th verses of the 15th chapter of St. Matthew, I became impressed with a restless desire to judge for myself of the correctness of these representations; to trace the humanising influence of a removal from the haunts and habits of infidel, savage life, with domestication in a Christian, civilised community; and to note the effects of a liberal education on one who, a few years ago, was but an unlettered savage, although sprung of a race distinguished above others for their natural astuteness of intellect.

With these views, I went on the same evening to the Independent Chapel, in Hill-street, where the reverend gentleman preached to a very numerous and respectfully attentive audience, on the subject of St. Paul's being brought as a prisoner before the Roman governor Felix, and his wife Drusilla; as recorded in the 24th chapter of the Acts of the Apostles.

The reverend gentleman's physical appearance did not, I confess,

prepossess me in his favour ; for, after a careful scrutiny, I failed to discover in his countenance any feature, except a fine forehead, to indicate intellect ; and I sought in vain, in his slight and ill set up person, for a claim even to mediocrity of distinction, which would pass unchallenged among so fine a race of men as the Gaika Kafirs.

His manner, too, of beginning the service of the evening seemed abrupt and deficient in reverential awe ; while his method of turning over the leaves of the Bible, with his arms raised high in the air, struck me as being both awkward and ungraceful, as if he had forgot the natural grace of the Kafir during his sojourn among a class of men noted more for the earnestness of their theological views, sound common sense, and integrity of principle, than exquisiteness of polish ; while, ever and anon, a misplaced accent, or a tone redolent of the rich Doric of the vale of Clyde, with a sparse sprinkling of Scotticisms, sufficiently attested the speciality of his *Alma Mater*. But, these minor blemishes apart, I listened with undisguised delight to a powerful and graphic representation of the first celebrated trial-scene in St. Paul's history, clothed in graceful and appropriate language, far above the standard of the common run of preachers inflicted on the Colonial Church, whether True or Dissenting ; and as he warmed with his subject, and described the startling effects of the undaunted St. Paul's preaching of justice, temperance, and the judgment to come, on the guilty and venal Felix, I recognised in the body, bent slightly forward, the eager, graceful action of the arms, and the forefinger of the right hand pointing to the curved palm of the left, while the eyes gleamed like coals of fire, much of the natural and impassioned eloquence of the noble Kafir ; and in the fervour and earnestness of his concluding appeal to his hushed audience, not to put off to a more convenient season the establishing of their eternal salvation, no one possessed of the slightest sensibility could fail to be convinced that such an appeal dwelt not on the lips, but came warm and gushing from the heart.

W. C. E.

July 28, 1857."

Another communication in the same paper said that his sphere of labour was the tribe of Sandili, from which he was taken some years ago. We earnestly hope that before very long there will be ordained native ministers in the Church in South Africa.

A MISSION IN TEXAS.

WE think our readers will be interested in the account which the Rev. H. Pratt, of Columbus, Texas, sends to the Secretary of the Committee for Domestic Missions in the United States. It is taken from *The Spirit of Missions*, for February.

"From the date of my last report until about three months since, I continued to hold monthly services at Lagrange and Richmond, and

semi-monthly at this place. Brother Dalzell, of Houston, kindly volunteered to supply Richmond, thus relieving me, at that time, of one hundred and twelve miles of stage travel, by night, monthly. This relief was very opportune. I could not have made another visit; for, just then, I had an attack of nervous debility and rheumatism, from which I have not yet wholly recovered. For above a month my illness confined me to my room, and, for the most part, to the bed. Before my health admitted of labour, we were favoured with a most timely and acceptable visit from brother B. S. Dunn.

At the time of my attack, there were, at the three points, nearly twenty candidates for baptism—coloured and white persons. As far as I have been able to give them, my labours among the negroes have been truly gratifying, and, I have reason to believe, beneficial to both owner and servant. By attending our services, they soon acquire more sober, orderly, and attentive ways. At first, they got up some as strange and grotesque ‘scenes’ as were ever witnessed in a barracoon, or even at a camp-meeting. I will ‘give in’ a brief account of my first ‘experience’ in preaching to them.

It was my second attendance in a coloured congregation. Everything was novel. After having talked to them about twenty minutes, a large negress ‘began to get happy.’ The getting happy spread until most of the congregation were in motion, shaking each other’s hands, and keeping time in all their movements, to a wild, plaintive, touching melody. Their words, equally strange, and expressive of their religious feelings and sentiments, were ‘lined’ by one of them with whom it must have been original, for none like them are laid down in the books.

This incident is related in order to acquaint Churchmen abroad with the religious condition of thousands of those who form a large proportion of our population. They are taught that if they can only get happy by singing and shouting, it is all that is required—‘they have got religion.’ This delusion is not confined to that class. It is the prevailing belief among those that pretend to act on Christian principles. The great mass of negroes in the heaviest cotton and sugar-growing regions, are almost wholly unprovided with any religious privileges; and irreligious white men of intelligence, disgusted with the absurd performances they witness, lapse into greater indifference or scoffing infidelity. This is the sad state of things, not among heathen and savages, but among a people at your very door—a people who speak your own language, and have some knowledge of the one true and only God.

What is our Church doing to meet the urgent wants of this immense Missionary field? We have only ten clergymen in all Texas, and no Bishop. The number of our clergy is yearly decreasing, either by death, or, for the want of a competent support, by removal to older and more favourable dioceses. It is a dark time for the feeble remnant. Still we will continue to labour, in prayer and faith, for the dawn of a brighter day, the prosperity of our Zion.

Our population is increasing with almost unequalled rapidity. Other Christian bodies are growing stronger daily. Were it not for their Missionary spirit and untiring zeal, thousands would go down to their graves without any religious privileges. One of these has, I am informed, four hundred ministers. Labouring within the same limits, limits which would bound forty Connecticuts, we have, of Rectors, Missionaries, and Chaplains, all told, ten clergymen and no Bishop."

Since the above report was sent, the Missionary has died. The following extract, from a letter of January 20, from the Missionary at Seguin, Texas, will show what the work of a Home Missionary is in the United States.

"You will ere this have seen in the papers the sad news of the death of your Missionary at Columbus, Rev. H. Pratt. By looking at the last Journal of our Convention, Bishop Freeman's account of his work, and the kind and amount of that work as it appears in his report, you will be able to approach an estimate of yours and the Church's loss. A parish of ninety miles in length, over bad roads, and in bad weather, is too much for one man. Of course no one can say what might have been had his lot not been so hard. His disease, which attacked him about the first of June, was from the outset a strong and unmanageable one. His physicians did nothing for him. The difficulty was perhaps chronic, and connected with a long standing indigestion, on account of which he had been obliged to leave college six years before. He died with hic-cough.

About the first of November he was urgent I should come and see him. I had heard he was sick, but did not suppose his case serious at all. Now I had a presentiment that my old friend and classmate was in danger, and at once broke away from many claims on my time here to visit him. My worst apprehensions were realized. A few months had wrought a great change. He was a mere wreck of his former self. And it moved me much to hear his brother-in-law, Mr. Wright, at whose house he was staying, tell how he repeatedly got out from the Richmond stage, having come in the night and through the "norther" from preaching there, so cold, completely chilled through, that he could scarce crawl to the fire. I stood by his bedside and told him of his danger, but it was no news to him. He spoke of death and heaven as he would speak of going to Richmond, and I believe it was not so far off to him, or so hard to get to, as that. 'What shall I read?' 'The 14th of St. John.' And the tears were in his patient manly eyes, as those, O so fit! words for such a man, dying, 'Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you. Arise, let us go hence!' And then we had the greater part of the Visitation Office alone in his room together. It was not in the nature of the case for me to stay and see the end, for I hoped he might survive till spring. At his request I went to La Grange and preached for him, November 2d. He died on Sunday morning, December 13th, at four o'clock . . . It should be known to his friends, of whom he has many, that his last and *only* cares were for his family, which are left

in a position of comparative dependence. His mother is a sister of the late Rev. Caleb S. Ives. Those desirous of knowing more may communicate with me."

EXCURSIONS IN PALESTINE.—No. IV.

NAZARETH TO TIBERIAS.

NAZARETH—PANORAMA—ASSOCIATIONS—BISHOP BENJAMIN OF PTOLEMAIS—THE ORTHODOX CHURCH—A MARRIAGE—SCENE OF THE PRECIPITATION—PRIEST JOEL OF JERUSALEM—DIO-CESAREA—CANA OF GALILEE—MOUNT TABOR—MOHAMMEDAN SACRIFICE—MOUNT OF BEATITUDES—STONES OF THE CHRISTIANS—TIBERIAS.

Saturday, June 4th.—Woke this morning to the dreamy consciousness that we were actually at Nazareth; but felt much the same difficulty in realizing the momentous fact, as I remember to have felt when I first came in sight of Jerusalem and Mount Olivet. I have often heard it said, by religious men, that travelling in Palestine must be a sore trial to faith. I cannot think why. I am not aware that I found it so in any degree. Certainly the associations of Jerusalem, and Nazareth, and Bethlehem have a kind of stunning and stupefying effect upon the mind; they are too overpowering; too large to be grasped; and the pilgrim is astonished with himself that he is so little affected and realizes so little. But I cannot comprehend how this should affect our faith in the Incarnation, or the other mysteries of Christianity. A man must have very little faith to start with, who could be made an infidel by a journey through the Holy Land. I believe it is his own fault if his faith is not confirmed, and his love increased. There is this peculiarity in the sacred localities in Palestine, that their influence is so far from being weakened by time and familiarity, that it is deepened and strengthened continually; and they awaken the stronger and livelier emotions the longer one is conversant with them. So, at least, I found it to be, and my experience is confirmed by the sensations of others. Nazareth is not so overwhelming as Jerusalem; the events it witnessed to not so stupendous, except as the Incarnation of the eternal Word is under every aspect an unfathomable mystery. But the mystery is more under a veil at Nazareth. It is softened to our gaze, and we behold it without being dazzled. We here see our Lord before His manifest unction for His office, without the Divine effulgence of the Transfiguration, or the anguish of the Passion, or the glory of the Resurrection: as Murillo loved to paint Him, not as Guido or Rubens.

Our first visit this morning was to the "Fountain of the blessed Virgin," well and truly named; for here it was that "the highly favoured" was wont to resort with the daughters of her people, with her pitcher on her head, to draw water for domestic uses, morning and evening, as the women of Nazareth do at this day. Being, in fact, the only fountain in the neighbourhood, it is beset night and day by

the clamorous throng, and fierce are the conflicts of which it is the scene. Its source is under the Greek Church, just without the village, whence the water is conveyed by a rude aqueduct, a few hundred feet, to this small fountain.

As Nazareth is by name and situation the *flower* of Israel, so its women are said to be the best-favoured and comeliest in Palestine: and certainly the Christians, whom we saw around the fountain, maintained the fame of their village. There was, too, an intelligence in their look, and a modesty and frankness in their deportment and address that was unusual, and therefore the more pleasing.

Ascending to the *wely* behind the town, we enjoyed one of the most beautiful and extensive prospects that the country affords. The *wely* is the tomb of one Nebi Sayîn, as the Christians hold; but the Moslems term him Nebi Semân. The rarity of the atmosphere appears to give the eye a telescopic power, yet we did not dispense with our glasses as we surveyed the whole country from this commanding elevation. Below us was spread out that mighty plain, the great battle-field of nations in the past—and, apparently, in the future history of the world—dotted over with villages, reduced to small white specks by the distance, many of them still retaining in their current names the records of the ancient history of the land. Among these was Jafir (now Yafa), the border city of Zebulun, and Taanach (now Tanuck), by the waters of Megiddo, famed for the overthrow of the host of Sisera. Megiddo itself (now Lejjun) indicated the source of that ancient river, the River Kishon, the course of which we could trace along the base of Mount Carmel, whose whole range was here full in view, breaking an horizon formed on either side by the dark-blue waters of “the Great Sea westward,” whose waves have floated the navies of Hiram and Solomon, of Tarshish and Carthage, of Greece and Rome, and across which came recently the red cross of England again, to storm the proud fortress that poured defiance from yonder point, when the discharge of her iron hail was silenced in three hours by the thunders of the British oak. To the north, beyond the Plain of Sêphûrieh, was a low range of wooded hills, on which that large village was rendered conspicuous by the remains of a massive Roman tower, and over the hills we looked across the wide and fruitful plain of Buttauf to another mountain district, in which were situated the twenty cities of “The Dirty Land,” presented by Solomon as a δᾶρον ἀδᾶρον to “his brother,” Hiram of Tyre, the memorial of which is still retained, after well-nigh 3,000 years, by a village to which the name of Cabul still clings with wonderful pertinacity.

Safed was conspicuous on a commanding elevation, above which rose the hoary head of venerable Sirion, cresting the sea of mountains with the foam of his perpetual snow. Here the outline was continued by the lofty range of Gebel-Heisch, connected by the high table-land of the old Gaulonitis with the mountains of Bashan beyond Jordan, which we descried over the comely crown of Tabor. The Lesser Hermon, and Gilboa, with Mount Ephraim, or the mountains of Samaria on the south, completed a panorama which the eye “could

not be filled with seeing." Long did we linger on this height, conscious, as we gazed, that all this glorious view had been painted again and again on the retina of His eye, who for thirty years had shown a pattern of filial duty to the inhabitants of Nazareth. And when we descended, it was but to trace His footsteps about the little plain of Nazareth; for we could not doubt that at every step we were treading on ground consecrated by—

"Those blessed feet,
Which eighteen hundred years ago were nailed
For our advantage to the cursed tree."

Beautiful Nazareth! Thou lovely flower, fringed with the foliage of thine orchards and olive-yards, nestling in the bosom of the mountains—peaceful, smiling, happy village, the thought of thee shall gladden our hearts in distant lands after an interval of years, and we will bless God for the remembrance of thee!

The population of the village may be computed at about 445 families, or 3,000 souls, of which number are 120 families of Moslems; 160 of orthodox Greeks; sixty of Greek Catholics; sixty-five Latins; forty Maronites.

We had the satisfaction of hailing the arrival of our long-lost baggage and servants at seven this evening. They arrived safe and sound in time to ensure us the luxury of a clean and peaceful Sunday. We had parted company on Wednesday.

Sunday, June 5th.—The comfort of clean linen was all that we needed to perfect our enjoyment of this blessed village, and this was now added to us. We had morning prayers in our lodgings before we went out, and found the appointed lessons most marvellously suited to our present position. Indeed, I had constant occasion to remark in travelling in Palestine, that providential adaptation, by which God is pleased often to reward obedience to the Church's rule for the reading of Holy Scripture. It was seldom that I followed that rule without finding a blessing in doing so. Thus on this occasion. The proper lessons for the Sunday were the 4th and 5th of Judges, in which Mount Tabor, the Plain of Esdraelon, and the river Kishon are referred to more frequently than in any other part of the Holy Scriptures; and the second lesson for the 5th day of the month spoke to us of a Sabbath passed by our Lord in this His native village, during the course of His ministry, and carried back our thoughts to the perilous ascent of Friday, which again drew our minds to the Collect which spoke of that gracious protection of a good Providence there extended to us by Him, who never faileth to help and govern them that trust in Him.

Thus refreshed, we went forth to enjoy another day in the neighbourhood. We had learnt that the orthodox Greek Bishop of Ptolemais was now in the village; and as I never let slip any opportunity of improving my acquaintance with the dignitaries of this Church, I proceeded, with one of my companions, to pay my respects to him. He received us very courteously, and we conversed with him for some time on the affairs of the Christians, and on the sacred localities in

the neighbourhood. Nazareth is, in fact, a distinct Episcopate from Ptolemais, but has now been vacant for some time by the translation of its late Bishop to Bethlehem, and the affairs of the diocese are under the direction of this worthy prelate. Such, indeed, is the Bishop Benjamin, formerly Protosyncellus of Arabia, appointed to his present See in 1835. He is almost the only Bishop of the Patriarchate now resident in his diocese; and is in the habit of visiting other dioceses as Exarch, confirming the orthodox in their faith and inspecting their churches. I never heard but one opinion of him, and that most favourable; and all that I saw of him served to confirm his title to it. He had come from Acre chiefly for the purpose of performing the marriage ceremony for a young man of this village—the son of Abu Nasir, the disinterested and philanthropic schoolmaster, mentioned by Dr. Robinson, of whom more presently. We resolved to be present at the marriage, and a very interesting ceremony it was. The bride and bridegroom were conducted by their respective friends to the church built over the spring, which supplies the Fountain of the Virgin. The latter was a fine handsome young man, apparently little more than twenty years of age; tall, and well proportioned. The former we could not see; she was completely veiled throughout the whole ceremony, and with so thick a veil that I question whether she could herself see through it. Certainly, she was effectually shut out from the intruding gaze of others. But a small part of the service was performed by the Bishop. The native priest read the greater part in Arabic; the ancient practice of crowning the “servants of the Lord” was, as usual, observed; and the exchange of rings reminded us of the practice of our own Church. The newly-married pair left the church as they had come, not together, but separately with their two companies, nor did they meet again during the whole day. The shrill cries of the female friends of the party, which had announced their approach to the sacred building, accompanied them on their return; and that peculiar and inimitable shriek, which answers equally for joy or woe, was echoed through the village at intervals during the day. On leaving the church, we ascended again to the wely, to enjoy the prospect which had afforded us so much gratification on the preceding day.

The quiet of the peaceful village and valley of Nazareth was sadly disturbed this afternoon by the boisterous merriment of Ibn Nasir's friends. The whole village was poured out into the plain to witness the feats of horsemanship of the young men; and the frequent report of guns, wantonly fired to increase the noise, a necessary adjunct to the *fantasia* of the Arabs, was not quite in unison with the feelings which we wished to cherish throughout the sacred day. In the evening we walked down the valley to the Mount of Precipitation, to ascertain its distance from the village. The difficulties attending the tradition which this name perpetuates, are stated and magnified by Professor Robinson. We walked the distance easily in twenty minutes, which this writer states at an hour! And although I do not wish to affirm that the tradition is free from difficulties, yet there is

this great difficulty on the other side, which ought not to be overlooked : viz. that if there are in and around the modern village several precipices suited to the purpose of precipitation, why did not "the good friars" fix the tradition to one of these, if they did really invent the tradition at all? It is known how careful they are to heap up their wonders in and around their convents—it is one of the charges preferred against them—then why not do the same here? why forge a clumsy fiction which carries its own refutation on the face of it? But might not the fear of polluting their city by the murder—for the Jews, we know, were very careful to avoid ceremonial defilement, even while engaged in the grossest violations of the moral law—might not this fear have prevailed with them to conduct their Victim to a more remote spot, which would answer their purpose more effectually and provide Him with a grave likewise? And, indeed, the sacred narrative does not imply so much haste as Dr. Robinson imagines, except in the first paroxysm of their rage, when they thrust Him out of the city; for it is said "they led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Nor do I see any difficulty in applying this description to the precipice in question, for the city was built in a plain encircled with mountains, of which this is one. On returning to the village, we went to pay our respects to Abu Nasir, and to offer our congratulations on his son's marriage. We found the old man thoroughly "*mabsoot.*" We made inquiries about his school, which we found had been abandoned for lack of pecuniary support from the American congregationalists at Beyrout; but he thought that if he could get the appointment of British Consular Agent, and a supply of money from the English, it might be re-opened with advantage, and this was the string on which he harped during the whole of our visit, and whenever we saw him. Poor Abu Nasir! we had been led to form a very different estimate of his character; but we soon discovered that he is little superior to his fellows in the care he takes of his own private interests,—“bettering his own external comforts.”

It was now night; but the noise of them that made merry waxed louder and louder; and, indeed, the time was drawing near for the climax. We found the bridegroom sitting in an open place in the street, with a long line of his companions ranged on either side under the wall of a house. Before them was burning a large bonfire, which alone illumined the darkness, and gave a most picturesque effect to the grouping. The young man was dressed as in the morning, in a waistcoat and loose jacket of blue cloth, richly embroidered with gold, with full breeches and greaves of the same; but the interval between these same greaves and the red slipper was in curious keeping with this handsome dress, presenting a bare ankle, not a little soiled with dust from the road. On his head he wore a large coloured turban, which set off his handsome features to advantage. We seated ourselves next him on the ground; the heaven was our canopy, and it struck me as a singular situation for a newly-married man. But my surprise was presently still more increased. The loud shrill cries of

the virgins, the fellows of the bride, who were bearing her company through the streets of the village, approached nearer and nearer, and at length the party appeared,—the bride closely veiled as in the morning, riding the same sorry mare. As they passed the spot where we were sitting, the bridegroom did not even rise to salute her, but still retained his place. Now commenced a proclamation, which the Stentor of the place published for the benefit of the whole village. It was an enumeration of those friends of the parties who had offered presents, and reminded me of the annual commemoration of founders and benefactors at the University. All their names, with full particulars of the nature, value, or amount of the contribution, were specified; and these details were followed with an acknowledgment and a form of benediction, which was the same in every case. We also made our offerings with the others. It was near midnight when the bridegroom left us to convey his bride to his father's house, and there we saw him again after supper; the bride was then unveiled. She appeared to be quite a child, and was, in fact, some years younger than her youthful husband; for it is the practice of the country to marry at a very early age, and the espousals not unfrequently take place during the infancy of one or both of the parties. Having offered our congratulations for the last time, we took our leave with a hearty English cheer, which amazed them not a little, and was encored, and applauded, and followed by that unceasing, piercing cry from the female friends of the bride.

Monday, June 6th.—This morning we paid another visit to the church of the orthodox, in order to examine the Fountain of the Virgin. The building is not remarkable, being of the same character as all the churches of this country, with a handsomely carved screen. On the north side is one arm of a transept, to which is a descent by a flight of steps, and here is the spring, with a kind of altar-table built over it with a circular opening, through which a pewter cup is let down by a chain into the spring, to supply the pilgrims with water. The source is to be seen by removing some flags in the pavement of the chapel, which was done for me on a subsequent visit. Through the influence of Abu Nasir, who was with us, the Greek priest produced from the treasures of the church a large silver cup, which he attached to the chain, and we enjoyed a draught of this pure sweet water. My attention was arrested by an inscription on the cup. It was in Greek, and I was not a little interested to find that its purport was, that this cup had been presented to the Church of the Virgin by the Archimandrite Joel, a very excellent friend of mine in the monastery of St. Constantine at Jerusalem. It had only lately arrived; and I subsequently learnt that it was a thank-offering vowed some time ago in a dangerous sickness which overtook him in this village.

It was half-past twelve before our cavalcade got clear of Nazareth; and, unwarned by past experience, we directed our servants to proceed to Mount Tabor, and there to pitch our tents on the summit of the Mount; while we took a more circuitous route to explore some ancient sites in this neighbourhood. We accordingly proceeded in a

northerly direction, and, emerging from the hills about Nazareth, descended into a small plain, a favourite camping place of the Christian armies in the age of the Crusaders, and in an hour reached Sepphûrieh, a poor village which now represents the Sepphoris or Dio Cæsarea of antiquity. There is nothing remaining to mark its former importance, save a fragment of a tower, apparently constructed in the middle ages from materials of an earlier date, probably Roman; and the east end, as usual, of a large church, formerly dedicated to St. Joachim and St. Anna, the parents of the blessed Virgin Mary, who are said to have been natives of this village.

From the eminence on which Sepphûrieh stands, we looked northward across the Erd el Bettauff, a wide and fruitful plain, on the opposite side of which we were pointed out the village of Kephre Menda under the mountains; and a little to the right (east) of this, on the hill side, the site of another village called "Kana." This last name interested us all very much, on account of its probable identity with the Cana of Galilee which was honoured by our Lord's first miracle. We descended into the plain, and proceeded towards this spot; but we soon discovered that the distance was too great to allow us to reach it, and it was not until the following year that I accomplished it. We now turned to the right down the plain, and followed an old road, in which we thought we discovered some Roman mile-stones, obliterated by time and exposure. Leaving Meshud to the right, we made the best of our way to Kenna, which has, of late years, superseded the site which was just now mentioned as the representative of the Cana of the Gospel. Here we found a small church, and a population of some two hundred Mohammedans, and one hundred Christians with one native priest. The church occupies part of the ruins of a spacious and magnificent edifice. It is not subject to the jurisdiction of the Bishop of Nazareth, being a peculiar of the Patriarch of Jerusalem. It is in a very miserable condition, but possesses as a compensation five of the six water-pots in which the miraculous change was performed. They stand one on another, the upper one forming the font for Baptisms. The sixth, they told us, is at Constantinople. I don't know that we attached more credit to this tale than did Dr. Clarke before us; but we were not so happy as that celebrated and fortunate traveller in discovering among the ruins any that we could fancy the veritable water-pots of Scripture. At a short distance from the church we were shown a ruined house, which we were informed was the house where the marriage-supper was celebrated.

From Kephre Kenna we proceeded southward through a picturesque country, prettily wooded with the dwarf oak; and as we were crossing these mountains of Naphthali, we were agreeably reminded of the emblem of the tribe by starting a couple of those elegant gazelles, which it was always a pleasure to meet in our wanderings. "Naphthali is a hind let loose," would therefore seem to have been written prophetically with a view to the country which the tribe should inherit, as affording cover to these wild and beautiful animals.

The sun had now set; and, as Mount Tabor was still some distance before us, the reminiscences of Baca began to rise before us in all their horrors, as we pressed forward, and passing through the miserable village of Deburieh, at the foot of Mount Tabor, we commenced the ascent. We had not proceeded far before the shouts of our servants, at no great distance on the lower part of the mountain, arrested our farther progress, and we found that they had pitched our tent here on account of the difficulty of getting the loaded mules to the summit of the mountain; and we discovered on the following morning that they had acted wisely. We passed here a pleasant night, the hours of darkness being enlivened by hundreds of fire-flies, which I had never before seen in such numbers, flashing about like diminutive meteors in the air, and leaving a bright phosphoric train behind them. The silence was not so agreeably broken by the thrilling screams of some native women in the neighbouring village; and we could almost fancy that our persecutors had followed us from Nazareth, to enjoy the malicious pleasure of annoying us here. It was twenty minutes past seven when we reached our tents.

Tuesday, June 7th.—Again that dreadful sound; what can it mean? It was presently explained. After breakfast we ascended the mount. The path was steep and difficult, owing to the thick foliage which clothes it to the summit. As we drew near the top, we came to some old wells, near to which we found an old Arab, sitting with his wife, who had been the noisy torment to our party. It was a curious story that they told us, and made me acquainted with a practice of the Mohammedans of which I was not before aware. This Bedawi had a favourite mare which had fallen ill, and he vowed a sacrifice on Mount Tabor for its recovery, which he had now come to pay, and the shrieks of his wife were an essential part of this religious ceremony. He anxiously asked us to point him out the sacred place, the spot of the Transfiguration; but we could give him no help. We now ascended to the summit, and enjoyed the prospect from this sacred hill. It was much the same as that from above Nazareth, but wanted not the least interesting or striking object in that panorama—*itself*. The villages of Nain and Endor appeared close below us; and Deburieh, through which we had passed last evening at the foot of the mountain, seems to preserve the memorial of that prophetess, the wife of Lapidoth, who summoned Barak and the armies of Israel to this place, preparatory to the overthrow of the Canaanites.

We found extensive ruins scattered about the hill-top, which exhibits a plain of small extent. These were doubtless the remains of the three churches formerly dedicated to the respective representatives of the Law and the Prophets, and to the Author of the everlasting Gospel with whom they communioned on this hill; erected at the suggestion, as it were, of the Apostle Peter: "Master, let us build here three tabernacles, one for Thee, and one for Moses, and one for Elias." We also discovered, among the thick brushwood, considerable traces of an ancient wall of massive construction, and of other

fortifications, which probably owe their origin to the period of the Crusades.

We were about half an hour descending to our tents, and immediately gave orders to strike. We started about nine o'clock, and pursued our way to Tabarieh. We passed Khan et-Tujjar, and followed a road which lay over high table-land until we came under Gebel Tubah—the Mount of Beatitudes, when we left our baggage to proceed onwards, while we ourselves diverged to the left in order to ascend this height. We were now on the battle-field which decided the fate of the Frank kingdom of Jerusalem: where the victorious arms of Sultan Saladin broke the power of the Christian host, and reduced to slavery the flower of their chivalry. What a contrast between the events with which this hill is associated in the annals of history! The Sermon on the Mount, and the Battle of Hattin! We found it profitable to bear the former in mind. We ascended to the summit of the conical hill which crests the height, and looked down now, for the first time, on the Sea of Tiberias; and I can never call to mind the view from Tell Hattin without marveling at the accurate and truly graphic description given of it in the Christian Year: a description so exact, that one would imagine it must have been written on the spot; nor have I ever seen, in any book of travels, a description which would give such a precise idea of the peculiarities of this view:

“ Where over rocks and sands arise
 Proud Sirion in the northern skies,
 And Tabor's lonely peak, 'twixt thee and noon-day light.
 And far below Gennesaret's main,
 Spreads many a mile of liquid plain,
 (*Though all seem gathered in one eager bound,*)
 Then narrowing cleaves yon palmy lea,
 Towards that deep sulphureous sea,
 Where five proud cities lie, by one dire sentence drowned.
 Landscape of fear!”

Here we sat, a Bible was produced, and one of our party read, for the benefit of the company, our Lord's Sermon on the Mount, the prospect furnishing the commentary; for the flowers were about us, and the birds above, and the city on the hill in the distance, but clear to be seen; then that sea, once hardened into solidity beneath the blessed feet of our Lord, called up associations of thrilling interest; and it was with regret that we commenced our descent when the approach of evening warned us that our destination was some miles before us.

We noticed a very peculiar feature of this part of the country, which served to impress its character vividly on our recollection. To the north-west of the Sea of Tiberias we looked down upon the plain of Gennesaret; to the south-west of this was an ascent to another plain, on which stands this Horn of Hattin, and again, south-west of this, another similar ascent to a higher table-land, from

which rises Mount Tabor. They present three stages or platforms, raised one above another, with a marked line of steps to connect them. We passed near the Stones of the Christians (Hagar en Nasareh) at the foot of the Mount, twelve remarkable stones according to the number of the apostles, where our Lord fed the five thousand with the five barley loaves and the two fishes in the wilderness of Bethsaida: the grass which covered this part of the country would form an agreeable carpet for the multitude, as we read that it actually did. It was past sunset when we reached our tents, which our servants had pitched on the sea-shore close to the town on the south. The dismantled fortifications, shaken down by the terrible earthquake a few years ago, but which appear as though they had been battered by shot, gave a most desolate appearance to the town as we rode under the walls; and as it is credibly reported that the King of the Fleas holds his court in this place, we congratulated ourselves on a clean domicile on the beach. I remembered many years ago what a deep impression Dr. Clarke's account of his bath in the Sea of Tiberias had made upon me, and I had anticipated the pleasure with eagerness for many a day. Late as it was, I could not resist the gratification; and it more than realized the description which had so forcibly impressed my mind.

Reviews and Notices.

Letters to a Young Missionary. By the Rev. S. C. MALAN, M.A., of Balliol College, Oxford, late Professor of Classic Literature at Bishop's College, Calcutta, &c. London: Masters. 1858. Pp. 72.

THIS little volume consists of thirteen Letters, addressed to a young Missionary supposed to be going to India. After a short introductory letter, there follow others on "The Calling of a Missionary;" "The Mission;" "The Message;" "The Call;" "The Missionary's arrival in India;" "The Missionary's Position;" "The Missionary on his Mission;" "On Brahmins, Buddhists and Mahomedans;" "On the Language;" "The Correspondence;" and "The Missionary's Charge;" and these are closed by a letter of encouraging counsel. More full and particular than the "Addresses" which have been from time to time delivered on the "departure of Missionaries," and less systematic and elaborate than the *Monita ad Missionarios*, this publication occupies a useful position, and will be found full of valuable hints by any one who contemplates India as the field of his Missionary exertions. A treatise answering to that celebrated one, written now more than two hundred years ago, by *Thomas a Jesu*, still remains to be written. Nevertheless, Mr. Malan has done good service by writing and publishing these letters, which are not the less valuable because of their familiar style, and their condescending to what are thought common subjects, such as diet, dress, hours of study, &c.

It is as much as could be expected, that a person should approve of this book *in general*. In the miscellany of good advice, with which

it abounds, it is not to be supposed that we should be able to give equal assent to each recommendation. Nor should any Missionary presume upon finding here a solution of all difficulties that may occur, or a guide under all the complicated circumstances of his work. We might, further, demur sometimes to the style of writing in which Mr. Malan indulges, and sometimes to the matter which he has introduced into his Letters: *e. g.* on page 7, where he deprecates "an unusual demonstration on the part of Missionary Societies at the present time;" on p. 16, where the "latitude," which he would impress, as a first principle, on the character and conduct of the young Indian Missionary, might be too easily misconstrued into a longer, cognate word; on p. 54, where all efforts towards the conversion of Mahomedans are too summarily discouraged.

These occasional defects, however, do not prevent us from tendering our hearty thanks to Mr. Malan for his seasonable and excellent contribution to our Missionary literature.

Three Sermons preached at St. Mary's, Islington, on Sunday, February 4, 1858, on occasion of the Death of the Right Rev. D. Wilson, D.D., Lord Bishop of Calcutta, and Metropolitan of India. By the Right Rev. the Lord Bishop of WINCHESTER; the Rev. H. VENN, B.D.; the Rev. J. HAMBLETON, M.A.: with a Preface by the Bishop of WINCHESTER, containing particulars of the late Bishop's Death and Funeral. London: Seeley. 1858.

THE title of this pamphlet sufficiently indicates its contents. We extract the following passage from the preface:—

"The closing sentence, extracted from the last will of the Bishop, written about a year ago, will fitly terminate this brief account. It is eminently characteristic of his habitual tone of mind, and in agreement with the humility which breathed in his language throughout his whole life.

'I direct that my funeral be as private as possible, and that a plain mural tablet, without ornament, be placed in the walls of the Communion Table in St. Paul's Cathedral, and in Bishop's College Chapel, at Calcutta, and also in the Church of St. Mary, Islington, simply recording my name, time of birth, and period that I was Vicar of Islington and Bishop of Calcutta, and date of death, and nothing more, and that under this inscription the following words be engraven—

Ὁ Θεός, ἰλάσθητί μοι τῶ ἁμαρτωλῶ,

Luke xviii. 13—and nothing more.'

It was with the same words that he concluded his fourth ordinary Visitation at Calcutta in May, 1845:—'I would earnestly pray God, that in my last moments my reason may be continued to me, and that I may die, uttering, from the bottom of my heart, the prayer of the publican, Ὁ Θεός, ἰλάσθητί μοι τῶ ἁμαρτωλῶ, and that of the martyred Stephen, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.'

In these sermons, Bishop Wilson is called a "Missionary Bishop." We say, with all respect, that it was no fault of his that he was not, and that, with the work which was laid on him, he could not be a Missionary Bishop. What is meant by a Missionary Bishop is, a Bishop who is himself a Missionary, preaching the Gospel to the Heathen—the head of a body of Missionaries. Missionary work will not prosper till we have such Bishops.

The Right Way, the Best Way; or, A Plea for the Weekly Offertory. Being Four Sermons, &c., by the Rev. GEORGE HUNT SMYTTAN. London and Oxford: J. H. and J. Parker. 1858.

Offering our Substance a Part of Holy Worship. A Sermon, &c. By W. COOKE, M.A., Vicar of Gazeley. Oxford and London: J. H. and J. Parker. 1858.

MR. SMYTTAN'S little volume meets the objection referred to in the Preface, "that though the weekly offertory may answer very well in towns, it *cannot* succeed in small country parishes." The parish of Hawksworth, of which he is rector, contains about 180 souls, and there are no resident gentry in it. Setting aside *special* offertories, the largest sum collected for all purposes in any previous year, is 18*l.* 3*s.* 7½*d.* The amount in 1857 is 25*l.* 12*s.* 5¼*d.*, and the increase has, by God's blessing, been obtained through the weekly offertory then first tried.

Mr. Cooke's Sermon is a good and interesting one. He refers to the success which was met with in his former cure in the neighbourhood of London, and the zeal which was shown by his parishioners in obtaining money for church purposes. He is now engaged in raising a fund for building a church in an outlying hamlet of his parish in Suffolk. We bid him God speed, and we hope that this notice may procure him some contributions.

A History of the so-called Jannist Church of Holland, with a Sketch of its earlier Annals, &c. By the Rev. J. M. NEALE. J. H. and J. Parker. 1858.

THE remnant of the old national Church of Holland is one of the most interesting ecclesiastical bodies in Europe. The present volume is a acceptable contribution to Church History. We have not yet read it through; but it seems to be the result of great diligence and labour.

Messrs. Rivington have lately published the *Report presented to the Bishops of London and Winchester by the Committee of Inquiry on Sunday Trading in the Metropolis; and Practical Testimonies to the Benefits attending the Early Payment of Wages.* They have also published a collection of sacred poetry, *Echoes from Many Minds*, with a preface by Lady Charlotte Maria Pepys.

Messrs. J. H. and J. Parker are now publishing the *Lenten Sermons* preached at Oxford. "The special subject of these sermons" (to use the words of the Bishop of Oxford, in his very impressive sermon on the "Repentance of David," with which the course begins) "is the lessons taught us in certain leading characters of the Old and New Testament, as to repentance—true and false convictions stifled, and ending in destruction and despair:—convictions yielded to, and becoming instruments of salvation."

We have received from Messrs. J. H. and J. Parker,—(1) The late Bishop ARMSTRONG'S *Essays on Church Penitentiaries*, edited by his

fellow-labourer in his great work of mercy, the Rev. T. T. CARTER. (2) *Historical and Practical Sermons on the Sufferings and Resurrection of our Lord*. By one of the writers of "Tracts for the Christian Seasons." This description of the author will be sufficient recommendation to many of our readers. (3) *Lectures on the Lord's Prayer*. By the Rev. JOHN BOYLE. (4) *Note on Teaching Physiology in the Higher Schools*. By H. W. ACLAND. Well worthy the attention of those whom it concerns. (5) *Form of Prayer which may be used at the Re-opening of a Restored Church in the Diocese of Oxford*. By Authority. This supplies a real want.

Scenes from the late Indian Mutinies, by D. M. (Mozleys,) contains accounts of the death of Captain Burgess, 74th B.N.I., Lieutenant De Kantzow, 9th B.N.I., and Ensign Cheek, 6th B.N.I., each followed by a short poem. The profits will be given to the Delhi Mission Fund of the *Society for the Propagation of the Gospel*.

We have received Part I. of a *Commentary on the Book of Psalms; Critical, Devotional, and Prophetical, with a preliminary Dissertation*, (Hodges and Co., Dublin,) by the Rev. W. DE BURGH, D.D. It is published as a prospectus and specimen of the work, to be followed by the remainder as soon as a sufficient number of copies are ordered to defray the expense.

Indian Village Life is a nice little book for children, by Mrs. Weitbrecht, the widow of the late excellent Missionary of the *Church Missionary Society* at Burdwan. Copies may be obtained at 6d. each, of the authoress, at No. 7, New Ormond Street, W. C.

Messrs. Bell and Daldy have published a good and seasonable Tract (price 1d.) *Is Marriage with the Sister of a Deceased Wife Lawful?*

Messrs. Longman have published *Gertrude*, and *The Earl's Daughter*, in their new and cheap edition of the *Stories* by the author of *Amy Herbert*.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of NOVA SCOTIA intends to commence his Western Visitation in May. Salem Chapel, which the Bishop opened two years and a half ago, at his own expense, as a Free Church for the poor and the stranger, is going on prosperously. There is a Sunday School of 200 children, many of them coloured; the Bishop himself teaches one of the classes. His sister, Miss Binney, lately gave 1,000*l.* to King's College, the interest to be applied to the aid of poor students. There is a great want of Clergymen in the diocese.

Bishop Kip of CALIFORNIA has lately returned to San Francisco. He was formerly Rector of Grace Church in that city; but he has

now resigned his parochial charge in order to devote himself entirely to the oversight and Missionary work of his vast field. In his letter to the Vestry he says:—"In thus severing the connexion which has existed between us for nearly four years, I cannot but express the gratification I feel on looking back on the past, that everything in our congregation has been marked by the most perfect harmony, and there are, therefore, no remembrances but those of pleasure." The following resolution was unanimously passed:—"Resolved, That yielding to the necessities of the Diocese, which claim the services of the Bishop, we feel it our bounden duty to submit to the force of the reasons which impel him to resign the Rectorship of Grace Church; and in accepting his resignation, it affords us pleasure to express our gratitude for his most efficient services, which we trust will bring blessings to him, as well as to his affectionate congregation of Grace Church."

We have seen with great regret the announcement in the American Church papers of the serious illness, from paralysis, of Bishop Potter of PENNSYLVANIA. It has been suggested to relieve him of a portion of his labour by the appointment of an Assistant-Bishop.

The Church of St. Anne, Annapolis, MARYLAND, was destroyed by fire on Sunday night, February 14. A large sum of money had lately been expended on it. There was an old organ which was consumed; and a bell of noble tone, the gift of Queen Anne, was melted.

The island of St. Helena has been constituted an Archdeaconry, by the Bishop of CAPETOWN, and the Rev. R. Kempthorne has been appointed Archdeacon.

On Sunday, Dec. 13, 1857, the sum of 100*l.* was given at the Offertory, at St. Bartholomew's Church, Settler's Hill, in the Diocese of GRAHAMSTOWN, "towards the endowment" of that Church.

The Rev. G. E. L. Cotton, D.D. has been appointed to the Bishopric of CALCUTTA.

The passengers of the steamer in which the Rev. Dr. Caldwell sailed on his return to his Mission, subscribed the sum of 50*l.* for Edeyenkoody.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, March. 2.*—The Rev. WM. SHORT in the Chair.

The Secretaries reported that copies of the following Memorial, signed by his Grace the President, had, on Tuesday, Feb. 9th, been forwarded to her Majesty the Queen, the First Lord of the Treasury, the President of the Board of Control, and the Court of Directors of the East India Company:—

"That on the occasion of the death of the Bishop of Calcutta, the Society humbly represents the great importance, in a religious point of view, of the increase of the Episcopate in India; and, in particular, the Society begs to express its hope, that, in the appointment of a successor to Bishop Wilson, provision may be made for the re-arrangement and subdivision of the great diocese of Calcutta, and for the appointment at least of a Bishop in the North-Western provinces, and another in the Punjab."

In a letter to the Society from the Court of Directors, it was stated with reference to the Memorial:—"The subject is now under the consideration of the Court and her Majesty's Government: and the result shall be communicated to the Society as soon as a decision shall have been come to."

The following is an extract of a letter from the Bishop of Colombo, dated Jan. 14, 1858:—

"The foundation of the new church at Morottoo was laid by me on the 29th of last month, under circumstances of more than usual interest, it being the first instance of a native Singhalese gentleman undertaking so disinterested and costly a work for the benefit of the entire neighbourhood and large population in the midst of which he resides. It was quite a native ceremonial, very few English, beyond our party from the college, being present. Afternoon service was first solemnized in Singhalese, with a very full congregation, in the old barn-like chapel, prayers being read by the Rev. A. Mendis, a native deacon of the *Society for the Propagation of the Gospel*; immediately after which we walked in procession to the new site, purchased by the Mödliar for the erection of a church and parsonage, and laid the stone in the presence of a large assemblage."

The following letter, of Dec. 13, 1857, from the Bishop of Gramstown, was read:—

"Your letter, informing me that it is probable that another grant of 500*l.* will be made towards the Diocesan College here, is very encouraging to me; and I trust now, by the help of some money I have received through the *Society for the Propagation of the Gospel*, part of which will be devoted to the College, to be able to build a school-room.

With respect to your grant of 300*l.* for school-chapels, although I cannot exactly say at present in what proportion it will be divided, as the accounts are not yet come in; yet I can tell you in what missions and in what buildings it has been expended.

1. We have a most important and interesting Mission work now at St. Mark's Station, just across the Kei, under the superintendence of the Rev. H. T. Waters. We have there about eighty children committed to us as boarders, and supported by a grant from the Government, many of them deserted by their parents, or orphans from the famine. Besides these, about fifty families have settled in the station, and attend the services; and I am thankful to say that, by God's blessing on the faithful and zealous labours of Mr. Waters, we have already about thirty adult candidates for baptism there. A large chapel, estimated to cost about 200*l.*, is being erected.

2. At St. John's Station, in Sandili's country, we have about 100 children, of whom more than half (fifty-six) are given over to us for life. I may observe, in passing, that for the support of this most important charge, which will cost us (as regards board alone), in this expensive country, not much less than 1,200*l.* a year, we have no grant from Government. I have authorized part of your grant being expended on the improvement of the school-chapel there.

3. At a new Mission-station on the Kahoon (or 'Nxahuni) river, in Umhalla's country, we shall have about forty or fifty boarders before long (without a grant from Government). At this station, a school-chapel (in wattle and daub) has been built at an expense of about 80*l*.

4. At St. Matthew's Mission, among the Tirogors, on the Amatola Mountains, we are building some small school huts at an out-station; but as these are of a less substantial character, they will not be built from your money.

Notwithstanding the severe trials to which our Missions have been exposed from the terrible and desolating famine, which has destroyed at least one-third of the native population of British Kaffraria, yet, through God's mercy, our Mission operations, and especially the spiritual work amongst the people, were never in so flourishing a state. We have now openings, of which my lamented predecessor in vain attempted to avail himself; though I cannot but feel that his touching prayers for the progress of Christ's Church here are now being answered, and the energy with which he formed these Missions is now bringing forth its fruit, though under circumstances, from the remarkable events of the last few months among the Kafirs, which no man could have anticipated.

Much, as regards the future, depends upon the use we make of the opportunity now gained in the time of the nation's humiliation and distress. I feel that these children, thus entrusted to us, the charge of which before it was in vain attempted to gain, are a most precious trust for Christ's Church, and I feel assured that funds for their support will not be wanting from some source or other.

I will write to you again, when I know exactly how the money is spent, and am able to give you further information."

The sum of 15*l*. was granted towards the completion of a church at St. Philip's, Trinidad.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, March 19.*—The Archbishop of CANTERBURY, President, in the Chair. Present, the Archbishop of York, the Bishops of London and Capetown. Letters were read from the Rev. Dr. Kay and the Rev. Professor Banerjea, of Calcutta, giving their opinions on the topics of a memorial which it had been intended to address to Government on the subject of India. The proposal to send a memorial was referred to the Standing Committee for consideration. Letters were read from the Earl of Derby, the Earl of Ellenborough, and the Court of Directors of the Honourable East India Company, acknowledging favourably the Society's memorial on the subdivision of the See of Calcutta. A letter was read from E. Hammond, Esq., Under-Secretary of State for Foreign Affairs, informing the Society that a very eligible site has been purchased by the Sultan for the erection of the Memorial Church at Constantinople, and that directions have been given for the conveyance of the site to the Society. Grants were made in aid of the stipends of two Missionaries at Gaspé Basin and Sandy Beach, in the Diocese of Quebec. The Rev. F. Fleming resigned the office of Organizing Secretary for Manchester, &c.; and the thanks of the

Society were voted for his most efficient services. The Treasurers presented a Report, showing a slight increase in the Society's income for the first two months of the current year.

ST. AUGUSTINE'S COLLEGE.—(From the *Occasional Paper of March 20.*) A few weeks since we had the satisfaction of admitting six Students, and on Easter Eve we hope to admit about as many more out of the Probationers who now remain. A larger result still may be expected from the increasing Missionary spirit which, thank God, has begun to pervade the Church, and of which the state of St. Augustine's will be a pretty accurate index.

Mr. Lightfoot was ordained by the Bishop of London, on the Fourth Sunday in Advent, 1857, and is to work under the Dean in Capetown. Now that he has sailed, which he did in the *Francis Bamfield*, on the 4th of Feb., we cannot refrain from recording, for the encouragement of all connected with St. Augustine's, that he crowned a most successful College course by passing (to use the words of the first authority) "by far the best Examination of all his Fellow Candidates for Deacon's Orders." May the blessing of God rest upon him, and upon all those forty brethren who went before him from the midst of us to their respective missions!

The Borneo party arrived safe at Singapore on New Year's day; we shall give Messrs. Glover and Hackett's letters in our next Paper. They and Mr. Chalmers expected Ordination at Easter.—Mr. Scott has been recently appointed to the Rectory of St. Ann's, in the Bahamas.

Mr. Milner sailed in the *Springbok* for Grahamstown on the 15th inst.; Mr. Pollard in the *Niagara* for Fredericton on the 30th of January; and Mr. Good for Halifax on the 13th ult.

[We are informed that all the plans suggested in our last Number have been for some time in operation at St. Augustine's.]

ROMANISM IN THE MAURITIUS.—(The following is an extract from a letter in the *Toronto Echo*, of February 25, dated Dublin, January 29, 1858, and signed C. M. F. We know nothing of the facts stated.) "By the way, let us growl a little into your Colonial ears. You know all about the Mauritius! We got them from the French, &c. &c. Very well, they had an Ecclesiastical staff, which cost them 300*l.* per annum. We took up that staff. We had *one* Protestant clergyman there paid out of private funds. He has applied for four more clergymen to be paid out of same funds; lately we sent a good Bishop there, paid out of private funds. Up rise the Romanists, and demand from Government that this staff shall be quintupled in like manner, increased from 15 to 75, and be paid out of the Treasury, say 7,500*l.* per annum! What think you of that, brother? Moreover, several new Roman Catholic Chapels have been raised in the Mauritius, all called 'English Churches;' one at St. Louis cost 12,000*l.*, a great part of which comes out of Protestant purses! You say, why does not the Lord Bishop complain, or appeal to public opinion? Because they have no 'Echo' in the Mauritius, no independent press. What a blessing an honest Protestant paper is in every land."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

MAY, 1858.

THE MISSION AND BISHOPRIC OF NEW ZEALAND.

IT is now seventeen years ago that the great movement was made by the Church of England to increase and multiply the Colonial Episcopate. None that witnessed the scene in Willis's Rooms at that time are likely to forget how the late Archbishop of Canterbury and the late Bishop of London led the way, and how Clergy and Laity vied with each other in zeal to promote the good cause, which should plant in every soil the tree which has "*seed within itself,*" and could reproduce itself and "*its kind,*" and so with God's blessing nourish "the Branch which He has made so strong for Himself."

There is no telling what indirect effects for good flowed from that day's work. We know of one large family of Socinians who were so struck with the indications of inner life which it gave, that they were led to review their position, and, to the number of twelve, became members of our Church, and have given one, if not more, to the ministry. Many others may know of similar *indirect* consequences; but among the *direct* effects was this, that on that day was signed a compact of amity between the two great Missionary Societies of the Church, the *Society for the Propagation of the Gospel in Foreign Parts*, and the *Church Missionary Society*. At all events, the fruits of that compact have been evident in the Colonies and dependencies where the agents of the two Societies have laboured together in harmony and good-will. We have heard Missionaries from India enlarge upon the happy and friendly terms on which all

unite to carry on the good work there. We have ourselves seen, and have read in the public papers, how Clergy of both Societies in New Zealand sat in Synod for a whole month, and co-operated heartily for the common weal. It is of this Mission we now propose to speak, and to show how *that* immediate and first act of the Colonial Bishops' Committee, viz. the foundation of the Bishopric of New Zealand, has been productive of the greatest advantages to that Mission and Colony, to say nothing of the great Melanesian Mission, which is an offshoot of that plant, and which, were all its circumstances known, could hardly be paralleled in the history of the Reformed Church. Not but that this Melanesian Mission produces reflex benefits upon New Zealand; for when several members of the Church met in the capital city of that Colony to devise means for supporting their own Bishop, after the State had withdrawn its grant, and when one person proposed to make conditions with him that he should relinquish the Melanesian Mission, one of the oldest settlers in the land, a person more attached, we believe, to the Presbyterian than the Episcopal Church, rose and said, "God forbid that we should say one word to hinder that great work! It is hardly once in five hundred years that God seems to endow men with such bodily, mental, and spiritual qualities as our Bishop has shown, for the work of evangelizing the heathen;" and the cheers that greeted these words from all sides, showed that the example of heroic self-denial and enterprise set by the Bishop had moved men's hearts to their depths.

The Bishop of New Zealand landed in his Diocese in the month of May, 1842. When Governor Hobson heard that a Bishop was appointed for his Colony, he said, "What's the good of a Bishop here? you want a man to penetrate into the interior of the country,—a man who can put his knapsack on his back, and walk through the swamps, or swim the rivers;" all of which things the Bishop was doing within a short time of the words being spoken. The very first Sunday after he arrived in the country, he preached to the people in their native tongue, having learnt it on his voyage out, with the aid of a native passenger. The Maories could hardly believe that he had only just come to New Zealand, and fancied that he must have been living a long time in some other part of the country. This early knowledge of their language was the key to the native heart, and in a great measure accounts for his immediate influence with them; a fact, the readers of Dr. Batson's wonderful narrative of his preservation for twenty-four days among the Mahomedans and Hindoos after the outbreak at Meerut, will readily understand.

Perhaps the best way to show the good effects of the establishment of a Bishopric in New Zealand, will be to compare the *previous* and the *present* states of the Mission in respect (1) of Schools, (2) of native Teachers, and (3) of Ordination and Archidiaconal Visitation. We shall not have room to say anything about the good effects produced on the *Colony* and English settlers, and the indirect but most important influences thus brought to bear upon the natives and the Mission work.

1. *Schools*.—Previously to the Bishop's arrival in the Colony, the Gospel had been carried throughout the islands by the agency of the *Church Missionary Society*; but though many of the first converts had lived and died in the faith of Christ, yet *education* was almost entirely confined to the adults. This was done advisedly and on principle. The *Church Missionary Society* have set forth their views as to the special work they wish their agents to carry on; and it is that of Evangelists. We have seen Resolutions of theirs discouraging Schools in the earlier stages of Mission work, as likely to keep their Clergy and Catechists too much at home, and to limit their aggressive and preaching duties. Consequently, there were but few attempts to establish children's schools at the Mission stations. We have seen a letter from one of their Clergy to the Parent Society, contrasting unfavourably the New Zealand Mission at that time, in this respect, with the state of the Schools in other Missions. You would generally find several young women attached to the Mission-house, being carefully trained in household ways, and partially instructed in other respects. No sensible man would underrate the value of this education in social habits and religious knowledge. Nevertheless, it was quite clear to the Bishop that it was his duty to think of the next generation, as well as the adults and the more advanced in years. He felt that, unless some systematic training and teaching could be brought to bear upon them from infancy, we could hardly hope, in the next stage of Christian growth, to have any substitute for the fervour and zeal of the first converts; least of all could he look for a fulfilment of the Bidding Prayer "for a supply of (native) persons duly qualified to serve God in the ministry of His Church," unless they could be brought up in very different social habits and modes of thought from what exist in their own homes. Most Englishmen have learnt by this time that the office of the ministry has lost its *prestige* and authority over men's minds in this country, of and by itself, and for its own sake; that personal character is indispensable for either obtaining or maintaining any influence over the flock. To a much greater degree does this feeling exist among the Maories, as regards their own brethren, however much they

may be disposed to attribute, *à priori*, all good and great qualities to all Englishmen. But among themselves, if a man is to gain their respect, and exercise any influence for good, he must be their superior not only in knowledge, but also in consistency of life, in social proprieties, in sobriety of mind. This could only be looked for from God's blessing on regular training in Christian habits, on the inculcation of sound principles, and the civilised practices of English family life from the earliest days. The Bishop therefore set the example of establishing a native Boarding-school, to be conducted by some one or more members of the Clergy or Catechists he had brought with him from England. As in the *Church Missionary Society's* Mission stations, so in the Bishop's College and School—no one can ever do justice to the work, or give a fair idea of the care bestowed, who leaves out of sight the invaluable services of the wives of the Missionaries. We need hardly say that Mrs. Selwyn's influence over the children and young women brought under her roof was such as cannot be estimated by external or immediate results, any more than the present work in Norfolk Island can. In saying even this little, we feel that to some men's minds we offend against the rule of Pericles, that nothing should ever be heard of women, "either for praise or blame." But we must run the risk of doing so, if we wish to give people any real notion of the work of Missionaries of the English Church, for which her married Clergy have great advantages over any system of enforced celibacy.

The almost immediate consequence of this native Boarding-school being established by the Bishop, has been the formation of similar Schools in many different parts of the Diocese, conducted by the *Church Missionary Society* Clergy. Among these, it is due to the Rev. R. Maunsell, to say that, concurrently with the management of a large institution of this kind, and the general duties of his Mission, he has translated most admirably the whole Scriptures, both of the Old and New Testament. We are thankful to know that the work is now being carried through the press, and will probably be ready for publication in the course of this year. With regard to the Schools, we can hardly speak of results yet awhile; but no English Churchman now-a-days can doubt both the duty and the expediency of establishing Boarding-schools, in which, besides a careful instruction in the Scriptures and Book of Common Prayer, the scholars are taught the English language, history, geography, writing, and arithmetic; the lads are also instructed practically in agriculture and carpentering, and the girls in household ways. These institutions are mainly due to the Bishop's example and success for several years.

2. *Native Teachers.*—When the Bishop arrived in the Diocese, the kind of catechetical teaching was, as might have been expected, somewhat defective. A knowledge of the words and facts of Scripture was nearly all that was attempted. If the people could read the words, and repeat the subject-matter of the chapter they read, it was as much, perhaps, as could be looked for at that stage of the Mission. The Bishop began a systematic course of catechizing on the Scriptures; he did what Archdeacon Berens so well calls, “questioning the subject in and out;” he illustrated it in every possible form, and satisfied, it would appear, the Missionaries themselves of the equal importance of catechizing and preaching; for now throughout the land no man is content with merely preaching a sermon to the natives, but he takes good heed to see that the subject is made their own, and digested. But as the Missionary can only be in one place at a time, the real work of maintaining the Christian religion throughout the country must depend on the native Teachers; and it was all-important that duly qualified men should be put into these posts. When the Bishop arrived, they were generally persons influential from their Christian consistency of life, or their position as chiefs, but rarely from their qualifications to teach, as it could hardly be said that one was better than another in that respect; he therefore adopted a plan that has been followed generally in the Diocese with the happiest results. He invited the native Teachers of the district where he lived to meet together once a week at his house, and he then taught them what they were to hand on to their flocks on the Sunday. Printed papers, containing the heads of the lesson, and appropriate texts of Scripture, were given to each; and in this way, after a regular course of weekly instruction for some years, and frequent communings with the Bishop, the Clergy, and one another, a body of men have been trained up by their several Pastors, who are certainly superior to their brethren where that system has not been adopted.

3. *Ordination.*—Something has been said already on this head, and it is quite clear that when the Bishop arrived in the country there was no native qualified for the office of the ministry, or likely to hold his position with credit to himself and the Church, or with benefit to his people. The natives are peculiarly sensitive about their relation to the English; they would never be content with a ministry that would be held in contempt by the English, or that would be just on a level with themselves generally. They, like the rest of us, want something to respect and look up to; and if the first Pastors of their Church were ordinary Maories, living in the same low social state as themselves, very little better than the rest in

respect of attainments and character, the office would be degraded in their eyes, and incalculable injury done for many years to come. Moreover, there was a greater danger of self-conceit tainting their ministry even than it does ours, from the natural disposition of the people. The Bishop thoroughly understood the character and the feelings of the natives, and saw that if he was to do his duty towards the native Church, the Church of England, and the Church of Christ at large, he must not hastily ordain men in the transition state they were in. He saw that he must take care too that funds be provided for supporting the Clergy without their being obliged to work like day-labourers for their subsistence, and so introduce the dangerous principle that a clergyman's duties were confined to Sunday services. The native must be taught to give and to expect the devotion of every day to the work of the ministry, the teaching of the children, the visiting of the sick and the mourner, the training of the outlying teachers. Where were the funds to come from for all this? The *Church Missionary Society* and its authorities were unwilling to provide them. The natives themselves could hardly be expected to maintain their Clergy at present. We know that in England it is a very difficult thing to get a flock to maintain their pastor. In the colonies the settlers are learning this duty, and fairly respond to the call. But who could expect a native population of paupers to do such a thing? It has been tried, and failed. The present and last Governors have, in their public and private capacities, helped considerably to lighten the difficulty of providing an income for a few native pastors; and the Bishop has devoted to this object some of the funds placed at his disposal by friends in England. But all these other difficulties have to be met—a long training from childhood, a proper qualification, spiritual, moral and intellectual, and a social *status*. By degrees the harvest is beginning to show itself; and the Bishop is reaping the crop he has sown. He has ordained two, if not three, native deacons; one of whom had been under Archdeacon Hadfield's eye and training for the last fifteen years; another has been with the Bishop from about the age of twenty to thirty; and the third, who either has been, or is to be ordained this year, has been with him from childhood. Two of them had also the advantage of having been of late carefully prepared and observed by the Rev. G. A. Kissling, one of the *Church Missionary Society's* Clergy, who now specially attends to this work, and has several other candidates under his roof; their wives and families meanwhile having the benefit of Mrs. Kissling's motherly care and instruction.

Again, any one that knows the real state of colonization in

New Zealand, and sees how the English are mixed up now with the Maories all along the coast, and the relation in which the native clergyman will be placed towards both races, as referee and peacemaker, will allow that the Bishop has exercised a wise discretion in being very cautious as to the men whom he ordains.

Here it should be finally observed, that as the work of the native Church is mainly conducted by native Teachers, native Deacons, and English Catechists, some of whom have been only ordained to the Diaconate, the Bishop has had to see that every part of the Diocese be duly visited by persons in Priests' orders, for the administration of the Holy Communion, and general superintendence. This has been effected mainly by the *Church Missionary Society* allowing an extra grant to each of the Archdeacons of their body, for the express purpose, we believe, of enabling them to visit all the stations held by Deacons; and each Missionary in Priests' orders visits the parishes of his own district, for the administration of the Holy Communion, several times a year. As it has been sometimes said in England that this was not properly done, it may be well to state, that as far as an observation of some years extends, those Missionaries and Archdeacons fulfil their charges in a faithful and conscientious spirit.

On a review of the whole, then, it may be said that the establishment of the Bishopric in New Zealand, that first act of the Colonial Episcopacy Committee, has been productive of great advantages to the natives, to the Missionaries, to the English colonists, and to the isles of the Southern Pacific. Not that we pretend in this short space to have exhausted the subject; but sufficient has been said probably to satisfy reasonable men that the extension of the Episcopate is not only right in principle, but, as far as this instance goes to show, most effective in operation.

C. J. A.

THE JERUSALEM MISSION.

IT is with no kind of satisfaction that we find ourselves compelled to advert to the recent troubles connected with the Jerusalem Mission, so scandalous, in every view, to the character of the Church from which it emanated, so disastrous in its bearing upon the various forms of faith or unbelief, in the midst of which these strange scenes have been enacted. We should, however, be wanting in our duty, and false to our profession, were we to fail to chronicle these events, and to deduce from them such lessons as they seem to suggest, with a view of preventing their recurrence.

We proceed, therefore, to give a summary statement of the facts of the case, which have been much mystified and misrepresented in the public papers; but in order to render our account more intelligible, we shall preface it with a brief notice of the *dramatis personæ*, whose names have been brought most prominently forward in connexion with this unhappy business.

On the one side, then, we have Bishop Gobat, Dr. Macgowan, and Dr. Rosen; on the other, Simeon Rosenthal, in connexion with whom Mr. Bergheim's name has been very unnecessarily and unfairly introduced, and Mr. Finn.

Dr. Gobat, who first became known in England from his connexion with the *Church Missionary Society's* operations in Abyssinia, and, as the author of a Journal of his Missionary labours in that country, was vice-principal of the Malta Protestant College, when he was nominated by the Prussian Government as second Anglican Bishop at Jerusalem, and consecrated at Lambeth in 1846, after having retracted, or explained in an orthodox sense, some passages in his Journal of a questionable, not to say heretical, complexion. His nationality is as doubtful as his theology. He is generally reputed to be a Swiss, and to have been born at Bâle; but it was commonly supposed that he had been naturalised before his consecration, and so became a British subject. His late claim of Prussian protection tends to discredit both these hypotheses, and must be set down as one of the perplexities of this extraordinary case.

Dr. Macgowan was formerly a medical man of considerable eminence at Exeter, where he gained some notoriety, on occasion of the assize visit of the judges during his mayoralty. He went out to Jerusalem with Bishop Alexander in 1841, as head of the medical department, and has since resided in that city, where he has established a hospital, which has been justly regarded as the most valuable and successful part of the Jews' Society's operations.

Of Dr. Rosen we know nothing more than that he was appointed to succeed Dr. Schultz, as Prussian Consul at Jerusalem, on the lamented death of that amiable and talented young man, with whom he was connected, we believe, both by affinity and office.

On the other side we have the British Consul, Mr. Finn, formerly tutor in the family of Lord Aberdeen; the sole ground on which the *Record* bases its absurd charge of sympathy with Tractarianism! The fact is, that Mr. Finn belongs to the same theological school as his father-in-law, Dr. M'Caul, against whom also a calumny has been invented, which it may be well to dispose of in passing. Dr. M'Caul has been represented as a disappointed expectant of the Jerusalem Bishopric; and it has

been insinuated that his son-in-law's opposition to Bishop Gobat is the effect of disappointment and disgust with a successful rival. It may suffice to state that, on the first establishment of the Bishopric, the office was actually offered to Dr. M'Caul, who declined it for himself, but recommended Mr. Alexander as a fit person for the appointment. Mr. Finn was probably recommended to the Consular office, not more by his connexion with the ablest member of the Jews' Society, than by his known interest in the Jewish cause, which was indicated by his history of the Sephardim, or Spanish Jews, and his account of the Jews in China.

Charles Simeon Rosenthal, originally a Jew, under Prussian protection, and formerly a resident at Bucharest, was induced by Mr. Nicolayson, then a Missionary of the Jews' Society, to take up his abode in Jerusalem in 1837, and was baptized there with his family in 1839. He has continued to reside there from that time to the present, and has been employed in offices of trust, as agent and dragoman, by several successive architects and Missionaries. Mr. Bergheim, his son-in-law, described by the *Record* as "an eminent money-lender," is also one of the oldest servants of the Jerusalem Mission, now resident in that city, having been left in charge of the medical department, prior to Dr. Macgowan's appointment, under whom he acted as assistant for many years. He has now been for some time in practice on his own account; and is, besides, the correspondent of the eminent banking establishment of Messrs. Coutts and Co., and other firms, for the negotiation of their circular notes at Jerusalem.

Such is the roll of characters, and such the antecedents of the principal actors in the drama, the plot of which we proceed now to unfold with all impartiality.

The feud which has resulted in the late explosion dates as far back, at least, as the commencement of 1849; when Dr. Macgowan brought a series of charges against Simeon Rosenthal, of misappropriation of the funds committed to his charge, before the British Consul. Rosenthal, as a Prussian subject, claimed the protection of the Prussian Consul, to secure him an impartial investigation; for which he was committed to prison by the British Consul for contempt of Court! The Prussian Consul, being then absent at Beirout, requested the Sardinian Consul to take cognizance of the matter; upon which Dr. Macgowan immediately started for England, to bring the case before the Jews' Society. Rosenthal immediately followed, and in vain endeavoured to obtain a hearing from this new tribunal, which, he found, had already, on an *ex-parte* statement, dismissed him from their service, "never again to be

employed, directly or indirectly, in any capacity, by the Society or any of its agents:" and on the then Prussian Ambassador, Baron Bunsen, praying the Committee to re-consider their decision, that body, while refusing "to pronounce on his guilt or his innocence," declined to entertain the request.

The injured man, under legal advice, commenced an action for libel; but Dr. Macgowan was now on his way to Jerusalem, beyond reach of the law. Proceedings were next recommenced in Jerusalem; and thus the case was protracted until the close of 1853, when, upon the 7th of November, the Doctor signed a statement, of which the following is a copy:—

"Having read, for the first time, Mr. Simeon Rosenthal's defence before the Sardinian Consul, and found, on examination, that the charges brought against him are not supported by the evidence adduced, and that the answers to them by Mr. Simeon Rosenthal are satisfactory, I feel bound to declare that Mr. Simeon Rosenthal is acquitted of the said charges, and cleared of the imputations which may have been cast on his character thereby.

(Signed) EDWARD MACGOWAN, M.D.

Jerusalem, November 7th, 1853."

It must be added that, in the same month, Dr. Macgowan also wrote to the London Jews' Society, strongly recommending Simeon Rosenthal for re-engagement! So matters stood until this year; and Rosenthal was solaced for the loss of his connexion with the Jews' Society by the appointment of German Dragoman to the British Consulate,—a sufficient guarantee in itself of his unblemished reputation,—in which capacity he was left in charge by Mr. Finn, during a temporary absence at Jaffa; an arrangement common to all the Consular offices, but of which occasion was taken, in this instance, to revive the old accusations against Rosenthal's integrity, and a memorial was addressed to the Foreign Office, signed by the Bishop, the Doctor, and two other British residents, representing him as unworthy of being employed in the British Consulate. Rosenthal, more fortunate this time, obtains permission of the Foreign Office to institute proceedings for libel against the requisitionists. After fruitless endeavours to accommodate matters, it is decided that the matter shall be tried before the newly-constituted Consular Court at Constantinople. And the Bishop and the other defendants are required to give security in the Consular Office at Jerusalem for their appearance at Constantinople. The Bishop, on this, falls back on his Prussian nationality, and proposes a visitation tour to Alexandria; Dr. Macgowan finds himself again under the necessity of starting immediately for England. Here Mr. Finn interposes, and forbids

the Bishop and the Doctor to quit Jerusalem until the proper securities have been given. The counter-move to this *check* came ostensibly from the Prussian Consul, but is supposed to have been instigated by the Bishop. Simeon Rosenthal, the Dragoman of the British Consul, is imprisoned by his Prussian colleague,—and in this state of apparent *stale-mate* the pieces stood when the last accounts of the board reached England.

Such are the plain facts of the case, so far as we have been able to collect them from the mass of irrelevant matter with which the correspondents of the *Record* on one side, and of the *Daily News* on the other, have contrived to overlay it; a serious and scandalous complication, no doubt, involving grave questions of international, as well as of criminal law, which it may be hoped that the thoroughly good understanding at present existing between the English and Prussian Governments, will prevent from assuming a more serious aspect.

Into the merits of the question at issue, we forbear from entering at present, assuredly from no desire to shirk responsibility; but because we understand that the Foreign Office has directed the Consular Judge at Constantinople to proceed to Jerusalem, there to adjudicate on the points in debate; and it seems to be more prudent to suspend our judgment until after the legal investigation.

There are, however, some general considerations suggested by this deplorable exhibition, which it would be wrong to reserve at such a moment.

Here, then, are the fruits of that measure of 1840, which we were told at the time “had a most grievous effect,”—*we* will not say—“in weakening the argument for our Church’s Catholicity;” but, certainly, “in shaking the belief of it in individuals,” which, probably, did more than any other single measure to alienate the allegiance of a Newman, a James Hope, a William Palmer, and many others. This is the result of a Mission which was to regenerate the corrupt Churches of the East, to convert the Jews to the faith, to restore apostolical order to Protestant Germany!

We forbear to dwell upon the humiliating contrast between the promise and the performance; but it must be conceded that the most strenuous advocates and warmest supporters of that ill-advised scheme, have reason now devoutly to wish that the celebrated anathema had been literally accomplished, before the English Church had been thus put to shame by her representatives, in the very centre of the most sacred recollections of Catholic Christendom.

It is perfectly well known that this outbreak is but the ebullition of a long pent-up feeling of animosity between the

Episcopal and Consular factions at Jerusalem, of which all English travellers have been made fully aware for some years past. We only fear it is too late for the accomplishment of a consummation so devoutly to be wished as that above referred to: "May that measure fail and come to nought, and be as though it had never been!" Should the Mission be brought to an end to-morrow, the evils it has wrought must outlive it for years at Jerusalem, and perhaps never be entirely counteracted either there or at home!

Correspondence, Documents, &c.

A ROMAN CATHOLIC BISHOP'S ACCOUNT OF THE CHINESE INSURGENTS.

WE think our readers will be interested in the following extracts from letters written by Mgr. Danicourt, Vicar-Apostolic of Kiang-si, to M. Salvayre, Procurator-General of the Lazarists, at Paris. The first letter is dated "Kiang-si, Feb. 17th, 1857;" the second, "Kiou-tou, Kiang-si, Sept. 15th, 1857." The letters appear in the March number of the *Annals of the Propagation of the Faith*.

"During the last two or three months, our position at Kiang-si, as compared with the two preceding years, has wonderfully improved. After having been compelled to transfer the seminary of San-kiagao to Kiou-tou, on account of the proximity of the rebels, we had been for a whole year prevented from communicating even by letter with our *confrères* in the south-west of the province, after the sacking of Ki-ngan-fou, which spread terror in every direction. Our movements were restricted to the district of Kouan-sin-fou, the only part that was not occupied by the insurgents and the imperialists—the former exterminating everyone that offered them resistance, and the latter pillaging everything that came in their way; the former requiring the people to wear long hair, the latter obliging them to shave their heads. For upwards of a month, we had witnessed the burning, first of a portion, and subsequently of the whole, of the suburbs of Kien-tchang, accompanied by the continual reports of cannons and guns; we had heard the lamentable accounts of the frightful devastations which have converted the flourishing towns of Fou-tcheou-fou and Ya-tcheou-fou into piles of ruins, whilst, under our own observation, the open country of Kien-tchang-fou and the environs of Kien-tou were abandoned to pillage. We ourselves were obliged to ransom, at the cost of a hundred piastres, our Chinese master and one of our sick children, whom a *sipine* (rebel), of ferocious appearance, carried off from our chapel. For six months we were compelled to be constantly on the alert, for fear, on the one hand, of being killed or robbed by the imperialists, who often passed within a few hundred yards of Kiou-tou, and, on the other hand, in constant apprehension lest the

rebels should pounce upon our seminary, and seize our pupils and make soldiers of them. At length, after all our care and anxiety for the fate of our poor neophytes, who we knew were exposed, like the pagans, to the rapacity of the imperialists and the cruelty of the rebels, God, in His mercy, had pity on us, and through the medium of a Christian of Kien-tchang, who had been forcibly enlisted by the *sipines*, procured us an interview with the chief of the insurgents. Messrs. Anot and Montels were well received by the principal officers, from whom they obtained for us permits of free circulation in all the district held by the rebels, that is, in the whole of Kiang-si; for there now only remain to complete their conquest the capital and Kouang-sin-fou, two places against which an immense body of troops are now on the march, commanded by the King Y-ouang, who has left Nankin for the express purpose.

These insurgents come from Canton, and the other adjacent provinces. The chiefs are principally natives of Canton, and for the most part opium-smokers. As regards their religion, they acknowledge one God in three persons, and have some notion of the Old and New Testament, which they have obtained from the Protestants, or derived from their books. Perceiving that we are of the religion of Jesus, and that we are combating idolatry, they imagine that there is little difference between them and us. Hence, instead of molesting us, they appear favourably disposed towards us. Faithful to their oath to exterminate the worship of idols, with that of Confucius, they everywhere destroy the *poussas* and the tablets of the national philosophy. I am induced to believe that, in the course of a few years, the religious opinions of the *grandees* and the people will undergo a radical transformation, because they are founded upon materialism and unrestrained cupidity, and because, on the other hand, misfortune is the great school of nations. Never was a country afflicted with greater calamities than those which have befallen China. To instance Kiang-si alone, there are, at the present day, in this province, upwards of fifteen millions of inhabitants reduced to the most abject misery.

In certain localities, the pagans, in hundreds, have undertaken to learn the catechism and the prayers,—the condition required by the faith to admit them to the grace of baptism. Since the last few years, the Europeans have met with great favour at Kiang-si; the Missioners have noticed the change of public opinion in this respect, as they pass along the roads, where they are saluted by the designation of *master* by the populace. The latter observe to them that they have seen Europeans in the free ports; that they are just, rich, and powerful men, which is the *ne plus ultra* of the title to esteem in the mind of the Chinese.

Although the revolution which China is now undergoing proceeds but slowly, in accordance with the characteristic habits of that empire,—although the revolutionary party is composed of wretches, thieves, and unprincipled vagabonds, brutalized by the use of opium, and having nothing to lose,—it will be successful, unless we are much

deceived, because it has nothing more formidable to oppose it than a contemptible authority, detested by the people, and troops void of energy, and incapable of resisting anything like a serious attack. I am convinced, like all others who are acquainted with the audacity and intrepidity of the insurgents, that in the course of two or three years, more than the half of China will be subject to their rule, unless the Europeans adopt the cause of the imperial party."

"M. Montels had been residing in the district of Ki-ngan-fou for about eight months, and, on account of the bad state of his health, attending to little else than the rescue and support of deserted children, when, on the 24th June, 1857, he received messengers and a letter from M. Than, a Chinese Lazarist priest, whose Mission was only about twenty miles distant, containing a pressing invitation to come to his assistance, as he was seriously ill. M. Montels being then in the province occupied by the insurgents, and consequently wearing his hair long, was obliged to have it cut off, because he had to cross the district held by the imperialists to arrive at his destination; but he kept his hair in his travelling-bag, a Chinese *pao-sou*, in order that, on his return, he might be enabled, by exhibiting his hair, to prove to the rebels that he had only divested himself of it through necessity. He set out accordingly on the 25th June, with the two Christians, Yuen and Peter Y. After having proceeded about nine miles, and crossed the river Kan-Kiang, he met with a troop of the imperialists, who insisted upon opening his *pao-sou*. Having found in it two or three European books, and especially the hair, some doubt was entertained respecting M. Montels; and despite his protestations that he was not in collusion with the rebels, that he was a French Missioner, that he was solely engaged in preaching the good doctrine, in rescuing and maintaining deserted children, and that he was taken on his way to assist one of his brethren dangerously ill, he was taken to the head-quarters, situated at a short distance from Ki-ngan-fou.

On arriving at the camp, he appeared, on the 26th June, before a subaltern officer, who ordered him to be thrown into chains. M. Montels gently informed him that he was exceeding his powers, and that he had no further right than to order him to be brought before the general-in-chief. The officer replied that he had not only the right to put him into irons, but to decapitate him.

'The Emperor himself,' replied M. Montels, 'possesses no such right; for, according to the treaty concluded between China and France, every Missioner seized in China is to be taken, under a strong escort, before the French authorities at one of the ports open to European commerce.' On receiving this reply, the officer, incensed at being reminded of his duty by a prisoner, or desirous of being revenged for a recent defeat, or else unacquainted with the treaty concluded between France and China, a treaty by no means published in all parts of the empire, had M. Montels decapitated, together with his two Christians, and buried in the same grave, on the spot.

These details have been given to me partly by M. Than, and partly

by the Christians of Ling-king-fou ; and if I can obtain any further information, I will at once communicate with the Procurator residing at Shanghai."

We add the following extract from a letter from M. Anot to M. Salvayre, dated 24th August, 1857 :—

"One day, as I was travelling with Mgr. Delaplace, the observation occurred, that the soil of Ki-ngan-fou would require the blood of the Missioners to appease the divine wrath. M. Montels has been the victim. This deplorable event, in the designs of Providence, will probably tend to promote the good cause further than might be supposed. At least, let us hope for so consoling a result !

The frightful revolution presents itself at the present time in Kiang-si in a more formidable form than ever. It has extended its campaign in all directions, before the towns, and in the open country. The rebels, maintaining possession of the towns they have taken, are minutely watched by the imperialists. Still further bloodshed must ensue, resulting in the most frightful destruction."

INSTALLATION OF THE BISHOP OF HURON.

(From the Toronto "Echo.")

"THE interesting ceremony of installing the Bishop of Huron took place on Wednesday the 24th, when the Bishop formally took possession of his Cathedral Church in the City of London.

Shortly after twelve o'clock, the hour appointed for service, several of the neighbouring Clergy issued from the Vestry and passed down the Church to the west entrance, and, having met the Bishop accompanied by his Chaplain, formed a procession in the following order, and walked up the Church to the chancel—

Rev. H. H. O'NIEL, A.M.

Rev. C. C. BROUGH, A.M.

Rev. F. SANDYS.

Rev. R. FLOOD, A.M.

Rev. J. W. MARSH, M.A.

Rev. J. VICARS, A.B.

Rev. ST. G. CAULFIELD, A.B.

Rev. F. EVANS, D.C.L., Chaplain.

THE LORD BISHOP.

On arriving at the Communion rails, the Clergy formed on each side, and the Bishop and his Chaplain passed through and placed themselves in front of the rails. Upon which the Rev. C. C. Brough, supported by the Rev. F. Sandys and the Rev. St. George Caulfield, bearing the Seals of the Diocese, read the Queen's Patent—a long and important document—which was patiently listened to by the congregation and with evident interest. This instrument sets forth the resignation of the late Diocese of Toronto by the Lord Bishop (Dr. Strachan), and the construction of the present Bishopric of Huron out of a portion of the same, on the 2d day of October last ; it then confirms the appointment of the Rev. B. Cronyn, D.D., as Bishop of

Huron, and sets forth very fully the power conferred on him. These are large and include all those given to the Colonial Bishops of late appointment, and it will be seen by the following extract that the Church of St. Paul is now a legally established Cathedral, and that the Bishop has undoubted power of a chapter.

EXTRACT FROM THE PATENT.

‘Now we do hereby grant and declare, that the said Bishop of Huron and his successors may found and constitute one or more dignitaries in his Cathedral Church, and also one or more archdeacons within the said Diocese, and may collate fit and proper persons to be dignitaries of the Cathedral Church and one or more fit and proper persons to be archdeacons of the said archdeacons respectively, and may from time to time, by writing under his and their hands and Episcopal Seal, subdivide and alter the boundaries of such archdeacons as to him and them shall seem meet. Provided always that the dignitaries and archdeacons shall exercise such jurisdiction only as shall be committed to them by the said Bishop or his successors. And we do hereby ordain and declare that the Church of St. Paul, London, in our colony of Canada, and in the said Diocese of Huron, shall henceforth be the Cathedral Church and See of the said Benjamin Cronyn and his successors Bishop of Huron; but, nevertheless, it shall be and may be lawful for the said Bishop and his successors, by any writing or writings under his or their hands and Episcopal Seal, to make and constitute any other church now erected and hereafter to be erected within the said Diocese to be the Cathedral Church and See of the said Bishop and his successors in the place and stead of the Church aforesaid. And for the removing of any doubt as to the definition and extent of the boundaries of the said See and Diocese, we will and declare that the said See and Diocese shall be deemed and taken to consist of and to comprise each and all of the aforesaid counties of Brant, Waterloo, Norfolk, Oxford, Perth, Huron, Grey, Bruce, Middlesex, Elgin, Lambton, Kent and Essex, as the said Counties were and as each and all of them was known, bounded and defined at the date of the hereinbefore Letters Patent of the second day of October, in the year of our Lord One thousand eight hundred and fifty-seven.’

After this long document had been well got through by the Rev. C. C. Brough, which, as it was written on vellum and in the old black letter, was not an easy task, the Rev. R. Flood read the Notarial Act on the Consecration of the Rev. B. Cronyn, D.D., Bishop of Huron, on the 28th October, 1857.

The Rev. F. Evans, D.C.L., Chaplain to his Lordship, administered the oaths to the Bishop, and conducting him to the throne, within the Communion rails, installed him, using this prescribed form:—
‘Ego auctoritate mihi commissa induco et inthronizo reverendum in Christo patrem, Dominum Benjamin Cronyn Episcopum; et Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et in Sæculum. Amen.’

The Clergy then took their seats, and Divine Service commenced ; the Rev. H. H. O'Neil read the prayers, and the Rev. J. W. Marsh, the Litany ; and an impressive and appropriate sermon was preached by the Bishop from 2d Corinthians, chap. 4, v. 7.—‘But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.’

The congregation assembled was large and most respectable, and appeared greatly interested in the ceremony. Thus the whole matter of election, &c., of the first Bishop of Huron has been happily accomplished ; and we earnestly pray Almighty God long to spare him to preside over this new and important Diocese, and to pour upon him the abundance of his Holy Spirit, to enable him faithfully to fulfil the solemn and arduous duties to which he has been called.

This Diocese contains a large tract of country, a large part of which is almost entirely destitute of the ministrations of our Church, and the demand for clergymen is great ; but, alas ! the means for supporting them are small and precarious. Here, then, is an object which may well commend itself to the sympathies of our fellow-Churchmen both in this country and in our fatherland ; and we would earnestly impress upon all, who desire to see ‘the truth as it is in Jesus’ proclaimed to the destitute settlers in this new Diocese, and through the channels of our own Church, to assist the Bishop and his Clergy in their important work, both by their prayers and, where God has given the ability, by their means ; to such we say, ‘Freely ye have received, freely give.’”

The same paper says, concerning the proposed eastern Diocese to be taken out of the old Diocese of Toronto—

“We are glad to see what a unanimity of feeling and action prevails in connexion with the setting apart of the proposed new Diocese of Cataraqui, or Ontario, or Ottawa, or whatever may be the name decided on. As there is already a Diocese of Kingston in our Colonial Church, it would not be desirable to give the new eastern Diocese the same name. There will be no lack of candidates for the new See. Already we have heard four names mentioned ; but as it is generally understood that there is to be no canvassing in this case, we do not intend to mention any names.

It will be well, if at the Easter election of Lay Delegates it should be remembered that, possibly, the Delegates now elected may be called upon to vote for the new Bishop.

The pecuniary difficulties of the times, however, have thrown great obstacles in the way of making up the requisite endowment ; but when all parties reflect how much our Church is suffering for want of the large number of clergy required in the proposed eastern Diocese,—and when they consider the great benefit that must result when some comparatively young man is enabled to bring all his fresh energies to bear upon the exact and minute inspection of every nook and corner of the Diocese, and acquiring the personal acquaintance of most of the leading and energetic members of our Church in every locality,—it

must be seen how important it is that no time should be lost, but that a general self-denying effort be made to bring about so desirable a consummation.

When we say 'some comparatively young man,' we bear in mind that most of our Bishops come to the Episcopal chair at an age too advanced to leave much prospect of long activity. We should consider somewhere about fifty years as 'comparative youth' for a Bishop; and under that age, except in rare instances, we can hardly expect to find the necessary experiences and weight of character.

THE RECTORY OF LONDON, CANADA WEST.

(From the "*Canadian Ecclesiastical Gazette*.")

WE give in full the proceedings at the late monthly meeting of the Church Society (the Bishop of Toronto in the chair), terminating the disputed question of the right of presentation to the Rectory of London:—

The Rev. T. S. Kennedy begged to be allowed to withdraw his amendment before the meeting last month, when the adjournment was agreed to, and substitute the following:—

Moved by the Rev. T. S. Kennedy,—

"Whereas there appears to be a doubt whether the presentation to the vacant London Rectory belongeth to the Crown, or to the Church Society of the Diocese of Toronto, as it existed prior to the division of the Diocese;

Be it resolved,—That in order to avoid litigation, and to prevent the rights of the Rector presented by either party being ever called in question, this Church Society do petition the Representative of Her Majesty in this Province, conjointly with the Society, to present as Incumbent of the Rectory of London, C. W., the Clergyman who shall be nominated by the incorporated members of the Church Society of the Diocese of Toronto, now residing in the Diocese of Huron. The nomination to be concurred in by the Church Society, at a meeting specially to be called for the purpose this day fortnight."

The Hon. H. J. Boulton said, that if the word "Crown" were substituted for "the Representative of Her Majesty in this Province," he would second the motion. This alteration was accordingly made by the mover.

The Hon. J. H. Cameron, seconded by H. C. Baker, Esq., moved, in amendment,—

"Whereas the Diocese of Huron, within which the Rectory of London is situate, was set apart from the Diocese of Toronto before the said Rectory became vacant;

And whereas grave doubts exist whether the Church Society of this Diocese has any legal right to present to the said Rectory;

Be it therefore resolved,—That this Society, with the view of preserving harmony, and preventing any disunion between the members of the Church in both Dioceses, will abstain from taking any further action in presenting to the said Rectory at present."

This amendment was declared carried.

FUNERAL OF AN AFRICAN KING.

(From a letter dated Cape Coast Castle, West Africa, March 13, 1858.)

SINCE my last communication, the king of this town, Quacoe Attah, after two years' occupation of "the stool," has died from pulmonary disorder. The actual interment took place a few days after his death; but the state procession, with accustomed funeral honours, marched round the town a day later. An empty coffin was then carried along, covered with black velvet, decorated with rude regalia, and overshadowed by enormous umbrellas. Before it was borne the royal silver drinking-cup; and behind it the large drums and tomtoms, with wildly toned horns, forming the king's band, accompanied the wailing dirge, sung by a choral multitude of mourners. The train, including merchants and their families, extended to a considerable length; and on arriving opposite the Fort seven minute guns were fired, while the procession made a triple circuit round the wide space in front. Within the circle were small groups of grotesquely attired men, rapidly darting about, discharging muskets, and whirling flags and banners of their company. In this, and other like processions subsequently formed by the respective Cabboceers in celebration of the custom, the natives exhibited every imaginable variety of costume or semi-nudity, some wearing most wonderful wigs, made of grass or fibres; others, especially the chiefs, clad in war-dresses, made of small pieces of cloth, in *patchwork* fashion, adorned with divers amulets; these, with women's caps, bonnets, and petticoats, and females chalked and ochred, or ruddled, after their own notions of *good effect*, altogether presenting a memorable display of barbaric pomp and ceremony. If it be said, we are often told of the progress of civilisation in West Africa—but the account here given of the late king's obsequies affords little evidence of it—there is *this* fact to be recorded in *proof* of its operation. Had a similar death occurred forty years ago, one distinguishing feature of the proceedings would have been several human sacrifices—sacrifices of slaves by the king's family, and the same horrid offerings by the chiefs and captains who come from the interior, during many weeks after the funeral, to contribute, with a numerous retinue, their share in honour of the deceased, supposing that in another state of existence (of which they have no definite ideas) he may require slaves, together with such articles as were useful to him in life. Therefore, although no greater advance in ways of improvement is yet accomplished, let us be thankful for the abolition of such atrocities as still characterise other places of "the earth" yet more dark, and "habitations" far more "cruel" than this locality. Take Ashantee, for example. At Coomassie, the capital of that country, when the king dies, his relatives and executioners rush about in every direction, frantically destroying *all* persons whom they meet, in order to propitiate the favour of his ghost on themselves and on the kingdom. Then, besides the number slain at the first indiscriminate massacre, not only scores, but, I

believe, hundreds of miserable slaves, outcasts, and criminals, are sacrificed (like hecatombs) at the grand custom of the burial. Contrasting what is still the revolting practice there (not 200 miles distant), and what prevailed within living memory in this very spot, there is surely strong ground for fervent gratitude to God, that Christianity and civilisation have, at all events, been blessed, as the means of suppressing human sacrifices *here*, and *wherever* the British authority is acknowledged on the Gold Coast. I am glad to remark, also, that neither bullock, nor goat, nor any living animal, was dragged along in the procession, as the recognised substitute for a human being. In the obituary notices in our new journal, *The West African Herald*, Quacoe Attah is spoken of as "the most enlightened native prince we had on the coast."

A short time before his last illness, he requested me to send him a Bible and Prayer-book; expressing his desire to read them carefully. He added, that he "much wished to join our Sunday services, but it was, at present, impracticable; for, according to custom, he could not leave his home without many followers, and a very great noise,"—all of which he considered quite "unsuitable for an attendance at Divine worship." Previously to his elevation, his conduct in a humbler sphere gained him esteem. But, notwithstanding all these circumstances, he was a *slave*, belonging to a family of the regal line; and, *as such*, he was elected to "the stool." Had he been made free, he would no longer have been regarded as one of that family; and would, consequently, have been ineligible for the position to which he was worthily raised.

"Everything here is quiet. But in a Dutch town, four or five miles off, a quarrel arose lately between some parties, who went out to fight in the bush. One of them tried to surround the other with fire; hostilities then began in earnest about fourteen were killed, and several wounded."

A BISHOP FOR ST. HELENA.

WE are indebted to Archdeacon Kempthorne for a copy of the following Memorial, which was presented to the Bishop of Capetown, when lately at St. Helena.

"The Memorial of the undersigned inhabitants of St. Helena, to the Right Rev. the Lord Bishop of Capetown, most respectfully sheweth—

That your Memorialists, feeling the spiritual and moral importance of having this Island, in connexion with Ascension, Tristan d'Acunha, and the British Consulates on the east coast of South America, created into a separate see, are desirous of affording their heartiest support towards an object which at once harmonises with their wishes and welfare.

That your Memorialists, who are a community of small resources, still paying heavily for the erection of their parish church—engaged at this moment in building a second expensive church, while contributions are almost daily solicited for a third church at Hut's Gate, and for additional clergy—humbly trust that your Lordship will not estimate their anxiety on this subject by their feeble abilities; and that your Lordship will be pleased to accept a thousand pounds as their contribution towards the Endowment Fund—being the largest sum their contracted means will allow.

That your Memorialists, gratefully appreciating the large contributions already afforded, and still further the pecuniary assistance promised by your Lordship towards this object, would now earnestly pray that you would be pleased to move his Excellency the Governor to the most favourable consideration of their views; believing that in no quarter can a second opinion obtain as to the numerous advantages which would emanate therefrom.

That your Memorialists, who delight to think they would still enjoy your Lordship's supervision as Metropolitan, would especially record their gratitude for the offer of bringing this matter before the Church in England and elsewhere.

And humbly beseeching Almighty God to prosper your efforts, &c.,
We beg to subscribe ourselves, &c. &c."

EXCURSIONS IN PALESTINE.—No. V.

THE SEA OF TIBERIAS.

TUBARIYEH—STATE OF THE JEWS—TURKISH ANARCHY—THE JORDAN—THE TOWN—HOT SPRINGS—BOAT EXCURSION TO THE SOUTH—RUINS—SUDDEN STORM—MAGDALA—BETHSAIDA—CAPERNAUM—SAFED—CHORAZIN IDENTIFIED—RETURN TO TIBERIAS—EXCURSION TO THE NORTH—BETHSAIDA JULIAS—ANOTHER STORM.

Wednesday, June 8th.—After breakfast, went with R. into the town to call on the Rabbies, this being one of the four sacred cities of the Jews, and a place of considerable importance in the history of their literature. At present their numbers are not considerable. They amount in all to 150 families, of which sixty are Austrian subjects, and sixteen Russian; these are the Ashkenazim. The remainder are Rayahs, or subjects of the Porte, commonly known as the Sephardim, or Spanish Jews, refugees originally from the sanguinary persecutions of Western Christendom. These statistics we had from the Jews themselves. We first visited Rabbi Simon, the chief of the Austrian community, at whose house we found another Rabbi, Zalman Leb, from Safed. The whole time of our visit was occupied with listening to the details of the hardships to which they and their brethren are exposed from Turkish anarchy and extortion, which they contrast very unfavourably with the peace and security which they formerly enjoyed under the iron but impartial rule of the Egyptian Pasha.

The following are specimens of the grievances which called forth their well-grounded complaints. Last night the house of one Rabbi Soliman Khyeem David, an Austrian subject, was entered by a window, his closet forced, and four rings, six silver spoons, some cash and clothes stolen. His wife, awakened by the noise, roused her husband. The burglars fired at him, happily without effect, and escaped with their booty. A complaint was made to the Governor this morning, who put it off, as usual, saying, "Who were the burglars? How should I know? Bring them to me, and I will punish them," &c. &c. As to making any effort to discover them, all he does is to tell the three principal Sheikhs of the district to find the thieves, and there the matter drops. Eight days since, another Jew, also an Austrian, was robbed of a thousand piastres (about 10*l.*). He wrote to the Austrian Consul at Caipha, who communicated with the Pasha of Acre. The Pasha wrote to the Mutsellim of Tubariyeh, and there the matter rests. Two months ago the son of Rabbi Simon was robbed. In this case the thieves were detected, and imprisoned for ten or twenty days. This, the Jews said, was of no use. They should have been bastinadoed, if the Government wished to prevent a recurrence of these crimes. The fact is, that, while the lawlessness of the dominant race is encouraged by the apathy of the rulers, the respective governments of Europe which claim this unhappy people for their subjects ought to demand some more effective protection for their lives and property. This is not too much to ask of the Turks, who have recovered and retain the land entirely through European influence.

From the windows of Rabbi Simon, which command a good view of the sea, we observed a phenomenon which has doubtless given rise to the notion that the Jordan runs through the Lake without mixing its waters. From this slight elevation we could distinctly trace the muddy line of the Jordan from its entrance on the north to its exit on the south of the Lake, whose clear blue waters strikingly contrast with the turbid stream which ran through it. It does indeed enter with considerable force at the north; but it is difficult to account for this marked line, which we certainly did see as described. The length of the Lake is about fifteen miles.

On leaving Rabbi Simon, we visited the small but very ancient church of St. Peter, so frequently mentioned by travellers, and within whose four bare walls some unfortunates have been fain to take up their abode during their sojourn in this inhospitable town. It had not sustained any injury from the earthquake, as far as we could judge; for it appeared to remain in much the same state in which earlier travellers have found it, and could scarcely be made more squalid and miserable. It is still occasionally used for service by the Christians of the place. As we passed through the streets, we saw a large synagogue in the course of erection for the congregation of the Sephardim; and, judging from those which at present exist, it was much wanted. We returned to our tents, as we entered, through a breach in the south wall, and over considerable ruins; indeed, the

whole town is little more than a heap of ruins, and appears likely so to continue ; for the Turks are properly destructive and build up nothing. The dismantled towers have a desolate but picturesque appearance, and carry back the memory to the time of its occupation by the Christians during the period of the Frank kingdom. It must have been a strong city for the warfare of that age, the walls being flanked with these circular towers of solid construction. The citadel occupied an eminence at the northern end of the town, and seems to have suffered most in the late earthquake.

Having hired one of the two fishing-boats on the lake, we soon started for our excursion. We walked as far as the hot springs, tracing as we went considerable ruins along the sea-shore, probably the remains of the original Tiberias, built by Herod the Tetrarch. The natives have well named it "Medineh Tawileh," the long city. There are no buildings sufficiently marked to call for a description. We came to the Baths in about half an hour from our tents. They were erected by Ibrahim Pasha ; and although the structure might have been more elegant, without being more expensive, yet the patients who resort to the salutary waters from various parts of the country have reason to remember with gratitude this act of their former governor. The building consists of several small private bath-rooms, of different degrees of temperature, surrounding a public bath of large dimensions. The supply of water is considerable ; and, at the place where the water ran into the bath, the mercury in my thermometer marked a temperature of 137° Fahrenheit. It is strongly impregnated with sulphur, and has a very disagreeable taste. The waste water flows off into the sea, and affects the colour and taste of the water for some distance. It used to be asserted that no fish were found in the sea south of these hot springs ; but this we found, on inquiry among the boatmen, to be untrue ; and the situation of old Tarichæa, at the south extremity of the lake, would appear to intimate that there was once an abundant supply.

Embarking now in the fishing-boat, we ran down the western coast to the spot where the Jordan makes its exit from the sea. As we drew near, we passed a ruin scarcely visible named Ananabras, and a little to the south of this a second called Kerak, situated on a hill, at the foot of which is another site called Dukan (or Dekaban) ef-Franji. Kerak is situated at the northern angle of a small triangular plain, almost surrounded by the Jordan and the sea. The small isthmus which attaches it to the mainland could easily be cut through by an artificial trench, as appears to have been done in former times. Some writers suppose that the ruins which occupy this triangle mark the site of Tarichæa—of which more below. We succeeded in tracing the remains of some arches running out into the sea—probably a mole or breakwater ; and in another part the piers of a bridge which formerly spanned the Jordan. The site was now adorned with oleanders. On leaving the Lake, the Jordan winds considerably for a short distance, until, on approaching the mountain line which skirts the plain of Tiberias, it is turned south, and so

continues its course. Leaving the boat at the embouchure of the Jordan, we proceeded on foot down the stream on the east side, and in a quarter of an hour reached the picturesque ruins of a bridge composed of ten or twelve circular arches which formerly spanned the river. A few of the arches on the east side are entire, and the masonry is very substantial. There is now a ford immediately below the bridge, which was crossed by a horseman while we were there. A large and well-beaten road runs from it eastward to Om Keiss, as we were informed, while that on the west leads to Tubariyeh. Retracing our steps to the embouchure of the Jordan, we next proceeded along the southern shore of the Lake to the village of Semakh, where we wished to make arrangements for a visit to Gerash. While we were at this village, a violent storm of wind and rain came on, from which we found refuge in the Sheikh's house, which seemed to resemble a den of robbers. The violence of the storm having abated, and all requisite inquiries having been made, we prepared to depart: but the boatmen declared that it would be impossible to return to our tents while the sea was in its present state. They at last succeeded, with great difficulty, in towing the boat to the Jordan, where we again embarked, and, by dint of hard rowing under the lee of the land, made slow progress up the coast. But the time was pleasantly beguiled by sacred poetry, repeated *memoriter* by some of our party; and Heber's hymns and the *Christian Year* supplied us with passages peculiarly suited to our present circumstances. The sun had set when we entered the boat, and it was ten o'clock before we reached the tents.

June 9th.—After calling on the priest who has charge of the small community of Greek Catholics in this town, we left Tubariyeh at a quarter past nine, and proceeded along the western coast, our road lying for the most part along a shelf of rock slightly elevated from the sea, but shut in on our left by a range of hills. In an hour we reached some ruined mills standing close to the sea. The construction of them was peculiar. Three circular towers of solid masonry had been built round as many copious springs, in order to confine the water until it had attained the requisite height for the overshot wheel which it was required to turn. They seemed to have been long abandoned; but the water was very deep within the towers, and was overflowing in various parts. The supply of water is copious, and remarkably clear and sweet, of somewhat higher temperature than the atmosphere.

At five minutes past eleven we reached the miserable village of Mijdal, at the southern extremity of the once fertile plain of Gennesaret, formed by the receding of the mountain chain which encompasses it. The Moslem village of Mijdal still preserves the memorial of the native place of one of the greatest saints of the Christian Church, St. Mary Magdalene.

Here, with great difficulty, we procured a guide to accompany us round the plain, to point out some spots of which we were in quest. Bearing a little west, we passed "the circular Pool," so named

(Birke M'dawara), in which tortoises were enjoying themselves. We crossed the mouth of Wady-el-Hummâm (Doves' Valley), in whose precipitous sides we noticed some excavated chambers, which would well answer to the description which Josephus gives of the fastnesses of those robbers of Galilee whom Herod the Great hunted out of their hiding-places by means of wooden boxes let down from above, filled with armed men. The people of the country testify to the existence of such caves in this vicinity. We now gradually ascended into the mountain region, and at twenty minutes to one we reached a ruined tower, named Abu Shusheh, but discovered nothing which would help us to identify it with any ancient site. We then crossed Wady Rubadeiah and again descended into the plain, passing through Wady 'Amud at a quarter to two. The richest soil of Palestine, which formerly yielded a hundred fold, still bears witness to its fecundity by the enormous size of the thistles which cover the uncultivated waste; and the oleanders skirting the streams which water the plain are remarkably fine. We soon arrived at the sea-shore, near an ancient site where some travellers have placed Capernaum; an identification of which more will be presently said. Near here is an old Khan called by the same name as the ruin, Minyeh; and hard by on the sea-shore a delicious fountain, in a rocky cave, overshadowed by two venerable fig-trees, from which it derives its name, 'Ain-et-Tin. Above this rises a high and steep promontory of rock, named Ras Saiada, whose base is washed by the sea: The road is cut through the rock in the face of the promontory, but does not appear to have been originally designed for a viaduct: and this opinion was confirmed by our tracing the ruins of an aqueduct after we had surrounded the cape. As we descended again to the sea-shore, we had before us a very picturesque and refreshing object, in an extensive series of water-works, now almost completely in ruins, but still made available for a flour-mill of very primitive construction. At about a hundred yards from the sea-shore rises a most copious fountain, the waters of which are confined by a circular tower, as in those near Tubariyeh. From this there were carried two aqueducts on arches, in one of which the water still flows in a full and rapid stream to the mill. The channel is much decayed by time, and the water, escaping in various parts, forms a line of cascades along the wall, which is covered with aquatic plants; and the sight and sound have a very agreeable effect in the heat of the summer. While we were engaged in exploring these interesting ruins, R., who was intent on questioning the miller about the ancient sites in the neighbourhood, communicated to us the pleasing intelligence that he had made distinct mention of Chorazin, whose memorial was supposed to have perished. As to Bethsaida, he declared that it was in that place which we had just passed; on the side and at the base of Ras Saiada, and that Kuphr Naum (Capernaum) was identical with Tell Hum, to which we were now proceeding. We found it about half an hour distant from the mill at Tabgha; and shortly before reaching it, we passed a large Bedawî encampment, on the sea-shore.

The ruins of Tell Hum are very extensive; and, judging from the quantity of stones now to be seen in the water, great part of the city must be submerged. The ruins may be traced nearly two miles along the shore; and fragments of marble columns and tessellated pavement denote that it was a place of considerable importance. We discovered what appeared to have been a Roman bath. The name and character of these ruins did not allow us to doubt that we were treading the site of Capernaum—reduced by the Divine judgment from a city (Kuphr) to a heap (Tell); and we marvelled that any one could question their identity, considering that Capernaum, the chief city of Galilee, was undoubtedly situated in this quarter, and that these ruins are the only remains of any extent which are to be met with, while the modern name is merely an abbreviation of the ancient, the feeble first syllable having fallen away, and the Kuphr, as was natural, given place to Tell.

On quitting Tell Hum, we struck into the mountains to the north in quest of Chorazieh, which the miller had told us we should easily find at about half an hour's distance. A most disastrous hunt we had for it, and were wholly unsuccessful. Our party got scattered among the mountains, and no traces of a road could we discover: our horses stumbled among the rough black stones which covered the face of the ground; and when we dismounted to lead them, horses and men went stumbling on over this rugged ground, until at last we desisted from our search, wounded and bruised by our falls, and with difficulty recovered the track to Safed, which was our destination this night. But we did not all join company until we reached that place. It was a dreary and a difficult ride, and the night was advancing. Safed stands on the highest point of a lofty mountain region, and is only to be reached by a long and circuitous path. It seemed close to us hours before we reached it, and in some places the road appeared to be conducting us away from it. But woe to the traveller who proposes "a short cut" across the mountains; he will presently encounter a deep valley, which he must descend at the hazard of his life, or return as he can by the path which he has left. There was but one green spot in all this dreary waste of rock and sand and mountain. It was a large patch of myrtle in full blossom—green, and fresh, and fragrant; literally "wasting its sweetness on the desert air," until now it spoke of hope to the weary traveller. I have since ridden for miles through hedges of this delicious shrub, in the neighbourhood of Smyrna, drinking in its fragrance with delight; but that profusion in the midst of a rich country, had not the charms of this green spot in the arid waste.

It was seven o'clock when we reached Safed; we had sent on our baggage from Mijdal, and found our tents prepared in an olive-garden, near the bazaar. The stragglers of our party arrived a little later.

Friday, June 10th.—This morning the Vice-Governor paid us a visit, attended by a large suite. Ali Bey, who was a pleasant and communicative person, held office only during the absence of the

Mutsellim, who was at Acre on business. We conversed about the ancient sites: all acknowledged the existence of Chorazieh, and one of the suite was appointed to conduct us to the spot. They also spoke of Saiada, near Tabgha.

We here parted company with three of our companions, with whom we had travelled from Jerusalem, and who were now leaving Palestine. They intended to proceed from hence by Nazareth to Mount Carmel, and then up the coast to Beirout. My sole remaining companion was an old college friend, deeply interested in all that related to Scripture geography and antiquities; an invaluable fellow-traveller in a country where Christian sympathy, and similarity of tastes and sentiments, cannot but add so much to the pleasures of the way.

On leaving our tents, to pay our visits, we encountered two Jews, one from Sidon, the other residing in Safed; both of whom spoke Italian. The latter, Samuel Joel Abu, a French subject, and consular agent for the Jews of that nation, bears marks of European protection in his manners and appearance. He attended us as our dragoman in our visits, and gave us much information concerning the position of his brethren in this town. He confirmed all that we had learnt from the Rabbi at Tiberias, and mentioned facts of recent occurrence illustrative of these statements. He said that the Jews and Christians have suffered much from the Moslems since the time of the expulsion of Ibrahim Pasha. During his domination, the local governors had power to punish offenders; and the course of justice was in consequence much more expeditious. Now nothing could be done without communicating with the Pasha of Acre, and constant impediments were interposed to obtaining a legal decision. Here the Governor and Vice-Governor wish to do what is right, but have no power. Between two or three months ago, a Jew was murdered near this place: his son, who was with him, escaped, and gave information of the murderers. The Pasha was written to on the subject, but did nothing! Sir Moses Montefiore, when he was in the country, remained at Safed eleven or twelve days, and bade the Jews to write to the British Consul at Damascus in their troubles, who, he represented, would be ready to render them all the help in his power; and the more so, as he was himself one of their nation, though a convert to Christianity. They had accordingly written to the Consul three times, but without receiving any reply. He states the number of the Jews who perished in the earthquake as 1,300 or 1,400; and there are now not more than 500 families in the place.

We called on the Vice-Governor, and were much pleased with the appearance and manners of his young son, no less than with the affability and easy courtesy of the father. He was residing in a miserable house—and, indeed, the whole town is little more than a ruin, never having recovered from the effects of that disastrous calamity which destroyed it some years ago. We next proceeded to the house of one of the principal Rabbies, the chief Rabbi being absent at Tubariyeh. Here we found a Bible, which had formerly belonged

to some Englishman ; in which was written, at the ninth chapter of Isaiah, "Proof of the Divinity of Jesus Christ." Alas ! the owner could not read the note ; and, if he could, would probably have failed to see the proof.

Near his house, we were pointed out, in the valley to the south of the city, the tomb of Hosea the prophet. We afterwards visited a native Christian, named Risk Ullah, Secretary of the Government, whom we found busily engaged in writing in a large divan, where many natives, Christian and Moslem, were perpetually coming and going. The few Christians in this place are United Greeks—*i. e.* Greek proselytes to the Papacy. They have no church, and were anxious to build one, but were prevented by the Mohammedans. The Christians and Jews spoke of one another as brothers in affliction, and seemed to fear that the interest which we expressed in them might be imputed to them as an offence, and visited upon them after our departure. We were earnestly entreated not to express our sympathy in the presence of the Moslems ; and a Christian, whom we afterwards met in the market-place, was afraid to speak to us.

We left this place at a quarter to three, with an intelligent native from the suite of the Governor, who was to conduct us to the site of which we were in quest yesterday. Passing the Red Fountain (" 'Ain Hamreh "), we pursued our yesterday's road for some distance ; when we turned a little to the right, and followed a dimly-marked track through fields of thistles and black rough stones, like yesterday, until, at five o'clock, our guide suddenly dismounted, and, throwing himself under the shade of a tree, exclaimed, "This is Chorazieh." It was so, indeed ; but Chorazieh is now Hormah, thorough desolation. There was, however, one small fragment still preserved in a singular manner, as if to help us to identify the spot, and to witness to the former existence of the town. It was a small fragment of a white marble column, standing erect, protected by a wall of unhewn stones, roughly built round it by the Arab shepherd-boys, in mere wantonness. On the slope of a hill hard by, we discovered the fragments of columns, carved stones, and divers other traces of an ancient town ; and in a small valley to the east, a fountain called by the same name, which supplied the inhabitants with water. Near this were two Bedawin, from the encampment of Tell Hum, wading about with bare buttocks among the thistles, which had pierced through our trousers and boots, as we rode through them ; and from these I thought we might procure a satisfactory confirmation of the name. I accordingly inquired of them the name of this place. "Chorazieh," they replied most distinctly ; and one of them added, "Belad Harb"—"Chorazin, a ruined town." Thus did the wild Bedawin unconsciously declare the fulfilment of our Lord's malediction in these two words ! Its identity with the Chorazin of the Gospels, I apprehend, cannot be disputed ; and it is singular that the diligent inquiries of former travellers had failed to recover this long-lost but much-sought-for site. Pococke, indeed, heard mention of it as he passed along the coast, and its situation was very accurately described to him ; but neither Lord Lindsay nor Messrs. Robinson

and Smith could hear of it, although they inquired diligently concerning it. It is, therefore, remarkable that an American Congregationalist Missionary, from Beirout, who passed through the country a few months subsequently to our visit, again heard of the site, and visited it, without having any idea that we had already succeeded in identifying it. It is situated in the mountains, about half an hour distant from the sea-shore, somewhat west of north from Tell Hum, and an hour distant from the mills at Tabgha, as we found on this occasion; for we returned to Tubariyeh by way of Tabgha, near which our guide from Safed also pointed out the site of Saiada, at the foot of Ras Saiada, where we were shown it yesterday. Here, then, was Bethsaida; and Tell Hum has already been identified with Capernaum, the third city on which our Lord pronounced his anathema, which He has now so awfully fulfilled.

Having left Chorazin at half-past five, we came in an hour to Tabgha; and passing into the plain of Gennesaret, at 'Ain-et-Tin, we crossed it, near the sea, to Mijdal, which we reached at twenty-five minutes to eight, having forded in our way several streams which rise in the mountains, and water the rich plain. Our way seemed lengthening as we proceeded, and it was nine o'clock before we reached Tiberias. It was a very dark night; but we discovered, to our horror, that our tents and baggage had not arrived. We had sent our servants direct from Safed, with directions to pitch our tents on the sea-shore, south of the town, at the place which we had before occupied; but they had lingered on the way, and were not come up. I had with difficulty reached our destination, and was incapable of any further effort. I dismounted, and lay down on the pebbly beach, with my head on a stone, and passed into a happy state of unconsciousness, until my friend awoke me with the pleasing intelligence that the tent was ready, and besought me to get under its cover.

Saturday, June 11th.—We were not a little astonished this morning to see a regular English kite, with tail, wings, and all, flying in the plain, near the town. We secured the services of our old friends the boatmen, and this time steered our course to the north, in order to examine the *débouchement* of the Jordan. We had a favourable wind, and our gallant little tub "won its fearless way against the chafing tide" right merrily: we reached the mouth of the Jordan in two hours and a half. Here we found a large Bedawî encampment, and the only other boat on the Lake, the owners of which are Jews. They had been detained here by contrary winds yesterday, and this being their Sabbath, they would not return. Their boat was a much better craft than that of the Moslems, and was well stocked with excellent bread, of which we were invited to partake, the Arabs furnishing us with delicious water-melons.

We observed at the mouth of the river a large number of white birds, somewhat larger than swallows, but much resembling them in their appearance and in their flight. Having procured mares from the Arabs, we crossed the river to its eastern bank, in order to explore in that quarter. We forded the various streams into which

the Jordan is divided near its mouth with much difficulty, and were obliged to leave our servant behind, as he was not mounted, and was not so used to this exercise as the two Arabs who attended us.

We proceeded with our two guides through the Delta to the east, where we found a ruin, for which we could get no other name than Tell Tell Hum. We could make nothing of them, the nether stone of an olive mill being the only fragment we could identify. We heard of a ruin named Issaiâda, perhaps Bethsaida Julias, at the distance of an hour east of the Jordan, but had not time to visit it. One of our guides declared that he had been to Malta, Genoa, Paris, London, and other foreign parts; but as he spoke nothing but Arabic, it seemed incredible. It is, however, difficult to imagine how he learnt the names of these places; and he was certainly more intelligent than the generality of his countrymen. There was one indirect evidence of foreign customs having been introduced in this remote quarter. As we passed near the Bedawî tents on the east of the Jordan, near which were a large number of horses and buffaloes grazing, we saw some naked children playing with those paper windmills which everybody has seen hawked about the towns and villages of England. They were out of order, and would not act. We repaired the sails; and great was the delight of the wild urchins at seeing the toy spin round on the pin as gaily as before it was injured.

The sun had set as we entered the boat to return. The evening was delightfully calm and still, scarcely a breath ruffled the bosom of the lake; and as the shades of evening faded before the pale moonlight, I was irresistibly reminded of the lines in the *Christian Year*, in which this very sea is described:—

“Where all along our glistening wake,
The softest moonbeams lie:

Where rippling wave and dashing oar
Our midnight chant attend;
And whispering palm leaves, from the shore,
With midnight silence blend.—

Sweet thoughts of peace, ye may not last.”

It was singularly verified. Our chant was rudely interrupted by a sudden squall, which nearly capsized our frail bark, with its huge bosom of canvas spread to invite the breeze, which had before scarcely waved it; and now there came down a great storm of wind upon the lake—“And wildest storms our ocean sweep;” the sky was overcast, the gusts became more frequent, the sea ran high and tossed about our small vessel like a cork; and our boatmen were obliged to “toil in rowing, for the wind was contrary,” having veered about to the south. I believe we were in peril. But what Christian heart could feel fear on the Sea of Galilee? How should not the storm make us

“Conscious the more of One ne'er seen, but ever near,”

Whom the winds and sea obey? Who could but feel—

“Amid the howling wintry sea,
We are in port if we have Thee?”

I slept calmly in the hinder part of the vessel through the storm, confiding in His watchful guardianship, and we reached our tents an hour before midnight, in perfect safety.

Reviews and Notices.

Original Sanskrit Texts on the Origin and Progress of the Religion and Institutions of India; collected, translated into English, and Illustrated by Notes. Chiefly for the use of Students and others in India. By J. MUIR, Esq., D.C.L., late of the Bengal Civil Service. Part I.—*The Mythical and Legendary Accounts of Caste.* Williams and Norgate. 1858. Pp. ix. and 204. 8vo.

THE author of the work before us has long been favourably known as one of the few Sanskrit scholars who have brought their learning directly to bear on the evangelization of the higher classes of Hindú society. With this object in view he has written successively—*A Brief Account of our Lord's Life and Doctrines, in Sanskrit verse* (2nd edit. Calcutta: 1849), *A Short Life of the Apostle Paul, in Sanskrit verse, with an English translation* (Calcutta: 1850,) and *An Examination of Religions, in Sanskrit verse and an English translation* (2 parts, Mirzapore and Calcutta);—works which deservedly rank by the side of the celebrated *Khristasangîta*, by the late Dr. Mill, and have been of the most material assistance to the cause of Christianity in India, by presenting its doctrines to the learned among the Hindús in the only form likely to induce them to approach the subject at all. By the same benevolent motive has also the work been suggested which forms the subject of this notice. Though the author modestly says that his book “makes little pretension to a scientific character, or to originality of research;” that “its object is popular utility;” and that it is “made up, in great part, of materials which the labours of others have furnished,” we cannot but express our great obligation to him for having, with patient and persevering industry, gleaned from the wide range of Sanskrit literature—from the Vedas down to the Purânas, a space of time extending to above 2,500 years—the most important texts illustrating the origin and development of caste, critically sifted and discussed them, and made their contents accessible also to those who are not Sanskrit scholars, by adding to each text an English translation. We are thus indebted to the learned author for the first reliable text-book on Hindú caste that has ever been written.

Referring the reader for the details to the book itself, we confine ourselves to a few quotations from the preliminary chapter, according to which the work consists of an assemblage of “texts from the Vedic

hymns, Brâhmanas, and Upanishads, as well as from the Purânas and Itihâsas (the Rânâyana and Mahâbhârata): relating, *first*, to the general cosmogonic theory of the origin of castes, maintained by the native authors; *secondly*, to the accounts which they give of the formation of the caste-system, when, in the course of their legendary histories, they connect it with any particular persons as its founders; *thirdly*, to the notices which we find in the Purânas and Itihâsas, of struggles between the Brahmans and Kshatriyas, regarding their respective functions and prerogatives: *fourthly*, to the opinions which the Puranic writers express on the origin of the rest of the human race, living without the pale of the Indian institutions, but conceived of as adjacent to Hindûstan, and their relations to the Hindûs; *fifthly*, to the descriptions, altogether of a fabulous character, contained in the same works, of the remoter regions of the earth and their inhabitants" (p. 2).

We are glad that the work before us is merely intended as the first part of a succession of volumes on the "real origin and history of the Indian people, their religion, and their institutions, so far as we are enabled to trace them by the aid of the exact researches of recent times;" (p. 2)—a vast subject, indeed, but nevertheless one which we may hope to see as successfully accomplished by the author as the present volume leads us to expect.

The collection, the author says, "is mainly intended for the use of those Hindûs who wish to become critically acquainted with the foundation on which their ancestral religion reposes; and of other persons who are either concerned in the education of Indian youth, or whose business it may be to inculcate true conclusions in regard to the various subjects which will be here brought under examination" (p. 1). But we need not add that we confidently hope it may advantageously be perused by a far greater circle of readers, now that the caste-question is one of the main topics of Indian reform. And while with us Europeans, thanks to the latest investigations of our best Sanskrit scholars, the notion of the originality and high antiquity of Hindû caste has for ever been exploded, Mr. Muir has struck out, we believe, the right path to bring home, even to the most ambitious and learned of the twice-born, the fact that their faith in caste is, after all, but a bubble.

The Anglo-Continental Association have lately published Bishop Cosin's *History of Papal Transubstantiation* in the original Latin. The book is carefully edited by the excellent and indefatigable Secretary of the Association, the Rev. F. Meyrick. It is likely to be useful to Roman-Catholic Priests and scholars, and we think that translations of it might be useful. An English Translation appeared in the first volume of *The Tracts for the Times*.

The Rev. J. M. NEALE has just edited *The Liturgy of St. Mark the Evangelist, or according to the use of the Alexandrian Church*. (Hayes.)

Should the demand for it encourage the publisher to persevere, it will be followed by *The Liturgies of St. James, St. Clement, St. Chrysostom, and St. Basil*. The price of the book is one shilling.

Messrs. Rivington have lately published the Rev. DR. WORDSWORTH'S eloquent and impressive Sermon, *On the additional Evening Service in Westminster Abbey*, "What mean ye by this Service?" being No. 411 of the Series of "Occasional Sermons." They have also published a volume of Sermons by the late BISHOP ALLEN, which will be acceptable to his personal friends, and to those who remember him as one of the most kind-hearted prelates who have sat on the English Bench.

Messrs. J. H. and J. Parker have published a very good book for the use of Clergymen in visiting the sick, *The Cure of Souls*, by the Rev. G. ARDEN, which is intended as a Companion to the "Breviates from Holy Scriptures, arranged for use by the Bed of Sickness," by the same Author. They have also published the whole of the Lenten Sermons preached at Oxford: also an eloquent Sermon, preached at the re-opening of a Church, by the Rev. S. REYNOLDS HOLE: also *Why are our Churches Closed?* a Pamphlet by a Layman; and *The Teaching of the Anglican Divines in the Time of James I. and Charles I., on the Doctrine of the Holy Eucharist*, by the Rev. H. C. GROVES. An interesting Pamphlet, with the title, *Some Observations on the Laity in Church Synods*, has been published by Clifford and Roberts of Exeter, and by Messrs. Parker in London.

The Rev. A. T. LEE, who, three years since, published a good pamphlet on the increase of the Episcopate, has just printed a very interesting Sermon on the Church in Ireland: *St. Patrick and the Holy Catholic Church in Ireland*. (Belfast: Philips; London: J. H. Parker.)

Colonial, Foreign, and Home News.

SUMMARY.

THE Consecration of the Rev. G. E. L. Cotton, D.D., Bishop Designate of CALCUTTA, is appointed to take place in Westminster Abbey, on Ascension Day, May 13th. It is expected that the Archbishop of Canterbury will be assisted by the Bishops of London and Salisbury. The Sermon is to be preached by the Rev. Dr. Vaughan, of Harrow.

The following paragraph appears in the *Guardian* of April 7th:—
"It is announced that the Bishop of CARLISLE intends to hold a special Confirmation in Carlisle Cathedral, on Thursday, April 15, for

members of the United Church of England and Ireland in Scotland." We hope that this is a mistake. An English Bishop has no right to encourage the schism of those persons resident in Scotland who refuse to hold communion with the Church there, and who call themselves members of the Church of England. We are one communion with the Church in Scotland; and a Bishop of Carlisle has no more right to hold in his own Cathedral a Confirmation for persons residing in Dioceses in Scotland than he has for persons residing in other Dioceses in England.

The Bishop of NEWFOUNDLAND is now at Bermuda. We have received the *Bermuda Royal Gazette* of Feb. 23 and March 2; in the former of which is an account of the thirty-eighth anniversary of the *Society for Promoting Christian Knowledge*, at which the Bishop spoke in his usual kind and lucid manner—just as might be expected from so affectionate and earnest a Chief Pastor. He explained the cause of the lengthened interval between his last and present visit to Bermuda—namely, the lamentable loss successively, by death, of two most valued clergymen, Archdeacons Bridge and Mountain, whereby his duties were heavily increased. He stated how tenderly he bore upon his heart, during his protracted absence, this portion of his flock, and how highly he appreciated the welcome of sincere rejoicing with which he had been greeted in Bermuda. In the course of his address, his Lordship gave some details connected with his Diocese at large, which could not fail of riveting the attention of his auditors, and increasing in them feelings of the deepest reverence and most cordial esteem.

On Sunday, Feb. 28th, the Bishop held an Ordination at St. Peter's Church, St. George's; at which the Rev. J. B. L. Lough, Curate of the parish, was ordained Priest. The Sermon was preached by the Rev. J. B. Freer, who afterwards joined in the laying on of hands. Mr. Freer and Mr. Lough were formerly Students of St. Augustine's College, Canterbury. All the Clergy present, except the Rev. Dr. Tucker, Rector of the Parish, have been ordained Deacons and Priests by the present Bishop. The last Ordination in the Church was by Bishop Spencer, in 1843.

The aged Bishop of TORONTO has issued a circular notice to the Clergy of the Home and Simcoe Districts, and the several Districts east of Toronto, of his intention to hold Confirmations in the latter part of June.

The Mission of the American Church at CAPE PALMAS, West Africa, has suffered a serious loss by the death of Mrs. Payne, the wife of the Bishop.

On Sunday, January 24th, the sum of 100*l.* was put into the plate during the Offertory Collections at St. George's Cathedral, GRAHAMSTOWN, the envelope being marked, "Towards the Building of Additional Alms-houses.—Psalm xli. 1."

The Rev. Mr. Jackson, Fellow of the University of Durham, has been appointed to the Second Mastership of St. Andrew's College Grammar School, Grahamstown.

The Rev. W. A. Plumptre, M.A. of University College, Oxford, has sailed for the Diocese of MADRAS, as a Missionary of the *Society for the Propagation of the Gospel*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, April 6th, 1858.*—The Bishop of CAPETOWN in the Chair.

A letter was read from the Rev. W. H. Hoare, dated Oakfield, Crawley, March 25th, 1858. The following are extracts:—

“I am requested, as commissary to the Lord Bishop, and Secretary of the London Committee for Newcastle Diocese, New South Wales, to bring before the Society a subject of immediate and pressing importance to the interests of our Church in that colony.

A new province is about to be formed out of the northern portion of New South Wales, to be called ‘Brisbane,’ or ‘Moreton Bay.’ It is the wish of the Churchmen there, and also strongly advised and recommended by the Bishop, to subdivide the Diocese in which the whole is at present situated, making a total area of nearly twice the extent of all Great Britain, in such manner as to place this northern portion under the care of a separate Bishop. To this very reasonable wish the Government have already expressed their readiness to accede, provided a moderate but sufficient endowment can be found for the new Bishopric.

On receiving the Bishop’s instructions, we proceeded at once to carry our appeal before his Grace the Archbishop, and the Council of the Colonial Bishoprics’ Fund; from whom we obtained the most hearty concurrence in the Bishop’s proposal, and a grant, to meet his views, of 2,300*l.* towards the endowment required.

We next had recourse to private aid; and from this source, I am happy to say, we have succeeded in obtaining nearly 700*l.*, which promises to be increased eventually to about 1,500*l.*; and we have the Bishop’s guarantee that he is ready, from similar private contributions among his own people, to devote immediately 700*l.* to the new See.

But as the Government requires a minimum of from 400*l.* to 500*l.* per annum as endowment of the See, which represents a capital of from 6,000*l.* to 7,000*l.* (invested in the colony at six per cent.), and as the whole that we can expect from all the above-named sources amounts to no more than 4,500*l.* (supposing all subscriptions to be paid), we are induced to make an earnest application to the Society for aid.”

A communication on the same subject was made to the Board by the Rev. G. Currey.

The Standing Committee gave notice that they would, at the General Meeting on the 4th of May, propose a grant of one thousand pounds towards the endowment of the See of Brisbane; the amount to be paid as soon as a Bishop shall have been appointed, and the remainder of the requisite sum raised.

The following is an extract from a letter from the Rev. J. Cave Browne, Secretary to the Punjab District Committee, dated Subathoo,

India, Jan. 18th, 1858 :—" One announcement I am very happy to make. On hearing of the great dearth of books, Bibles, &c., among the troops at Delhi, who had been hurried off from their stations at so few hours' notice, the Committee consented to make a grant of one thousand rupees' worth of Bibles, Prayer-books, and New Testaments, and four sets of the Cottager's Monthly Visitor (a very favourite book in our hospitals), and other works likely to interest the poor fellows on their sick beds under the walls of Delhi; and I have reason to believe the grant was fully appreciated. May a blessing have attended it !"

Letters were received from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, Jan. 26th, 1858, giving a satisfactory report of the revised Tamil version of the Prayer-book, and requesting to be allowed to draw for the sum of 150*l.*, voted by the Board towards that version. This was acceded to. The grant of 50*l.* towards the Telooogo version had been previously drawn for.

The Rev. Professor Slater, of Calcutta, in a letter, dated London, March 20th, 1858, said, with reference to the rebellion in India :—

" In an early stage of the mutiny, the native Christians in Tinnevely (or parts of Tinnevely) are said to have been tampered with by the Mahometans. The attempt was entirely unsuccessful; nor were the Missionaries at all apprehensive of the result. It was felt by them that, along with the Christian religion, the natives of that part of Madras had also imbibed strong attachment to our rule."

The Secretaries stated that, in accordance with the terms of the Report which was adopted by the Board at the February meeting, relative to efforts for India, and to the intended outlay of 10,000*l.* for the promotion of the Society's objects in India, a Special Appeal for aid had been prepared, and would be issued. Books will be opened at the Office of the Society, and at the London Depositories for Donations and Subscriptions to the Special Fund.

The Bishop of Natal, in a letter, dated Bishopstowe, Maritzburg, Jan. 2d, 1858, acknowledged an additional sum of 100*l.* towards the Cathedral Church of Maritzburg.

An application, recommended by the Bishop of Capetown, was received from the Rev. H. M. M. Wilshere, dated Caledon, Cape of Good Hope, Jan. 20th, 1858. The following are extracts :—

" The liberal donation formerly made for the erection of a church in this parish was not thrown away, but has proved productive of great good, in stimulating the Church members of this land to do for themselves what, but for such encouragement, would probably never have been done. The parish of Caledon extends over some 3,000 to 3,500 square miles, and throughout this immense tract of country, some 400 English inhabitants are scattered. A few years ago not a single English service was held among them; neither was there in any part of the district a single school conducted on the principles of the Church of England. At present, we have employed in this one parish, one priest, one deacon, a catechist, and two schoolmasters, while other openings are presenting themselves for schools if we only

had suitable men. The parish church is completed and paid for at an expense of 1,270*l*."

The stations especially mentioned as needing aid are Bredasdorp and Houw Hoek.

The Government Inspector of Schools has visited the school at Houw Hoek, and has expressed himself so satisfied, that he proposes to recommend the Government to make some grant in aid towards a school-room as an allowance for rent.

The Right Rev. Chairman strongly recommended this application.

The Board agreed to grant towards a School-chapel at Bredasdorp, 50*l*. Towards a School-chapel at Houw Hoek, 50*l*.

The Rev. George Bennett, in a letter, dated St. Helena, Feb. 27th, 1858, requested a grant of books towards the formation of Sunday-schools in that island. He stated that the head school of St. Helena is in two divisions, the upper under his care as master, the lower under an assistant-master. By the Government regulations the school is opened every Sunday for one hour and a half.

Books requested for the school, and other publications for use in the colony, were granted to the amount of 14*l*.

The Bishop of Capetown addressed the meeting on the spiritual wants of his Diocese, and stated his intention to establish Missionary stations among the Hottentots in the interior of the country forming his Diocese. This he proposes to do chiefly by means of chapel-schools. The Bishop also expressed his hope that the Society would aid him with a supply of Dutch translations of some of the Society's most popular tracts.

The Bishop of Rupert's Land, in a letter, dated Bishop's Court, Red River, Feb. 8th, 1858, applied for Prayer-books. With regard to the Rev. Abraham Cowley's church at the Indian settlement, the Bishop said:—

"I preached there on Dec. 27th. It was my first appearance among them after my return, and the church, which we thought too large for the actual population, is already almost too small for the congregation. After the close of the morning service, I administered the Lord's Supper to one hundred and twenty-two communicants."

The Bishop of Labuan, in a letter dated Sarāwak, Feb. 12th, 1858, acknowledged the books, maps, and prints granted in November last, and stated that he had revised the last sheets of the Malay Liturgy. He had directed twenty-five copies, bound in cloth, to be forwarded to the Society, some of these being intended for transmission to friends whom he specified. He said, "Those who know the difficulties and peculiarities of the Malay language and its numerous dialects, will know that the attempt to translate into a good vernacular Malay a work like the Prayer-book has been a very arduous task."

A grant of 25*l*. was made towards building a church at Portage du Fort, the most distant Missionary station to the north of the Diocese of Montreal. The people for whom the church is designed are all, with the exception of one family, mechanics and labourers. "They have come forward," said the Bishop, "very creditably both with subscrip-

tions and labour ; and our Church Society has given 50*l.* each to the church and parsonage." The church will be built for 300 persons, and the Bishop hopes to consecrate it soon after his return.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, April 16.*—The Bishop of LONDON in the Chair.—The Treasurers' Report for the month was read, and also the Report of the Finance Committee, dated March 18th. The "Committee congratulate the Society on the continued and increasing success with which it has pleased the Almighty Giver of all good to bless the efforts which have been made to augment the Society's funds : small and inadequate as those funds still are when compared with the magnitude of the field upon which they are to be employed. The receipts on account of the *General Fund* (with which alone the Finance Committee have to deal) amounted in the year 1855 to 66,092*l.* ; in 1856, to 69,574*l.* ; and in the last year, 1857, they reached, as the Society has already been informed, the sum of 79,248*l.* This last receipt is, indeed, in some degree, exceptional, inasmuch as it includes contributions to the amount of 6,500*l.*, or thereabouts, received on account of the Appeal for the Extension of Indian Missions ; but, excluding this sum, the receipts for 1857 are still upwards of 72,700*l.*, an amount exceeding that received in the year preceding by more than 3,000*l.*

The expenditure on account of the Society's General Fund during the year 1857 has been 70,125*l.* ; which, it will be seen, is somewhat more than 2,600*l.* below the income, exclusive of the Special Contributions for India."

For the year 1858, the Committee estimate receipts (exclusive of contributions for India), 69,500*l.*

A supplemental grant of 250*l.* a year, for two years, for Heathen Missions, was made to the Bishop of Grahamstown.

Grants of 500*l.* a year, for three years, were made to the Bishop of Adelaide ; and of 500*l.* to the Bishop of Melbourne. A grant of 150*l.* to the latter Diocese, which has hitherto been made without limitation, is now limited to three years from Midsummer next.

A grant of 3,250*l.* was made, for one year, to the Bishop of Montreal ; a grant of 200*l.* per annum to the Bishop of Newfoundland ; of 400*l.*, for three years, to the Bishop of Huron, for itinerating Missionaries ; of 100*l.*, for three years, for Honduras ; of 250*l.* to Vancouver's Island, for an additional Clergyman. The Rev. R. Dowson, who has been appointed Missionary to the Island, intends to sail by the first ship, which is expected to leave in August.

100*l.* was voted for Missionary pupils, according to the plan of the Rev. C. D. Goldie. It was resolved that the unappropriated part of the General Fund should be added to the Fund for the Extension of Missions in India.

3,000*l.*, remaining from the Jubilee Fund, were appropriated, in three sums of 1,000*l.* each, towards the endowment of three new Bishoprics, at Kingston, in Canada, and Goulburn and Brisbane, in New South Wales.

The 157th Anniversary of the Society will be celebrated on Tuesday, June 15th, at St. Paul's Cathedral. Divine Service will commence at half-past 3 P.M. Tickets may be obtained at the Society's Office in the preceding week. The District Treasurers and Secretaries will meet at the Society's Office on the above-named day, at 11 A.M.

A Meeting was held in the Theatre, Oxford, on Thursday, March 4th, for the India Missions' Extension Fund of the *Society for the Propagation of the Gospel*. The Rev. the VICE-CHANCELLOR was in the Chair. The following Resolutions were unanimously adopted:—

“1st. That the Church of England and Ireland is once more solemnly called upon, by the events of the past year, to strengthen and extend its Missions in that vast heathen country, which has, in the providence of Almighty God, been made a part of the British dominions.

2nd. That, in order to the efficient working of our Missions in India, an immediate increase of our Bishops in that country is indispensably necessary; and that, without this increase, all other Christian means, however excellent, must be inadequate to the great work of evangelizing a heathen land.

3rd. That it is specially incumbent upon the University of Oxford, in this great national crisis, to set an example of zealous labour, and hearty and liberal almsgiving, in this holy cause of propagating the Gospel of Christ in the East.

That a Special India Missions' Extension Fund be opened for this purpose.”

PRIZE ESSAY FOR GERMANY.—We learn from the *Evangelische Kirchen Zeitung* (Berlin) of March 13, that a former member of the Bengal Civil Service has offered a prize of 1,500 thalers (225*l.*) for the best work on the principles of Christianity, for the conversion of Indian philosophers of different schools (with the exception of Buddhism), written on sure historical foundations, and in strict logical order and connexion, which shall oppose to the false systems of heathen philosophy a genuine system of Christian truth.

The treatises are to be sent, before July 1, 1861, to Dr. Hoffmann, Royal General Superintendent at Berlin. The judges are Dr. Lehnerdt, at Magdeburg; Geheime Hofrath Dr. Ritter, at Göttingen; Professor Dr. Roth, at Tübingen. The notice is dated, “Edinburgh and Berlin, Feb. 10, 1858,” and signed J. Muir, Esq., and Dr. Hoffmann.

TORONTO.—A report was read at the meeting of the Church Society on the 10th of February, from a Committee appointed in regard to Clergymen deriving no support from the Commutation Fund. The report declares it to be manifest that, without vigorous measures, many new Missions will necessarily be suspended. It continues:—

“The first declared object of the Church Society is the ‘encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland within the Diocese of Toronto, and for *creating a fund* towards the augmentation of the stipends of poor Clergymen.’

In conformity with that declared object, the Mission Fund was created; but that fund, as now constituted, is altogether inadequate to the present emergency. To the means by which it may be increased to such an amount as to afford sufficient aid to the new and poorer Missions already in existence, and to provide for the gradual extension of the Church services to the neighbourhoods where required, your Committee have directed their attention, and recommend for that purpose—

First—That in addition to the amount of collections made at the annual sermon for the support of Missionaries,—and which it is desirable for the future should be preached on the first Sunday after the Epiphany, whenever possible—the collection taken up on Easter Sunday, in all the churches, shall be applied to and form part of the same fund.

Next—That the whole amount of the subscriptions of the Branch Societies, instead of one-fourth, as at present, be paid in to the Parent Society, and be added to the Missionary Fund, and that the balance of the expenses of management now paid from the one-fourth mentioned, be provided for by assessment of a per-centage on all the funds under the Society’s management.

Further—That the congregations whose clergymen are upon the Commutation list, or in the enjoyment of Rectory lands, or other endowments, be called upon to contribute a sum equal to one-fourth of the income of their clergymen now derived from the sources above named, such contributions to be invested for the benefit of the congregations by whom it is given, whenever their interest in the Commutation Fund may lapse by the death or the removal of the incumbent,—the revenue arising from such investment in the meantime being appropriated to the Mission Fund.

Your Committee also recommend that, for the future, all subscriptions for the support of the clergy be made payable directly to the Society, and that a proper form for the heading of the subscription lists be draughted and printed, and that the same, when signed, be deposited with the Secretary, the subscriptions being invariably made payable quarterly and in advance.

That each congregation subscribing and paying into the Society any sum under 100*l.* shall have added thereto one-half the amount of such sum, or such greater proportion as the state of the Missionary Fund will at the time permit, for the payment of their clergyman, and which payment shall be made by the Secretary in the same manner as that now made to those upon the Commutation list.

That it shall be the duty of the Secretary to see that the subscriptions are collected punctually.”

ISLE OF MAN CHURCH REVIVAL.

AN effort is now making to reanimate the principles which Bishop Wilson taught with so much success in the Diocese where he laboured faithfully for upwards of fifty years. Since his translation to a better world those principles have become almost a dead letter, and the remarkable unity which prevailed in his times has been undermined to a lamentable extent. This has resulted from the introduction of dissenting principles from England into the Isle of Man, and from subsequent efforts on the part of the Manx Clergy to reconcile Dissenters to the Church through the sacrifice of those principles, and the relaxation of that discipline, which Bishop Wilson enforced.

This Diocese has a strong claim upon the sympathy of Churchmen generally, not only through its traditional connexion with the name of Wilson, but because, though as ancient as any other English See, it is deprived of all those temporal aids which English Bishops derive from Public associations for Church purposes, and because of its poverty.

It was the Ecclesiastical condition of the Isle of Man, as well as the extreme poverty of its Clergy, and the size of the Diocese, that disposed the Ecclesiastical Commissioners to annex this See to that of Carlisle. Reverence for the name of Wilson, and regard for the great work done by him under great disadvantages, were among the chief arguments which were used in Parliament to prevail upon the English legislature to pass the Act 1 & 2 of Vic., c. 30, for continuing the Bishoprick of Sodor and Man. The Clergy of the Diocese, to their lasting credit, then petitioned Parliament for the preservation of their Bishoprick as a distinct and independent See. They said in their petition, "As to enriching its parochial Clergy by the spoils of their Bishoprick, your petitioners dislike the principle, and dread the example." They did

not affect to conceal their "lamentably straitened circumstances," for which they solicited "honourable relief." But they energetically disclaimed a wish "to procure temporal advantage at the "expense of a spiritual loss."

One-third of the revenues of the Bishoprick has been applied to the amelioration of the temporal condition of the parochial Clergy, yet no portion of the Church of England has so little power to remunerate adequately her Clergy, and the Bishop is incapacitated from executing any great Church works, except by appealing to the piety and liberality of more favoured districts of the Church of England.

Unsuccessful attempts have been made to obtain help from the Ecclesiastical Commissioners for England and Wales, and every effort has been made in vain to secure assistance from the Crown, (the Isle of Man being, by purchase from the Duke of Athol, the private property of the Crown,) for the work of restoring what has almost unavoidably fallen into decay; and the great Incorporated Societies of England are precluded by the terms of their charters from aiding in works which they are competent to promote in foreign parts.

When the present Bishop of Sodor and Man took possession of his See, he found the ancient Cathedral of the Diocese in ruins; his own appointed residence so dilapidated as to be partially unsafe, and the Episcopal estate impoverished by long neglect and improper cultivation. The only certain source of income on which he can now depend is a share of the general commutation of the tythes of the whole island, amounting nominally to £1500 per annum. He has been compelled to undertake the restoration of the Episcopal residence out of his own resources, and he is now engaged in bringing an exhausted estate into a proper state of cultivation, from which it is improbable that he will derive any personal advantage.

By the aid of a few friends he laid the foundation, on the centenary of Bishop Wilson's death, of a building which may at any future time be extended to supply the place of his ruined Cathedral. The site chosen for it is that on which once stood the Chapel

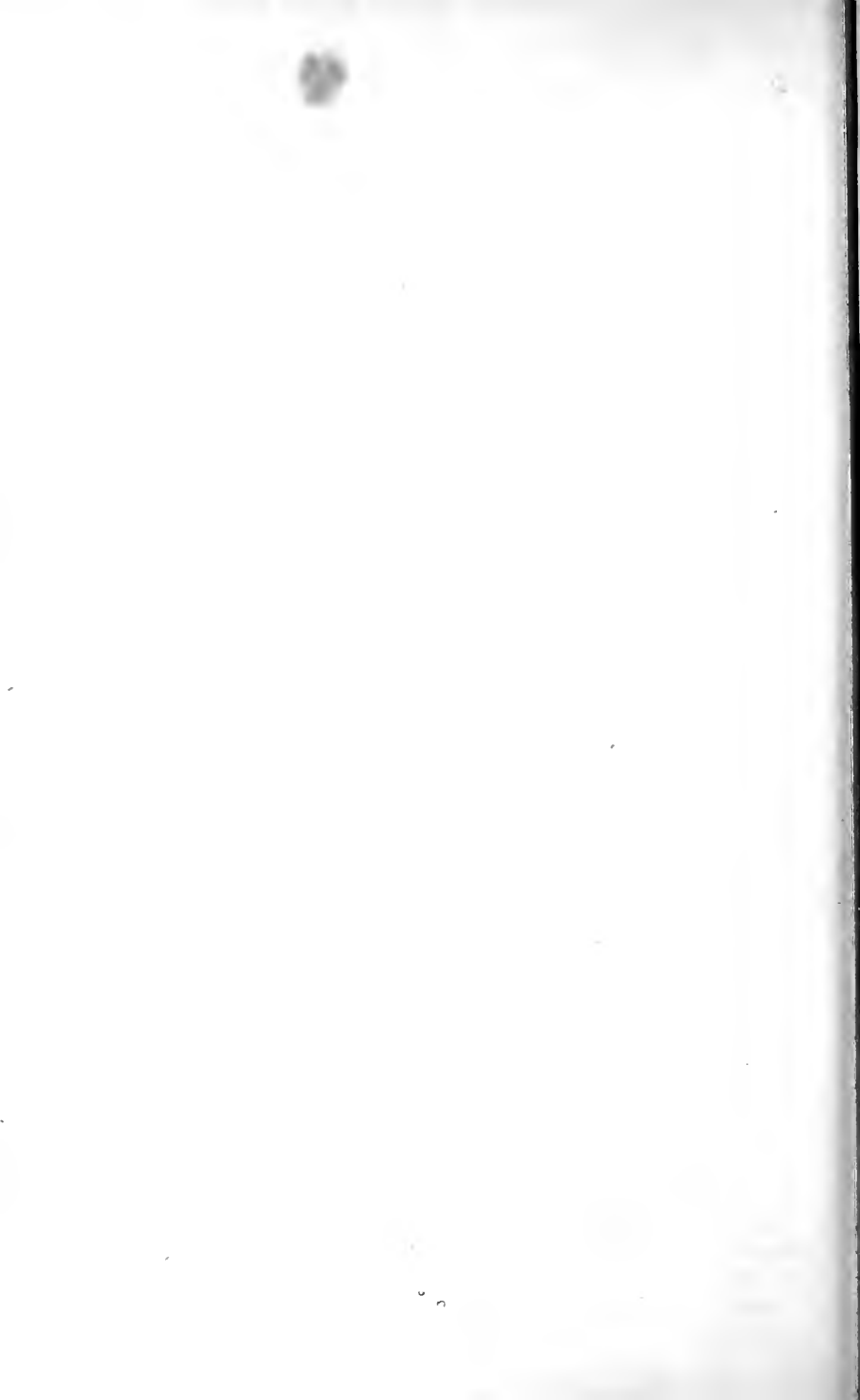
which Bishop Wilson erected, and in which he personally trained young students for the ministry of the Manx Church. This work is regarded by the Bishop as the first step towards reviving practically the principles which his great Predecessor inculcated, and towards the completion of his undertaking he now pleads for the sympathy of Churchmen generally.

The design for the building has been prepared by Messrs. Buckler of Oxford, and is on the smallest possible scale consistent with the idea of representing a Cathedral Church. The same services will be continued in it which have already attracted overflowing congregations in the Bishop's private domestic chapel for the last three years.

There is scarcely a parish or a family in England where the writings of Bishop Wilson are not duly appreciated as sources of sound instruction, and as aids to private devotion. Surely thank-offerings for such benefits, derived by Churchmen generally, in the form of contributions to the work now undertaken in his name will not be called for in vain.

The present Bishop of Sodor and Man has, moreover, strong personal claims upon the sympathy of his brethren in England, when it is remembered that, as the founder in England of three of its most successful Educational Institutions, he has bequeathed to them, at considerable sacrifice to himself, the Institution at Warrington for the education of Clergymen's daughters, and the two public Training Schools for Masters and for Mistresses, situated in the manufacturing districts comprised by the Dioceses of Chester and Manchester.

Contributions towards this object may be paid to the account of the Cathedral Fund of the Isle of Man, at the Bank of Messrs. Hoare, Fleet Street, London, or sent direct to the Bishop of Sodor and Man, Bishop's Court, Ramsey, Isle of Man.



THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JUNE, 1858.

INDIA, AND OUR POSITION IN IT.

(Continued from p. 126.)

VI.

OUR friends in England look surprised when they are told that the Hindús do not *love* us.

I wish I could handle this topic as it deserves to be handled. It would do more than aught else to give you an insight into the difficulties of both statesmen and Missionaries in this country.

The following points are a few out of many that ought to be fully discussed:—

1. You in England have no idea of the strength of the Hindú's antipathy to everything *foreign*. He calls all foreigners whatever by the name MLECHCHA,—a term which is very imperfectly represented by "Barbarian." To get anything like a conception of the virulence of meaning contained in it, you must compound the abhorrence felt by the Jew for the impure and unprivileged heathen, with the conceit of superior race entertained by the Greek in regard to the non-Hellenic races.

Here then is, at once, a fearful barrier to any such intercourse as must precede the formation of friendly feelings.

2. Bishop Horne has somewhere remarked, that "in all contempt there is something of hatred, and in all hatred something of contempt."

Now it cannot be denied that in the *ordinary* relations which

the European and native stand in to each other, there is somewhat of contempt on both sides.

It is very difficult for the Englishman, with his wider range of information and greater refinement, to estimate the native character equitably. He sees that there is a great deal of bigotry and narrowmindedness in it,—and worse still, a great deal of insincerity and servility; and these are almost fatal obstacles to the growth of esteem and friendship.

The native, in his turn, has little to found a feeling of respect for the European upon. The *better qualities* of the European he is scarcely qualified to appreciate (how can the less comprehend the greater?); while his *deficiencies* are obvious. Most Europeans speak the vernaculars very imperfectly; this is in itself an enormous disadvantage. In acquaintance with the habits and customs of the country, the native is, of course, far ahead of the European; and, equally of course, is immeasurably proud of his advantage.

Where there is so little mutual esteem, there cannot be much room for real friendship.

3. Whatever other causes of dislike may exist, they are all embittered by the fact of our conquest.

An enlightened Mahratta Brahman once said to me, "I cannot tell you the feelings of horror I was taught from my childhood to entertain for the English. I used to sit with my grandfather and grandmother outside our family house on an evening; and there, as the sun was going down, night after night they would talk of the good old times of the Mahratta empire. Everything noble, and great, and glorious existed *then*, and *now* all was changed. *Mlechcha* domination had come in to blight everything, and to fulfil the prophecies about the degradation of the *Kali Yug*. The sun of prosperity had gone down, and we were sinking into darkness and gloom. The melancholy that used to steal over me as I listened was so intense, that even now, with all my better knowledge, when I think of it, it seems as if it must be real."

After all, there is nothing in this but what is common to human nature.

"One thing," says Dr. Kitto,¹ "people of all classes agree in, that the times are bad. I am sure," he adds quaintly, "I believe it, for ever since I can remember I never heard anybody say they were good."

Nations that have been conquered by a foreign power, are apt to cling to the Past with an affection all the stronger for their present calamities (real or fancied). The Past—the hallowed,

¹ Eadie's Life of Dr. Kitto.

the unassailable Past—is all their own. The conqueror cannot touch *that*; but for the *Present* he, and he alone, is (by his own act and deed) responsible.

Saxon victories in Britain only strengthened the hold which Arthur's achievements had on the affections of Britons.

And when the Normans conquered the Saxons, how long was it before they won their hearts? What Norman achievements excited so much loving enthusiasm among the people as the history of Robin Hood and his fellow-outlaws did?

How long was it before the Irish got rid of their animosity against the English?

4. This last case, indeed, might supply us with much food for thought. Take, for instance, the following passage from Bishop Bedell's *Life* (by Mr. Monck Mason), and see whether it might not (*mutato nomine*) be applied to the proceedings of many of our countrymen in India:—

“In the conduct of the British to the native, I wish the conciliatory manner was entirely laid aside, and that of the conqueror assumed: from the outset an arrogant contempt of the aboriginal inhabitants was conceived by the foreign invaders; the English princes and courtiers not only treated the people as subjugated, but insulted their persons, and made scorn of all their habits and predilections: thus they laid the foundation in the minds of the indignant natives of that antipathy to the English name, that detestation of the Sassenach, or Saxon foreigner, which has been the most remarkable and influential prejudice in the mind of the genuine Hibernian ever since the period of Henry's invasion. This prejudice did not in any, the least degree originate in a difference of religion, for it existed many centuries before the Reformation. . . . We must look much deeper—to their proud, and domineering, and insulting conduct—for that root of bitterness, which has plentifully produced through a succession of ages such acrid fruits.”

It is not meant that the Hindús have been treated with the coarse injustice that the early Irish suffered from. This has certainly not been the case. But to a sensitive, excitable, and imaginative race, what falls far short of intentional oppression may produce deep exasperation.

The question is not what have been the intentions of the English, but what has been the actual effect of our subjugation of Hindostan.

To the great majority of Hindús the name *Angrizi* (English) represents a strange people, who after subduing them (by whatever means, or from whatever cause—force, fraud, magic, chance, or destiny) have pinioned them down in the strong arms of a law which they do not understand, and which, from the corrupt agency of the Amlahs, or native officials, is very frequently

made an instrument of serious injustice. They cannot distinguish between the system and its administration; and they would rather have "the good old rule, the simple plan" of former days,—which offered a fair field to any who was bold enough to occupy it, and supplied them with that *tomasha* so dear to the Hindú mind,—than the uncertainties of a voluminous code, surrounded with endless chicanery.

5. Once more. We have very foolishly thought that our superior power must attract the natives to us. The old Roman had more discernment, when he admonished his countrymen that power could only provoke dangerous resentment, if it were not believed to be under the control of *benevolence* (Cic. De Off. ii. 7). "Fear," he says, "is an untrustworthy guard to commit an empire to. If you are the object of fear to others, you will soon come to stand in fear of them. The mightiest empire must give way in the end, if it be viewed by its subjects with fear." (*Nec vero ulla vis imperii tanta est, quæ, premente metu, possit esse diuturna.*)

This is the saddest part of the last mutiny, that it has compelled the sovereign power to put out the terrible arm of force, without the alternative of withdrawing it till vengeance has done her work on crime.

But the Government is too calm, too just, too enlightened to let go the opportunity of showing the Hindús, that, when the majesty of law has been vindicated, we are ready to welcome any signs of a return to better feeling.

If, when that crisis comes, Europeans in India shall be prepared to rise to the dignity of Christian principle, and to "overcome evil with good," we shall have an opportunity of raising an empire, such as the world has never yet seen, on the foundations of Benevolence and Love. *Faxit Deus.*

VII.

The present remark may seem to be a *verbal* one; for I am going to object to the use of a term which has been almost universally adopted by persons writing or speaking about India,—the term "*prestige*." It will be seen, however, that I am intent upon correcting a *real* mistake, and object to the word only because it fosters a misconception about *things*.

It has become almost an established phrase, "our Indian empire rests on *prestige*." There was an indefiniteness about the word, which suited very well the vagueness of most people's information about India. A complicated series of facts, quite at variance with all home-experience, wanted to be accounted for: here was a term of latitude sufficient to admit of any amount of ambiguity lurking beneath it.

It *might* mean the *moral influence* exercised by a truth-loving, justice-loving people, among races that had been degraded by centuries of oppression,—a very real and solid thing, this.

It *did* ordinarily mean, a *mistaken apprehension of our power*,—an exaggerated impression, on the part of the natives, as to what we had done or could do; a thing in its own nature unreal and treacherous.

This last would appear (if the highest authority, the *Dictionnaire de l'Académie Française*, is to decide) to be the proper use of the word. Its radical meaning is that of illusion, or delusion, whether in the shape of pretended magic, sleight-of-hand, jugglery, &c.,—its lowest form; or (one step higher) the tricks of natural magic, optical illusions, &c.; or (in its highest form) the temporary excitement produced by music, painting, eloquence, &c. on the feelings or the fancy. In any case the notion of unreality is properly associated with the term.

Now if this be the meaning of "*prestige*," our Indian empire did *not* rest on *prestige*. Its basis was one of real superiority,—physical, intellectual, moral, and religious. Our power was not *prestigieux*. It is true there *was* an atmosphere of mysterious feeling hanging around our power in the minds of the natives. But observe—(1) this was the result, not the basis, of our empire: (2) it did not, for the most part, elevate us, but the contrary, in the eyes of the Hindú population. It was no advantage to us; but an injustice and a loss,—a source of weakness, not of strength.

To appreciate moral superiority, people must have moral sensibilities. This is the explanation of the difficulty of governing, all the world over: for how can the less comprehend the greater? How can ignorance understand wisdom; or low cunning believe in bold sincerity; or selfishness give credit to generosity?

I believe it to be a certain fact, that the majority of the natives looked upon us, either as accomplished jugglers, or else as magicians in compact with certain demens, or Rakshashes; or at best as favourites of fortune, lucky gamesters, against whom the chances must turn at last.

Some said we had got Ravana's blessing; others said that it was the good-will of Sita to the descendants of a Rakshas (or demoness), who had been kind to her in her captivity.

Some thought we had got a potent watchword,—the "Open, Sesame" of political power,—under whose mighty auspices (*igbal*) we met with so much success. The late Golab Singh was so impressed with this idea, that he actually inquired of a native Christian in his service what he thought the victorious formula was; and being told that the Christian symbol was the

cross and I.H.S. beneath it, he actually had these put on his new Cashmear rupee,—which may be seen circulating through the bazaars of the Punjab.

Now any of these suppositions left hope that a power which had sprung up so rapidly, might disappear with no less rapidity. If we got a palace built in a night by *genii*, more powerful *genii* might be got to destroy it. Or who knew that even mere lapse of time might not have dissolved the charm long ago; so that nothing beyond a stout blast on the war-trumpet, or a few vigorous blows from the arm of the Ghazee¹ or Hanuman² were wanting to make the edifice crumble to dust.

So far we have been thinking chiefly of the uneducated classes.

If even the educated Hindús had something of a similar feeling, it was not altogether their fault. We had been at no little pains in speeches, and leading articles, and Magazines, to inculcate on them the notion that “our empire rested on *prestige*.” All the world—friends or foes—acknowledged it. How, then, could they feel sure of the solidity of our power? They could see in part, they thought, through its illusoriness. We occidentals had got the start of them in a few discoveries; but they had almost made up for lost time. They understood our mechanical and physical sciences; and they had studied the course of European history. A nation that was compelled so long to halt before Sebastopol had no real *magic* after all. Like the *Máyá* of their philosophy, it would have no power, or even existence, but for the ignorance of those who were its victims. Only let them learn to “know themselves,” and the deception was over.

The course of events during the mutiny must have swept away many of these mistakes from the minds of both classes of natives. Let us, on our part, avoid the errors of former days. Let there be no more talk of an empire resting on *prestige*. It is derogatory to our position to employ such a term of it. The *moral influence* exercised by noble deeds and lofty characters is no *illusion*, no creature of the fancy. It is one of the deepest and truest things in human nature,—arising from the immutable laws of our own constitution, the settled order of Providence, and the perpetual blessing of Him who “doeth according to His will in the army of heaven, and among the inhabitants of earth.”

¹ The Mohammedan fanatic.

² A supposed descendant of the Hindú monkey-god.

CONSECRATION OF BISHOP COTTON.

WHILE the temporal administration of India is passing from its ancient rulers to other hands, a new Prelate succeeds to the episcopal chair of Bishop Wilson. They who witnessed the interesting ceremony in Westminster Abbey, on Ascension Day, must have discerned, more or less clearly, that the recent providential opening for improvements in the political condition of India may have its counterpart in the ecclesiastical state of that country. At the very time when deep and wide-spread affliction breaks up all that is merely formal and indurated, destroying what is unreal, and bringing out what is true and abiding in the character of Anglo-Indian religion, he to whom it would have fallen to mould it anew is removed. The expectation of a successor bound to the same policy as the aged Metropolitan is suddenly (should we say providentially?) frustrated. A new pilot is called to the helm, who will steer the ship by the same star, but who cannot hold in his hand the same traditionary chart, cannot exercise exactly the same amount of pressure, nor always in the same direction.

It was a sound which touched and comforted many hearers when an Indian bishop, before going to preside over the Church which shines feebly among a hundred and eighty millions of heathens, was charged, in the solemn words of our western ordinal, to "bring again the outcast, to seek the lost;" when he repeated, heartily and emphatically, the ancient vows which bind the rulers of the English Church to "instruct the people committed to their charge, and to maintain quietness and love amongst all men." Fervent were the prayers which asked for him that he might be found ready to "spread abroad the Gospel, and to give the family of God their portion in due season." If these solemn charges, vows, and prayers convey a meaning beyond the letter of the Royal Mandate, Bishop Cotton has undertaken something more than the performance of ceremonial acts, the location of chaplains, and the occasional inspection of missions.

The Preacher most truly interpreted the wishes of English Churchmen, and doubtless the intentions of the new Bishop, in giving a pledge that, while his own countrymen would be the first object of his care, the heathen among whom they sojourn should not want the watchful, energetic love of a Christian Bishop, who, when he witnesses the continual devotion of

heathens, believes that *his* GOD is the real Desire of all nations, and "longs to write His name upon the altar of every unknown God."¹

Very different are the auspices under which Dr. Cotton is consecrated from those which attended the consecration of the first Bishop of Calcutta, forty-four years ago. Contrast the confined chapel at Lambeth with the noble abbey of Westminster. Contrast the timorous suppression of Dr. Rennell's sermon with Dr. Vaughan's manly, outspoken assertion of apostolic independence, the publication of which is expected as a matter of course. Thankful, indeed, ought we to be for the freedom from secular and political influence which has been granted to the missionary efforts of the Church.

And again. How much happier is the new Bishop than even his immediate predecessor, in the feeling with which his consecration is regarded by the Church. We would say nothing in disparagement of one whose personal piety is so universally acknowledged as that of the late Bishop Wilson. Yet, his appointment was undeniably regarded at the time as a subject for party exultation, and for party criticism. But no party has proclaimed Dr. Cotton as its special representative: while all parties are eager to claim a share in those Christian gifts and graces with which, in the judgment of his nearest friends, he is endowed. It is felt that enlightened piety, prudent zeal, and cheerful toil will never fail to find in him a nursing father, a protector, and a guide.

As the chief representative of the Church in India, Dr. Cotton must hereafter speak with the boldness and fulness which become his office, when he tells the Mother-Church of the duty which she owes to that country. If Christian souls are perishing for lack of spiritual succour, he must not leave to the newspapers the task of acquainting us with our neglect. If heathens are yearning for that knowledge which they cannot attain without a teacher, he must not leave it to missionary societies to discover, to proclaim, and to meet the want. Whether the kingdom of Christ advances in India or is checked, let him not leave it to partial, or interested, or ill-informed persons to suppress or to misrepresent the truth, if they are disposed to do so, instead of communicating to us the warnings and the encouragements which GOD sends us.

Thus far we venture to express our expectations with regard to the relation of the Bishop of Calcutta to the Church in England. It would ill become us to say anything touching his

¹ We quote from recollection a passage in Dr. Vaughan's admirable Consecration Sermon.

future administration of that great diocese which has been committed to his charge. We can only respectfully offer him the assurance of our hope, our sympathy, and prayers.

ENDOWMENT OF THE COLONIAL CHURCH.

PERHAPS many of our readers may be glad to have their attention specially called to a small, but not unimportant paper, which was printed in our last number (p. 200), being a proposal by a sub-committee of the Church Society of the wealthy Diocese of Toronto for the endowment of new parishes or missions within that diocese.

We cannot now discuss the general question of the necessity or expediency of Church endowments. If the Clergy are required to be distinguished by learning, orthodoxy, and fidelity, they must be rendered independent, to some extent, of the support of the generation which they teach. A condition of absolute independence is not good for the Clergyman: his absolute dependence on his flock would be equally prejudicial to them. The Colonial Clergy have been maintained hitherto partly by the offerings of their people, partly by the imperial or colonial Government, partly by the aid of the *Society for the Propagation of the Gospel*. The Government is gradually withdrawing entirely from their support. The Society declines to maintain Clergymen permanently in any Mission, and is continually striving to transfer its aid to new Missions, created by the arrival of new emigrants from Europe. It is well, therefore, that the Colonial Church should make a great effort at the present time, specially in those places which are in receipt of extraneous support, to provide at least a partial endowment for the ministry.

And it is well that the Diocese of Toronto, possessing a large endowment already, and being independent of pecuniary assistance from England, should bestir itself to complete the organization of a partially-endowed Church throughout its parishes. We pronounce no opinion now upon the method which the Church Society proposes of raising the required funds; but we congratulate the Churchmen of Toronto upon the wise forethought, and the care for their poorer brethren, which they have shown. We wish them abundant success in their efforts; and we hope that other dioceses, with such modifications as circumstances may require, will follow the example of Toronto in providing for the partial endowment of the Church.

Correspondence, Documents, &c.

PASTORAL INSTRUCTION AND SUPERINTENDENCE
AMONG THE VAUDOIS.

WE are indebted to a friend for the following translation of an extract from a letter of a Vaudois minister to a friend in England, dated December, 1857. The interesting community to whom it relates reside, as is well known, in the valleys about thirty miles from Turin. Milton's Sonnet, and the writings of the late Dr. Gilly, have made many of our readers familiar with the name and history of the Vaudois of Piedmont. Perhaps some of our Colonial Clergy may find encouragement, or even hints for improving their own method of parochial work, in the following account of the method pursued in the secluded valleys of Piedmont :—

“You know, my dear sir, that the parishes in our valleys are most of them very extensive ; so much so, that it takes many of the members of the flock from an hour and a half to two hours to get to church, the church being situated, as nearly as possible, in the centre, so as to be accessible to all.

In order to the due and efficacious exercise of the cure of souls, our rule prescribes to each pastor a special work to be done at this time of the year. All our parishes are divided into districts, and in each district there is an Elder, or local Superintendent, and a School. Some parishes have thus as many as twelve Elders and sixteen Schools—these parishes being the most extensive and most mountainous. Let me explain how they are occupied during the past and present month.

On Sunday, they give notice to the congregation from the pulpit, that during the week, and on such a day, they will proceed to the examination of such or such a district. On the day, and at the hour appointed, the elder, the schoolmaster, the fathers and mothers of families, and all the other members of the district, assemble in the school. The pastor then conducts a simple and familiar service—reading and explaining a portion of Scripture and offering up prayer, and a psalm or hymn is sung. The pastor then puts questions on the subject of their faith to those present, and invites any who may be troubled with doubts or difficulties to give free expression to them, in order that he may help to the resolving of them—a practice which sometimes leads to very interesting conversations. The pastor then passes on to the examination of matters having more exterior relations—he ascertains from the heads of families whether the elder thoroughly discharges his duties amongst them—particularly whether he attends carefully to the poor, visits the sick, and endeavours, being himself a man of peace, to re-establish union and concord in cases where they have been disturbed. He ascertains also, by inquiries from the elder, whether he is satisfied with those under his brotherly inspection ; and should there be any questions remaining unsettled, the pastor, well informed in this way, does his best to settle them.

Equal pains are taken to see that the school of the district is duly kept during the winter months; and the parents are encouraged to send regularly all their children who can go, to the school, which is placed within their reach, especially that they may profit by it.

A whole day is devoted to the examination of each district; and even then the pastor must set out very early in the morning, and not be home again till night, when the farthest places are to be visited; and neither snow nor bad weather is allowed to delay the examination when once fixed and notified. All the schools being thus in activity, the pastor has to visit them several times during the winter.

It is generally in the winter and spring that there is most sickness; and upon the elder of the district apprising the pastor on Sunday, or upon any relative or neighbour giving him notice of anyone's being ill, the pastor goes to the sick person with the consolations of the Gospel, and according to the exigency of the case gives the direction and relief required.

Again, it is during the winter, or, to speak more precisely, from the 1st of November until Easter, or if found desirable until Pentecost, that the pastors undertake the special religious instruction of those young people who apply to be prepared for partaking of the Lord's Supper. They are required to attend these instructions for two years at least, and are then, after an examination, admitted; but many of the candidates are deferred for even another year. The course of instruction is given three times a week, and lasts a full hour. The Catechumens attend, pretty regularly, the public service on Sunday mornings, although this is not strictly required of them; but they must always be present at the second service, which is equally public, but which is specially designed for them, and for such persons as have need to become more familiarly acquainted with the fundamental truths of the Gospel, which they can the more easily do through these simple lectures, followed out and brought home to the capacity of young people. In this very important part of their duty, the pastors cannot strive too much to be active, faithful, and persevering, through much pains, preparation, and prayer. They make use coincidently of the Catechism and of the Bible—of the Catechism, so as to have the principal truths of our holy religion in a methodical order, and as a whole; and of the Bible, as the means of giving life to these truths, and of demonstrating that what the Church believes and teaches is no human invention, as in Romanism, but is what God, in his infinite love, has revealed to us.

As, in accordance with the ordinances of our Synods, the Communion is only regularly administered at four seasons of the year, viz. at Christmas, at Easter, at Pentecost, and at the commencement of September, on two Sundays—there are a great many communicants; for example, out of a congregation of 1,800 souls, there will be 1,000 communicants. The pastors are at the present time occupied in preparing their flocks for the communions of Christmas. In fact, extra services are held, and in some of our parishes there are evening meetings in the schools throughout the winter."

EXCURSIONS IN PALESTINE.—No. VI.

TIBERIAS THROUGH MOUNT GILEAD TO GERASH.

SCRIPTURE NOTICES OF THE LAKE—FISH—EL-HISN, GAMALA—SEMAKH—DIFFICULTIES—OM-KEISS, GADARA—TAYBE—FLIGHT OF LOCUSTS—BEAUTIFUL SCENERY OF GILEAD—ARRIVE AT SUF.

Sunday, June 12th.—Tiberias. The repose of this day was sadly interrupted in the morning by visitors from the town; and it was late before we could find an opportunity of reading prayers in our tent. In the evening, R. set out, under the guidance of our boatmen, to explore an ancient site, indicated by them, in the mountains to the west of Tiberias, bearing the name of Saiada, which we thought might have given its name to the desert where the miracle of the feeding of the 5,000 was performed,—so countenancing the tradition connected with Hajar en-Nassara, which can be traced back as far as the seventh century. I was too much indisposed to accompany him, and occupied myself agreeably among the ruins of the old Tiberias. Our thoughts and conversation were naturally occupied with the various incidents in the Gospel narrative which have consecrated this Lake for ever; but it would require too long a digression to attempt even to indicate the results at which we arrived, and these would require, for their elucidation, a full statement of the arguments on which they were based. I will satisfy myself, therefore, with a remark made at the time, which I think I have since seen somewhere anticipated by the learned and acute Reland, and which is of vast importance for the correct harmonising and understanding of some passages of the Gospels which relate to this sea. It is this. That the design of our Lord, in requiring a boat to be always kept ready at His disposal on this lake (Mark iii. 9), was not so much to save time or distance as to secure the means of retirement and repose, and an escape from the importunity of the thronging multitudes. This is sufficiently obvious from the fact, that, at least on one occasion, the people who witnessed His embarking, and who had rightly conjectured His destination, were already waiting for Him on His landing (Mark vi. 32—34). We must not, therefore, conclude that, on every occasion of His going on board, He crossed over to the opposite side, as He may only have landed on another part of the same coast.

I must not quit the Sea of Tiberias without mentioning its fish, on which we feasted during all the time that we were encamped here. Several species are found in these waters, of which the *Silurus* and *Mugil* (chub), and *Sparus Galilæus*, a species of bream, are cited by Dr. Robinson from Hasselquist; the two former of which are found also in the Nile. The Jews told us also of a scaleless fish resembling a Conger eel, called by the natives El-Barbûd, which, of course, they regard as unclean; while the Abu-Shusheh (the father of scales),

a delicious fish, resembling a mullet, may be freely eaten, as its name indicates.

Monday, June 13th.—On Saturday we had despatched one of our boatmen to the Sheikh of Semakh, to beg him to procure us a Sheikh of the Beni Sakhars, to conduct us to Gerash; and had received an intimation that the Sheikh would expect us at Semakh to-day. We accordingly made preparations for our eastern excursion. We dismissed the mules which we had brought from Jerusalem, having engaged others at Safed, which had punctually arrived yesterday with their owner. We had no reason to repent of the exchange, for these Safed mules were the finest I had seen in the country, and the muleteer was a good fellow, though we had some difficulties with him. His name was Hassan; a tall, handsome man, with a tremendous white turban, very superior in every respect to all other *mukeries* with whom I was unfortunate enough to have any dealings. Having loaded our baggage on these three powerful mules, and directed Hassan and one of our servants to proceed to Semakh, by the ford at the ruined bridge already noticed, we embarked at ten minutes to ten on board the boat which we had before employed, and sailed eastward to take a nearer view of a singular mountain, which had attracted our notice during our sojourn at Tubariyeh. The sea was as smooth as glass, undisturbed by a ripple; and we enjoyed the sail amazingly: but as there was almost a perfect calm, we made little way, except by rowing, and did not reach the other side until a quarter to one, although the distance cannot be more than four or five miles. As we approached the eastern shore, we observed the black tents of a considerable Bedawî encampment, and our boatmen recommended us by no means to attempt a landing, as these Arabs are a lawless set, and had murdered a brother of one of them the preceding year. We therefore lay off the shore, and surveyed the coast. Although from the opposite side the hills appear to rise immediately from the water, we found, on this side also, a narrow plain between the sea and the mountains, conspicuous among which is the remarkable isolated hill already mentioned, having a deep wady on either side. The natives call this hill "El-Hisn" (the fortress), and here Lord Lindsay and other travellers would fix the scene of the exorcising of the demoniacs, and the destruction of the herd of swine. That these events occurred near the sea, and on this side, may be safely concluded from the sacred narrative. A comparison of the three Evangelists who record these miracles proves that our Lord embarked either at Bethsaida or Tiberias (if the tradition relating to St. Peter's house in this last-named city is well founded). He crossed over "to the country of the Gadarenes, which is over against Galilee." This country derived its name from Gadara, a city of the Decapolis, the extensive ruins of which are still seen at Om-Keiss, which will be mentioned below. The name assigned to it by St. Matthew is supposed to have been derived from the more remote city of Gerasa, now Gerash. That the miracle was not wrought near either of these two cities is clear, for neither of them is near the sea-shore. But "when He was

come out of the ship, *immediately* the demoniacs met Him ;” and the herd of swine, when possessed of the demons, “ran violently down a steep place into the sea and perished in the waters.” Our Lord then, at the request of the natives, took boat and came again to Capernaum, where the people were expecting Him. The description would seem to intimate that the mountain descended steeply to the sea, and that its base was washed by its waters ; but along the whole line of the coast we could discover no such feature. Looking up the valley, in the mouth of which El-Hisn is situated, we thought we could discover in the mountain-side some sepulchral excavations which might have formed the dreary abode of the demoniacs ; and our boatmen informed us that such tombs do actually exist in that valley, as indeed is confirmed by Burckhardt and Lord Lindsay, who explored the site. I cannot pretend to pronounce positively on this tradition, which is not, I believe, either ancient or general ; but I know no place so answerable to the description, and it has been shown that the scene of the miracle must be looked for on this coast. A Russian traveller has assured me that the steep promontory which was mentioned in the last paper as Ras Saïada, is called by the natives Gebel Hanzîr (“the Swines’ Mount”), in commemoration of this miracle. I did not myself hear this name from any of the natives ; and although the description would answer very exactly to that precipitous cape, the base of which is washed by the sea, yet the position has this insuperable difficulty, that it is so far from being over against Galilee, that it is actually situated in the land of Gennesareth, and close to Bethsaida. Of the identity of El-Hisn with the Gamala of Lower Gaulonitis, described as opposite to Tarichæa, and lying on the Lake, there can, I think, be no doubt (*Jewish War*, IV. i. 1).

Having finished our survey of the coast, and turned our back on the inhospitable Arab tribe, who reminded us of the demoniacs, “exceeding fierce, so that no man might pass that way,” we steered towards Semakh. Meanwhile the calm had changed to something very like a storm, with a contrary wind, so that we with difficulty reached the southern extremity of the lake about four o’clock. All efforts, however, to make Semakh in the boat were fruitless, and we were fain to land considerably to the east of this village, between it and Samra. The debarkation was a matter of some difficulty, for the sea was running in heavily on the beach. At length we mounted on the shoulders of the boatmen, and were thus carried to land. It will have been observed that we had full experience of the fickle character which has been almost universally ascribed to this sea, and which has been accounted for by the mountains which encompass it, and which are supposed to subject it to inconstant gales, by reason of the currents of air rushing down their narrow wadies. Whether this explanation be satisfactory or no, I cannot determine ; but certainly, in my three excursions, I experienced more marked variations in a much shorter period than in any other water that I have navigated.

We had no sooner landed, than we observed some mounted Bedawîn advancing rapidly towards us, armed, as usual, with long

lances. We did not much like their appearance ; but our apprehensions were soon removed. They were part of the escort of the Sheikh of the Beni Sakhars, who had come to conduct us to Gerash. They had deserted us from the village ; and as our horses had not yet arrived, they had hastened to the shore to prevent us the fatigue of walking to the village. This delicate attention on the part of the children of the desert was followed by another, more in keeping with their habits. As we rode towards Semakh, they beguiled the way with feats of horsemanship, and the sport of "*Jerrîd.*" On approaching the village, the Bedawî Sheikh himself met us ; and although he was a most insignificant person in appearance, his salutation exhibited all that calm dignity and grace for which the Arabs are so remarkable, and which sets so well upon them. They who wish to retain romantic ideas of these unsophisticated children of nature should know them no nearer. The poetic is soon debased to something lower than prose. The Sheikh of the village was not at home ; but we took possession of his house, and waited the arrival of our mules. We then ordered our tents to be pitched on a green spot outside the village, not far from the sea-shore ; and while this was done, we were improving our acquaintance with our new friends. Sheikh Ghudeiphé was a little shrivelled old man, sadly deformed, insomuch that his walk was little better than an ungraceful hobble ; but he sat bravely on horseback. His little dark eyes, which frowned from the blackness of his wizen face, gave him a somewhat forbidding aspect ; and as he had had no dealings with Europeans before, he had not at first that confidence in us which fair dealing soon engenders in the Bedawîn, as we remarkably saw in this instance. He had come from his tents at the distance of three hours in the Ghor, on the east of the Jordan, attended by his nephew and four horsemen. We had not positively engaged him, but were here to treat of terms. It was a long and tiresome parley ; we wished him to engage to conduct us by Om-Keiss to Gerash, and thence over the Jordan to Nablûs,—having found that the longer journey to the south, which we had at first contemplated, was quite out of the question with the Arabs of this tribe. The Sheikh hesitated to engage to take us as far as Nablûs—the hesitation was afterwards most satisfactorily explained—and it was long before he passed his word for that part of the stipulation. He coolly proposed to leave us at the Jordan to find our way to Nablûs as we could : the consequences, had we agreed to this, will appear in the sequel. Happily, we were firm for Nablûs ; after infinite trouble, the Sheikh gave in. Then came the question of money, and I was afraid that amid these complicated difficulties we should not see Gerash. However, we named what we thought a sufficient sum, and held to it,—giving him to understand that a thousand piastres was our ultimatum ; half to be paid here, and half on our safe arrival at Nablûs. It was late at night before these preliminaries were settled ; but our troubles were not yet over.

Tuesday, June 14th.—This morning we took leave of the Sea of Tiberias with a loving embrace, and prepared for our journey ; but

at this eleventh hour it seemed as if our hopes were destined to be disappointed. Our Sheikh began to urge us for the remaining moiety of the sum stipulated: this we steadily refused. Then he tried to prevail on us to promise a bakshish, in addition to the bargain, and a dress; this, we told him, must depend on his conduct, and must be decided when we reached Nablús. This name seemed to be full of terror to him, and he again proposed to leave us at the Jordan. Now, as the Ghor was likely to prove the most dangerous part of our journey, being always infested with robbers of the Anezzi and other tribes, it was impossible to consent to his proposal, and we insisted on Nablús. Our tents were struck, our baggage all but loaded, the Sheikh silenced, when a new difficulty arose. Some horsemen from the mountains had entertained our muleteers and servants with alarming accounts of the state of the country which we were to traverse, and of the sanguinary ferocity of the men who were to act as our guides; and indeed they did belong to one of the most powerful and warlike tribes, whose name is a terror to all the Bedawín and fellahín of the country, and this was, of course, their strongest recommendation to us. Giovanni evidently saw death staring him in the face, but was ready to meet it with becoming resolution. Not so, however, the servant of Hassan the muleteer: he stoutly refused to accompany us, and his services were indispensable: there he stood by the half-packed luggage,—sullen, dogged, and resolute; neither promises nor threats would avail, until at length, finding that we had no intention of desisting from our purpose, in accordance with his wishes, he took to his heels and scampered off towards the village: my companion gave chase, overtook him, and administered a slight castigation. This was the turning point of our fortune: the man returned obedient to his task, loaded the mules in a wonderfully short space of time, and we were off for Gerash. We had no trouble with the man afterwards; and he seemed to entertain a particular attachment to the person who had administered the discipline, which he must have felt that he deserved, and of the necessity of which I was reluctantly convinced: the only alternative was to give up the journey on account of his groundless fears.

It was half-past ten when we left Semadkh, which I should like to write Semak (fish) and identify with Tarichæa (pickled fish), which was certainly at the south of the Lake, although Pococke unaccountably places it at Tell Hum. Proceeding hence to the south-east for a quarter of an hour, we crossed the Shiriat el-Mandur, here divided into two streams, running rapidly to join the Jordan. We forded it without difficulty, the water not being very deep. This is the Yarmuk of Arabian, the Hieromax of Classical authors. It receives the waters of the celebrated warm springs of Gadara, which have been supposed to affect its temperature. Having crossed the river, the banks of which were richly clothed with oleanders and aquatic reeds and plants, we proceeded down the valley of the Jordan, meeting with a slight interruption of a quarter of an hour, in consequence of one of the mules having cast its baggage. At twenty

minutes past twelve, we inclined to the left; and having sent our baggage mules, under an escort, on the direct road to Taybé, we commenced the ascent of the mountain range, and presently looked down on the valley of the Jordan, where we descried numerous Bedawî encampments, and among them that of our Sheikh, who only retained his nephew with him during the remainder of our journey. On reaching the top of the ascent, at half-past one, we found ourselves on a high table-land, and a magnificent prospect opened upon us, including the glorious Hermon to the north, and the mountains of Samaria to the south-west. We had seen them all before; but mountain scenery changes at every aspect, and is always new, always grand, like the stormy sea which it resembles.

It was two when we reached the metropolis of Peræa, as Josephus calls it. Its ruins were soon explored. A street of columns may yet be traced, and in some part the old Roman pavement, marked by the chariot-wheels, is distinctly visible; but all the columns are prostrate, and the ruins will bear no comparison, either in extent or grandeur, with those of Gerash. There are, however, two theatres, in a fair state of preservation, one of which we saw, the traces of an aqueduct and some sarcophagi. Such is now this proud metropolis of the second Palestine, so important a centre of this part of the Roman province as to have been constituted by Gabinius the seat of one of the five Sanhedrims, instituted by that prefect for the government of the Jews.

At ten minutes past three, we left Om-Keiss, and descended towards the south by a steep and picturesque ravine, which brought us to a large valley named Wady Arab, in which, at four o'clock, we found a very copious spring, issuing from a rocky cavern in the mountain side, at the left of our path. Our Sheikh seemed ill at ease this whole day, and numbered our barrels with great anxiety; but he contemplated with peculiar satisfaction my friend's Greek servant, John Baptist, whose portly form, girded with a belt bristling with daggers, knives, pistols, and other murderous weapons, had procured for him the *sobriquet* of "The Arsenal." The valley which we had followed brought us to a bottom formed by the meeting of many valleys, well watered and fruitful, where we struck the direct road to Taybé; and following a woody valley, Wady ez-Zaher, for a short distance, soon emerged into a very beautiful country, and continued along an elevated plain in a direction south-east, leaving Wady ez-Zaher on the left, in which we saw a small and wretched village, called Samakh. Thus we rode for many miles through park-like scenery, intersected by broad avenues of oak, and diversified by fruitful cornlands. This was the country of the half-tribe of Manasseh beyond Jordan, and was much of the same character as that of their brethren "on this side," but far more picturesque. It was seven o'clock when we reached Taybé, where our tents were already pitched for the night, close to a ruined mosque, as it appeared, and not far from a stagnant pool—an indiscretion of which the frogs and mosquitoes reminded us when it was too late to take the hint.

We were very particular here as elsewhere in our inquiries concerning the scattered ruins of the Christian Church. The result of our inquiries was as follows:—At Samakh, the village which we had passed, there were three Christians of the Greek rite, and ten at Taybé. At “El-Hussn,” a village some hours distant to the east, are about forty Christian families, with a church and a priest: the Christians of Taybé and Samakh have not even a gospel among them. They are dependent for religious ordinances on the Church at “El-Hussn,” and are occasionally visited by a priest from Nazareth.

Wednesday, June 15th.—Again the Sheikh bothering us about Nablûs, begging and praying us to allow him to be off that part of the engagement. However, the experience of this morning wrought a wonderful change in him. All yesterday he was dunning us for the unpaid moiety of the bargain, and seemed to think that we had only deferred payment in order to cheat him altogether; but now, —when he saw how careful we were to remunerate those of the villagers who had done us any little service; how exact and punctual in paying for the most trifling commodities, not to mention small bakshish to those of our own faith for the sake of that Name which they bore,—the old man’s suspicions were at once removed, and we never after had the most remote intimation of money from him.

It was twenty minutes to nine when we left Taybé: the country through which we passed during the morning was more open than yesterday; and at times the wood scenery almost wholly disappeared. We passed in sight of the following villages:—at half-past nine, Samua and Tûbga on our right; at five minutes past ten, Beit Yafeh, and, soon after, Kom Yafeh on our left. In twenty minutes more we discerned Kuphr at some distance on the left in a plain, and Damas on the same side; and Meezar to the right, on a hill. Then again, on the left, Kham, not far distant; and beyond this, Erbad.

And here it was our lot to fall in with a flight of locusts, coming up from that immense desert which bounded our prospect on the east. These insects were an interesting study to us, as we had never seen them before. We were nearly an hour passing through them, though we only saw the width, not the length of the flight: they were on the wing, and, consequently, not in their most destructive stage; but they alighted frequently to feed. Their appearance, as we looked up, was like large flakes of snow, which is compared conversely to birds on the wing, and to the lighting of grasshoppers (Eccles. xliii. 17). About the middle of the flight we found a village named Tell Jafweia; and here they had settled in thousands. The village was built of mud, which served to attract them: the walls were covered with them; and they reminded us of the Prophet’s description of the Lord’s army, whether literally or metaphorically understood (Joel ii.): “They shall run like mighty men; they shall climb the wall like men of war . . . they shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter into the windows like a thief.” I was attracted to a heap of manure, which was literally alive with them, and another simile was

instantly explained: "Like the noise of chariots on the top of mountains shall they leap; like the *noise of a flame of fire, that devoureth the stubble.*" It was precisely that peculiar crackling noise; but how produced, I could not discover. The insect much resembles the common grasshopper, but is of a dingy brown hue; the wings did not appear very clearly developed, and the flight resembled more a series of leaps.

The women of the village, who were watering cattle at the well, informed us that they were frequently subject to this visitation: there are, they said, two kinds of locusts, probably alluding to their two stages, of which these were the less destructive. It is when they have lost the power of flight, and commence their march, that they are the terror and the curse of a fruitful land. Then they produce a devastation more complete than that of a conquering army on its desolating march. "The land is as the Garden of Eden before them, and behind them a desolate wilderness; and nothing escapes them." There is no averting their dreaded march, and it is only by strange expedients that it can be checked. Intimation has been brought to Damascus that an army of locusts is approaching from the eastern desert. "Before their face the people are much pained: all faces gather blackness." Those gardens of delight, in the midst of which that city is built, and on which so many of its inhabitants depend for their sustenance, will in a few hours be stripped bare by these countless myriads, and ruin and famine must ensue. The Pasha orders out the troops, as against an invading army; trenches are dug of sufficient length to cover their line of march; fuel of all kinds is brought, and a long line of flame presents its formidable front to the invaders; but on they come, nothing daunted. "They march every one on his ways, they shall not break their ranks." Thousands on thousands, myriads on myriads, perish in the flames, but the ranks are quickly recruited; on they press, until the flame is extinguished, and the trench filled with the scorched or suffocated millions. The survivors press on over the bridge thus formed, but their diminished numbers are either cut off by fresh expedients, or are too insignificant to do extensive damage.

Leaving Jafweia at twelve, we descended into a wide valley, and on ascending the opposite side, had on our left a village named Somat, before which we remarked a circular pond of muddy water. At one we had Kuphr-Lahi on our left, and soon after passed the head of Wady Yabes, with which we were destined to become better acquainted on our return. At two we stopped for three quarters of an hour to bait, in the midst of the most lovely forest scenery that it was my happiness to see; and this continued during the remainder of the day. The face of the country was very bold and rugged; steep and lofty hills, deep and narrow valleys; but all alike—hill and vale—covered with foliage, so fresh and green, that it was a feast to our eyes, wearied with the parched wilds of the less blessed tribes. Our path was through a shady arbour, almost impervious to the rays of the sun, and I could now for the first time dispense with my parasol, with which I defended myself from his fiery rays. Thus we rode

on merrily until four o'clock, when we found a small village named Sochera in the midst of this forest, where our Sheikh and muleteer were very anxious to pass the night, and it was not without great difficulty that we induced them to proceed to Sâf, which we reached in less than two hours.

ST. HELENA.

THE following extracts from two letters of Archdeacon Kempthorne, dated from St. Helena on the 4th and 27th of February, give an interesting account of the ecclesiastical condition of the island at the time of the recent visitation of the Bishop of Capetown:—

“The Bishop of Capetown left us by the last monthly steamer for England, after ten weeks' residence in this isolated nook of his Diocese. Three hearty cheers at eight P.M. on the 8th of January, from a company of gentlemen who accompanied him to the boat, echoed from the East to the West Rocks that close in our harbour, and sounded a pleasant farewell, after an episcopal Visitation,* not, I hope, unsatisfactory to our chief Pastor, certainly very salutary and cheering to our island Church.

I have often wished to make to you some communications on the state of our little Church here; for really we do not deserve the cold oblivion with which Christians in England treat us. The *Society for Promoting Christian Knowledge* is the favourable exception. They have kindly given us aid in improving one Church and building three more. But where are the contributions of the merchants, whose laden ships (at the rate of more than 1000 yearly) make this island their ‘Inn of the sea,’ from the East? and whose seamen, I must add, do contribute to its sins in a deplorable degree. This consideration would not, I am sure, be scouted by *all* of them, if this appeal should meet their eyes. I trust on this account you will excuse a somewhat lengthy epistle. Having been the minister of the island, as colonial Chaplain, for nearly twenty years, I have been withheld by the feeling of ‘*quorum pars magna fui*,’ from putting forth details of the progress and, I fear sometimes, the retrogression of our Church in this place. But, in reference to our revered Bishop's visitation, I can be more frank, though I cannot do more, in the midst of my very busy life of parochial duty, than copy the roughest journalising notes of what passed.

November 9, 1857.—The Bishop and Mrs. Gray arrived on October 28th, and on the Governor's invitation, took up their residence at the Castle in Jamestown. Sunday, November 1st, and yesterday, the Bishop preached twice in town. St. James' has heretofore been the only church there; but there has been a service each Sunday, besides, in a large school-room in the upper and poorer part of the town for the last eighteen months; and a Church, to be called ‘St. John's,’ is in the course of erection, to be kept entirely free and unpewed. On this day week the Bishop attended our Church Society Committee, and to-day, the 12th annual meeting. At both he informed us plainly, that his Diocesan funds, collected five years ago in England, were

all exhausted ; consequently, it must depend on the success of his present mission to England for repairing his treasury, whether he can continue his present 200*l.* per annum towards maintaining the five assisting Clergy. The Governor, Mr. Drummond Hay, presided ; and the Bishop made a thoroughly telling speech at the meeting this afternoon, calling for larger and more general exertions on the part of the community for maintaining the Clergy. 575*l.* is the annual sum required by my five assistants, three of whom are partially, and two exclusively, in the parochial duty. His Lordship looks for local voluntary efforts equivalent to 375*l.* a year. It remains to be seen whether our poor, unexporting island can reach the mark. A good spirit seems at present abroad, and a *giving* disposition is evinced by increased weekly offerings.

Nov. 16.—The confirmation at St. James', on Thursday last, took place at 4 P.M. To the fifty candidates the Bishop delivered an impressive exhortation, before and after the solemn 'I do.' The candidates have, many of them, been several months under preparation and instruction, but during the last fortnight catechization has of course given the Clergy much anxious work. Since this, the Bishop has taken up his residence in the country (or hills) near me. The climate and weather are delightful, the barometer being under 70° at this (summer) season ; the walks and scenery are of a varied character, calculated to give a sort of perpetual motion to pedestrians and pencils. Yesterday (Sunday) the Bishop, after preaching at the parish church (or what will be so when consecrated), walked over our highest ridge, and preached at the Sandy Bay School-room, where about fifty were gathered. An afternoon service has long been held in this district. The demand for it does not arise from the distance of the parish church, so much as from the formation of the ground. This portion of the island to the south consists of a jumble of hills and ravines, gradually descending and converging towards the small cove, which is the real 'Sandy Bay.' The whole forms a sort of half basin, the vein of which is a semicircular line of green hills seven miles in length ; and white houses and mud cottages are dispersed at all elevations from 2,000 feet to the sea-shore. A good old woman has for years ascended from this point and crossed the ridge for morning service at the church, taking the school-room service on her way home, which is even *then* a full hour's distance.

Nov. 17th.—The Clergy, except the Military Chaplain, who was prevented by special private affairs, met the Bishop, and had two hours' conference on various points connected with our ministry. The most important feature was his Lordship's proposition to get St. Helena erected into a separate See. Another was to establish a Floating Church in our harbour, which, through the shipping, is visited by more than 40,000 persons in the course of the year. It appears that there is a Society which interests itself specially in these matters, and may be induced, perhaps, at the Bishop's instance, to allow something for clerical services ; which would be no inconvenient addition to one of my colleagues' scanty income."

(To be continued.)

CIRCULATION OF MISSIONARY PUBLICATIONS.

MR. EDITOR,—It has been suggested to me that it may be useful to send you a copy of certain Rules which I drew up, some little time ago, for the circulation of publications connected with the *Society for the Propagation of the Gospel*, in a very extensive parish, of which I then had the temporary cure; and where, I understand, the plan is thus far successful.

In order to render the matter intelligible to your readers, and as useful as possible, I had better, in the first place, explain the nature of the parish, the difficulties to be contended with, and the objects in view.

The parish is agricultural, and very extensive; the portion of it in which the plan was carried out is between nine and ten miles in length. There is only one church, and, in its immediate neighbourhood, two meeting-houses. The population of that part of the parish is somewhat more than 2,000. The farmers are very numerous, and very independent in character. There are a few tradespeople immediately about the church, and two or three gentlemen's families, but no squire. Education is not very high. There are three distinct hamlets, beside the village in which the church stands, each having its own meeting-house. The remainder of the population is pretty equally scattered. There was only one clergyman, and he had for a long time been in declining health.

It will be evident, from this statement, that there were local difficulties of no common kind; and it is almost superfluous to add that the great majority of the people, who had any religion at all, had become Dissenters.

A Parochial Association of the *Society for the Propagation of the Gospel* had been formed, some three or four years before, and had made annually a little progress, though it had been much impeded by the Incumbent's illness. The more immediate and ostensible object was to support and extend this Association; but a deeper though cognate object was to win back the people to unity and love, and the worship of God in His church, and to deepen their own personal religion.

I began, therefore, by teaching them, both privately and publicly, how important a part of Divine worship are *thanksgiving* and *thank-offering*—how strongly they are pressed upon us, both by natural and revealed religion; and connecting with this the Christian's daily prayer, "Thy kingdom come," and our Lord's directions as to the manner of almsgiving (Matt. vi. 4) and also the Holy Spirit's teaching (Prov. iii. 9, 10; 1 Cor. xvi. 1, 2), I found little difficulty in persuading a large number of families to have Mission-boxes in their houses, for their acts of private personal devotion, in the rendering of thank-offerings to God. Having done this, my next endeavour was to give them healthy reading and information, in a regular manner; such as would

be at once instructive and interesting—would be continually elevating and advancing them in the moral and religious sense, and such as I could feel secure of its not containing any deleterious matter, or losing its power by vapidty and dulness. The publications of the *Society for the Propagation of the Gospel* seemed immediately to be suited to my purpose. One more thing I had to do, Sir,—to get rid of their *tone of disorganization*, to cultivate among them *a spirit of unity*,—and thus, while their information was continually increased concerning the Church of Christ and the extension of God's kingdom upon earth, and their personal religion was deepened, to build up in their affections, through the instrumentality of their daily habits, “the love of the brotherhood,” the realization and appreciation of “the communion of saints.”

In order to effect this, it appeared to me necessary to consider the Parochial Association of the *Society for the Propagation of the Gospel* as being composed of all the Christian inhabitants of the parish, and not only of the subscribers, and therefore to circulate the publications among *all* who would receive them—looking upon the Dissenters as uninformed Churchmen, gone astray in ignorance; and I know not what other view could possibly be taken of them, in a parish, in many parts of which there was no shepherd to take care of them, no spiritual person ever to attend to them, no one ever to teach them, or draw them together for any act of worship but an earnest Dissenting minister. It is evident that, to carry out any such plan as I have described, and in such a parish and under such circumstances, not only was the active help of some of the laity of the parish almost indispensable, but that it was highly expedient to throw it as much as possible into lay hands, in order that they might take more interest in it, and feel it a matter of their *own*, and not be tempted to look upon it with jealousy, as being “a mere hobby of the parson.” I therefore induced two highly respectable inhabitants, both being among the very few communicants, to become Treasurer and Secretary of the Parochial Association, and a few other earnest persons (not being very particular about their “never going to meeting”) to act as “Regulators” of the circulation of the publications, so that they should not, from carelessness or any other cause, come at any point or time to a full stop.

Apologising for the length of my preface, I subjoin the Rules, striking out the names:—

“PAROCHIAL ASSOCIATION OF THE S. P. G.

Rules for the Circulation of the Society's Publications.

I. The parish is divided into Six Districts, extending over all that part thereof which lies to the south, &c.;

(viz.) 1. The First Town District, &c.

II. A Regulator is appointed for each District.

III. To the Regulator of each District there will be given for circulation in the District—

1. One *Annual Report*, which is to be circulated in the District among the persons whose names are written thereon, and in that order.

2. One set of *Quarterly Papers*, &c., in an office cover, every third month; to be circulated in the District among the persons whose names are written thereon, and in that order. [*Note*.—On this same cover is put a copy of 'The Summary Account' in the Quarter in which it is issued; also a copy of the 'Diocesan Lists,' and of any other occasional papers, such as 'The Delhi Mission,' 'The Memorial Church,' &c.]

3. One *Mission Field*, every month, in a stiff paper cover; to be circulated, &c. (as above).

4. One *Gospel Missionary*, every month; to be circulated, &c. (as above).

IV. To each Regulator there will also be given, for circulation among the poor of the District, the following publications; viz.—

Six *Summary Accounts*, annually;

Six *Quarterly Papers*, every third month;

Three *Gospel Missionary*, every month;

each being in a stiff paper cover, of a different colour from the covers alluded to under Rule III.

[*Note*.—When the *Mission Field* and the *Gospel Missionary* have circulated through the District, according to Rule III., each copy is to be taken out of the cover in which it circulated under Rule III., and to be put into a cover used under Rule IV., and then circulated among the poor of the District.]

Each Regulator will also receive a moderate supply of the small general publications of the *Society for the Propagation of the Gospel*; such as 'The Missionaries—will you help them?'

V. Each Regulator will receive, for private use, a *Register of Periodicals*.

VI. The Regulators will receive the several publications from the Secretary, Mr. —; and will be kind enough to make application to him in all matters with respect to them. They will be kind enough to see that the publications are regularly circulated. They will receive annual, monthly, and weekly subscriptions for the *Society for the Propagation of the Gospel*, and donations, also, from any persons who may desire to give them. They will keep a register of such subscriptions and donations, in a book which they will receive for the purpose, and pay them over to Mr. —, the Treasurer, before the Annual Meeting. They will procure *Mission Boxes* from the Secretary, for any persons who may wish to have them in their houses, and recommend to him any fit person who may desire to become a collector.

(Signed) Approved, —, Vicar."

I am, Mr. Editor, yours faithfully,

W. B —.

THE CHURCH MISSIONARY SOCIETY AND THE INDIAN
EPISCOPATE.

WE have been informed that several of our readers have been unable to procure or to preserve a copy of the document issued by the Church Missionary Society, upon which an article in the April number (page 126) of the *Colonial Church Chronicle* was based. The document has already been reprinted in the newspapers; but in compliance with the request which has been made to us, we transfer it to our pages.

A MEMORIAL OF THE CHURCH MISSIONARY SOCIETY UPON THE EXTENSION
OF THE EPISCOPATE IN INDIA.

1. The Church Missionary Society has been engaged for more than forty years in supporting Missions in India. They have now more than ninety ordained European Missionaries, together with twenty ordained natives, labouring in the three Presidencies and Ceylon.

2. Viewing the vast extent of the Indian Dioceses, and the rapid increase of Missions in connexion with the United Church of England and Ireland, the Committee feel the importance of an increase of the Episcopate in India, and especially the appointment of a Bishop of Agra.

3. At the same time the Committee are deeply convinced of the necessity of a due regulation of the episcopal office, and of the adoption of more certain arrangements than now exist for the maintenance of ecclesiastical discipline, under competent authority, and adapted to the peculiar circumstances of the Church of India, before such extension of the Episcopate can safely take place: lest the exercise of an undefined, and therefore, so far, an arbitrary power by the Episcopate, should seriously compromise the interests of the Church, and of Missionary Societies, in the present condition of India.

4. In making the foregoing remarks, the Committee most thankfully acknowledge the wise, mild, and paternal way in which the Episcopate has been hitherto exercised in India, and the freedom of action which has been properly allowed to Missionaries. But, at the same time, they must as frankly declare, that difficulties of a serious kind, even in this early stage of their operations, have been caused by occasional attempts to apply regulations existing in England, and adapted to the parochial and territorial organization of the Church at home, to ministerial labours in the midst of the unevangelized population of India.

5. The Committee refer also to the very uncertain state of the question, what Ecclesiastical Laws and Canons are of force in any foreign country, more especially in the territories of the East India Company, and in those dependent provinces which retain a native sovereignty. This uncertainty being rendered still greater by the provisions of Acts of Parliament (53 Geo. III. c. 155, 3 & 4 Will. IV. c. 85) which make the jurisdiction of the Bishops in India

dependent upon Royal Letters Patent, countersigned by the President of the Board of Control.

6. The Committee refer also to the impossibility of applying the injunctions, rubrics, and canons provided for an Established Church in a Christian country to the elementary Christian instruction of native inquirers, and catechumens scattered throughout heathen and Mahommedan communities, and to the evils which must result from attempting to enforce these canons and rubrics in their entirety upon a native Christian Church.

7. They refer also to the uncertain *status* and position of missionary and other Clergymen in India who are not chaplains of the Company, to the undefined power of Bishops, in withholding or withdrawing licences, to the absence of any known law which would afford protection against an abuse of authority, and to the need of some opportunity for the laity of India to take part in the affairs of the Church.

8. The Committee conceive that the circumstances of the Indian dioceses are favourable to the adjustment of the matters alluded to, in consequence of the Acts of Parliament already cited; and also because the East India Company has long recognised an ecclesiastical department in its administration of the affairs of India; and, further, because there are as yet no vested interests or endowments, but the stipends of the Clergy are paid either by the Company or by voluntary Societies.

9. The Committee would therefore humbly submit to the authorities who have the control of Indian affairs, an earnest request that this subject may be taken into consideration, and that measures may be adopted for better defining the Episcopal powers, and the relative ecclesiastical position of the Clergy and laity, previously to the establishment of any new Bishoprics in India.

CHICHESTER, <i>President.</i>	} <i>Secretaries</i> <i>C. M. S.</i>
HENRY VENN,	
WILLIAM KNIGHT,	
JOHN CHAPMAN,	
HECTOR STRAITH,	

CHURCH MISSIONARY HOUSE, *April 14, 1856.*

Statement of the Committee of the Church Missionary Society, to accompany a Memorial upon the extension of the Episcopate in India.

The Committee of the Church Missionary Society adopted a Memorial, April 14, 1856, upon the extension of the Episcopate in India, in which they urged the importance of better defining episcopal powers in India, and the relative ecclesiastical position of the Clergy and laity, previously to the establishment of any new Bishoprics in that empire.

An immediate and important extension having been since proposed, irrespective of any such preliminary measures, and the proposal involving the erection of several new sees over districts in which the Clergy are either wholly, or with few exceptions, Missionaries, especially over the province of Tinnevely, the Committee feel compelled

to state more explicitly, and at greater length, the dangers which they apprehend in the extension of an undefined, and so far arbitrary, Episcopate, especially in reference to missionary operations.

The need of ecclesiastical regulations applicable to Missions is involved in the demands for colonial Church legislation which have been of late frequently discussed in Parliament. The present state of the Church of England in the dependencies of Great Britain has been pronounced on all sides unsatisfactory. Legislative measures have been already adopted in some colonies for settling the ecclesiastical constitution of the United Church of England and Ireland in such colonies. If the regulations of the mother Church thus need to be adapted to the circumstances of a colonial community, much more is there need of adapting the institutions and rubrics of an Established Church in a Christian land to the circumstances of a missionary Church in a heathen land. The Church of England has no missionary canons, and the attempt to apply the law of the Church at home to the preaching of the Gospel to the heathen, can only lead to absurd and mischievous results. Hence each of the Indian Bishops has properly allowed to Missionaries a large relaxation of that law. But this liberty of missionary action might be abridged by any succeeding Bishop, and the progress of the work be arrested. Such a state of things should no longer be allowed to continue.

In reference to the proposal for "missionary Bishops," the Committee refer to the statistics of the Indian dioceses, as showing how large a proportion of the charge of each Bishop consists of missionary Clergymen: the numbers of Clergymen in the last Clergy list being as follows:—

	Chaplains and Additional Clergy.	S. P. G.	Missionaries. C. M. S.	Total.
Calcutta	93	16	39	148
Madras	55	34	41	130
Bombay	32	—	16	48
	180	50	96	326

When it is considered that each of the Bishops in England has under his charge, on an average, 700 or 800 Clergymen, with an amount of secular work exceeding that of Indian Bishops in the same proportion, it is obvious that a subdivision of the Indian sees cannot be urged upon the plea of the number of Clergymen to be superintended; and that the detachment of the missionary Clergy from the existing Sees would reduce the work of the Bishops to a very small amount.

The great difficulty hitherto experienced in the efficient superintendence of the Indian dioceses has been the amount of travelling required in visitations, and the tardiness of communication. But these difficulties are rapidly diminishing, by the extension of steam communication by sea and on the larger rivers, by the construction of railroads, and the electric telegraph; so that the extension of the Episcopate is less urgent now than a few years ago, and is daily becoming less and less urgent, and may well, therefore, be postponed

until the preparatory ecclesiastical regulations which are suggested in the Memorial have been adopted.

The immense heathen and Mahommedan population of India has been alleged as an argument in favour of a subdivision of the sees. But the Committee cannot regard the unevangelized population of any country as forming a sufficient ground for the extension of the Christian Episcopate. It cannot be said that Tartary, Persia, or Arabia need an extension of the Episcopate. The first need of such countries is of Missionaries and Evangelists. The question, therefore, to be decided in such cases is, whether, under the present defective state of ecclesiastical law, the proposed subdivision of dioceses, and the proposed appointment of missionary Bishops, will be likely to promote missionary operations.

And here the Committee must declare—and they trust that this declaration will shield the Society from unfair imputations—that the question they raise is not whether Missions should, or should not, have episcopal superintendence. The Society has always sought this superintendence for its Missions. It was mainly through its exertions that the Episcopate was established in India, in New Zealand, in Rupert's Land, and in Sierra Leone. The Committee have already expressed their opinion in favour of the erection of a see at Agra. But their judgment and experience are opposed to such a subdivision of the existing Indian dioceses, as would place Bishops with undefined powers in the midst of missionary districts, where they would not only have to exercise episcopal superintendence over other Clergymen, but also to take a direct part in the evangelistic work of Missionary Societies.

It is sometimes assumed that Bishops should have the chief part in the commencement of Missions, and that their presence is needed even in the early stages of the work. But the Committee regard this theory as incompatible with the agency of voluntary Missionary Societies at home. And the evangelization of India, humanly speaking, depends upon such agency. For every modern attempt to establish Missions in any other way has failed. Even the attempt of the Bishop and Archdeacon of Calcutta to conduct a Cathedral Mission, with an endowment fund of 30,000*l.* as a foundation, has proved so far impracticable that, after fourteen years' trial, his Lordship has assigned the chief part of the Cathedral Mission to the management of the Church Missionary Society.

The question, therefore, which lies at the root of the present inquiry, in its bearing upon the evangelization of India, turns upon the relation between the supposed "missionary Bishop" and *the action of Missionary Societies at home*. The Church Missionary Society has had a long and large experience of Missions in different fields of labour, and under a great variety of circumstances, in respect of episcopal superintendence. It has conducted Missions in countries where there has been no Bishop; where there have been Bishops friendly and unfriendly to its constitution; where the Bishop has been strongly imbued with the notion of assimilating missionary operations to the requirements of the Church in England, and where

the Bishop has allowed a large discretion to the Missionaries: and they give the result of their experience as conductors of the most extensive Missions of the Church of England. Viewing the case from this vantage-ground, the Committee are brought to the conclusion, that it is practicably undesirable, for all parties, for a Bishop to take a leading part in missionary operations in their earlier stages.

The office of the Evangelist necessarily precedes the Episcopate. The commencement of a Mission involves a large amount of secular work and of lay agency. A Mission is mainly carried on by Catechists, Readers, and Schoolmasters, who must be under the immediate control of the Missionaries, with an ultimate reference to the Committee which supplies the funds. A Bishop's visitation, to confirm and ordain converts, and to encourage and superintend the ordained Missionaries in their spiritual office, is most advantageous to a Mission.¹ But if a "missionary Bishop" should be sent out and expected to take part in the work, his *episcopal* functions must be for the most part laid aside: he must join the Mission as a fellow-evangelist, and place himself under the control of the managing Committee. This is a position at variance with the present constitution of the Episcopacy of the United Church of England and Ireland.

It is impossible not to apprehend occasional contrariety of judgment on practical questions, between a Bishop personally taking part in the work, and the Missionaries long engaged in it, or the Committee with whom the funds are entrusted; and that partialities will exist for particular systems of operation. Such contrarieties or partialities in a settled Church create little trouble, because all parties have their prescribed departments of labour; but in missionary operations nothing is as yet defined. When such contrarieties of judgment therefore have arisen, they have interfered with the whole work of a Mission; everything has been checked, and thrown into confusion, by the idiosyncrasy of a Spiritual Ruler. The Committee abstain from citing the instances. But they plead for the avoidance of the risk, and for the adoption of measures which may prevent its occurrence in India.

Taking the Tinnevely Mission as an example of a missionary district, the Committee have no hesitation in saying that so much benefit has been conferred by the visitations of the Bishops of Madras, that they believe it better that the Mission should remain as at present, than that a "missionary Bishop" should be appointed specially to that province. There are great advantages in the periodical visits of a Bishop having a recognised connexion with the Government, and who is treated with the more respect from his visits being occasional. The seasons for confirmation, and for the ordination of native ministers, occurring at intervals of three years, have proved a great benefit to the Mission. The preparation of candidates for confirmation

¹ Ecclesiastical questions are purposely avoided in this statement, or it might be argued that Timothy and Titus were only occasionally resident in Ephesus and Crete.

and ordination has not been checked from the want of a resident Bishop. Many present advantages would therefore be sacrificed, while risk would be incurred to the well-being of that rising native Church by the appointment, under present circumstances, of a resident "missionary Bishop." And they trust that such Bishops will never be forced upon a Mission, contrary to the convictions and experience of the Society which has founded and nursed the native Church, and is still contributing largely to the support and management of its institutions, and aiding its extension.

The Committee are well aware that the time will eventually come when the Society will have so far accomplished its proper work, that its Missions will need the ministrations of a resident Bishop who is familiar with the language and habits of the native Christian Church, and who fully enjoys its confidence. But the question will then arise whether a *native* will not be the proper person.

The Committee would only further submit, that, if another view than the one here stated be entertained, and if other Missionary Societies can prove that a resident Bishop is required for their operations, the object may be obtained without a subdivision of existing sees, by the consecration of a *Coadjutor Bishop* to the Bishop of the diocese, for the purpose of exercising episcopal functions within the Mission of any particular Society; whilst the other Clergy and congregations, whether Chaplains or Missionaries of other Societies, might remain under the jurisdiction of the Bishop of the diocese. A precedent for limited episcopal functions is afforded in the recent consecration of an Archdeacon of Jamaica as a *Coadjutor Bishop*, to exercise only such powers "as shall be licensed and limited to him by a commission or commissions under the hand and seal of the said Bishop of Jamaica." (*Parl. Papers, Church Affairs, Jamaica: printed 20th May, 1856.*) The Missionary so consecrated might continue to receive his support from his Society, and be in other respects upon the footing of a Missionary.

Such an arrangement can, indeed, only be regarded as temporary, as is the case in Jamaica. As soon as any district shall be fully evangelized, and the native Church be able to support herself without the aid of a foreign Society, the district would then fall under regular ecclesiastical arrangements, and become a territorial diocese, under, it is hoped, native episcopal superintendence.

The Committee add, in conclusion, a few particulars of measures affecting Missions which the Government of India has, as they conceive, the power of adopting; and which they think should be adjusted before any further extension of the Episcopate.

(1.) Some provision by the local legislature of India for facilitating the tenure and management of property held on trust by Missionary Societies, as sites of Mission Churches and School-houses, compounds, and industrial allotments.

(2.) A definition of the legal *status* of a Missionary, such as the Indian Government has issued respecting Chaplains, which may recognise the rights of the Society contributing to the support of the

Missionary as perpetual patrons, and secure the Missionary from being regarded in the light of a mere stipendiary curate in England.

(3.) An authoritative declaration respecting the Canon Law, the Acts of Uniformity, and the Rubrics, in reference to their applicability, or otherwise, to missionary operations, and to the organization of the native Church in India.

(4.) Some provision for the association of the laity in Church affairs, analogous to the influence which exists in the Church at home of churchwardens, of vestries, of ecclesiastical courts with an appeal to the Queen in Council, and of the voice of Parliament in Church questions.

(5.) The adjustment of an Episcopate to the peculiar circumstances of Missions, as explained in the concluding paragraphs of the foregoing statement.

CHURCH MISSIONARY HOUSE, April 13, 1857.

Reviews and Notices.

Christ the Regenerator of all Nations. A Sermon, by W. KAY, D.D., Principal of Bishop's College. Calcutta : 1858.

THE hearers of this sermon, which was preached in India last February, have done a good work in procuring its publication by Dr. Kay. We could wish to place the whole of it, together with the striking notes in the Appendix, before our readers; but we must content ourselves with a brief extract:—

“Europe, then, and her offshoots in America, India, Australia, or elsewhere, owe their present moral superiority to the influence of the Church of Christ dwelling among them.

Most sad is it to find any seeking to hide out of sight this grand and decisive fact beneath a few florid panegyrics of the physical courage shown at various times by the chieftains or races of European countries. The bravery of the Athenians at Marathon did not save their city from sinking within a century from that event into a state of fearful profligacy and licentiousness, which inevitably led to the downfall of her political influence. Neither race nor soil nor climate could save Rome, when she lost that religious temper, to which her greatest historian (sceptic as he was) refers her steady rise to the Empire of the Western world. And similar remarks might be applied to the other nations of Europe. No! we Europeans neither form a separate species, nor owe our moral elevation (whatever it may be) to any influences indigenous to the quarter of the globe we inhabit. *We were by nature the children of wrath even as others.* But the same God who raised the Ephesians out of their degradation was pleased so to order events that the seed of Divine Truth should take deepest root in Europe FIRST; not because the Greek or the Latin, the Teutonic or the Celtic, races were most deserving of it,—perhaps (as in the case of the Jews) for just the opposite reason, because they were more wilful and stiff-necked than others. Possibly (I speak it with a reverent sense of the vastness of God's providential designs,) possibly Europe could not have borne to wait eighteen centuries so well as India and China have done. At any rate, the fact is certain, that at the coming of Christ the Roman Empire presented a scene of disorganization, which to the minds of observers formed a striking comment on the Scriptural phrase *‘the fulness of time;’* and that Europe has actually attained her present predominance in the world's movements (as the veriest ‘positive’ philosopher must admit) under the training of our Holy Religion.”

BUCHANAN'S *Christian Researches in India, &c.* Edited by the Rev. W. H. FOY. London: Routledge. 1858.

WE feel bound to forewarn our readers that if they purchase this book they will find themselves only in possession of a portion, and that not perhaps the most valuable portion, of Dr. Buchanan's work. Why should Mr. Foy have perpetrated such an omission, in order to make room for the irrelevant matter which he has introduced?

WE have just received from Messrs. Rivington the forcible and able *Sermon* preached by DR. VAUGHAN at the *Consecration of the Bishop of Calcutta*. The same publishers have also put forth a volume of *Lectures on the Book of Esther*, by the Rev. J. C. CROSTHWAITE.

THE *Experience of Life* was published by Messrs. Longman on the first of May, in their new and cheap edition of the *Tales* by the Author of "Amy Herbert." The remaining works are to follow in monthly volumes. They are well adapted for Parochial Libraries.

Colonial, Foreign, and Home News.

SUMMARY.

THE Bishop of CALCUTTA was consecrated on Ascension Day, May 13th, in Westminster Abbey. The Bishops who assisted were the Archbishop of Canterbury, the Bishops of London, Oxford, Salisbury, St. Asaph, St. David's, Llandaff, Fredericton, and Montreal.

The Bishop of FREDERICTON has arrived in England.

The Bishop of NEWFOUNDLAND having completed his visitation of Bermuda, in the course of which he confirmed 378 persons, sailed on April 24th for Newfoundland.

The Bishop of MONTREAL has sailed from Liverpool for his Diocese.

Bishop Potter, of PENNSYLVANIA, is on his way to Europe for the recovery of his health.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. — *Friday, May 21.*—The Bishop of LLANDAFF in the chair. The Treasurers presented their monthly report, showing that the Society's receipts to the end of April amounted to 11,800*l.*, exceeding by nearly 2,000*l.* the receipts at the same period last year. The actual receipts for India Missions up to 30th April amounted to 13,196*l.* Salaries were granted to five Clergymen and three schoolmasters in the Diocese of Capetown, viz. the Rev. Messrs. Squibb, Gray, Fisk, Hirsch, and Browning, and Messrs. Jourdain, Richards, and Bleksley. The Bishop of Fredericton, who was present, gave an interesting address on the general state of his Diocese. Letters were read from the Rev. A. R. Symonds and the Rev. Dr. Caldwell, of Madras. A sum of 500*l.* per annum for five years was voted for the extension of education in the Diocese of Madras. The Society agreed, on the motion of

the Rev. B. Belcher, that it is desirable to obtain the insertion of a clause in any new India Bill, to give her Majesty the power which she possesses in the colonies, of dividing the existing Dioceses.

ANNUAL MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Society held its Annual Meeting on May 14th, not as heretofore in Willis's Rooms, but in the new and more spacious building, St. James's Hall. The hall was densely crowded. At least 3000 persons were present. The Archbishop of Canterbury presided; and the Bishops of London, Durham, St. David's, Oxford, St. Asaph, Llandaff, Carlisle, Ripon, Sodor and Man, Jamaica, Guiana, Frederickton, Capetown, Montreal, and Calcutta, were present. The speakers were the Bishop of London, Sir James Brooke, the Bishop of Calcutta, the Bishop of Oxford, the Bishop of Capetown, Sir Stafford Northcote, and Mr. Justice Coleridge. The resolutions were—

1. That the Providential openings for the diffusion of Christianity in India, China, and the adjacent Settlements, demand vastly increased Missionary exertions on the part of the *Society for the Propagation of the Gospel*.
2. That the progress already made in the Evangelization of the Native Tribes of Southern Africa, is a ground of much thankfulness, and an encouragement to new and more systematic efforts for the moral and spiritual improvement of those people.
3. That, with a view to meet the ever-increasing demands upon the Society's Funds, from all parts of the British Colonies and Dependencies in both hemispheres, books be opened for the enrolment of new Annual Subscribers, in the hope that not less than 10,000 names may be enrolled before the expiration of another year.

The speeches were well reported in the *Guardian*. We regret that we cannot reprint more than the very eloquent address of the Bishop of Oxford.

“The BISHOP of OXFORD, who was received with loud cheers, proposed the second resolution, having reference to Southern Africa. It was truly said by Sir James Brooke that at this moment the thoughts and attention of a meeting like this must, to a certain extent, be directed prominently to the great charge which God has given to us in the Indian peninsula; and I think we cannot separate it from that part of the world to which I wish, for a few minutes, to draw your attention—we cannot separate the interest of that part of the world, or the work which God has committed to our charge there, from the Indian question which is pressing upon us. Because, after all, what is the great value of the Cape of Good Hope to England as a nation? No doubt its value consists in this—that it is the half-way house to India, and that the maintaining it in our strength is essential to our maintaining, unshaken, the Indian empire which God has given to us; and, therefore, we must look at the question as mixed

up with the great question before us. Those who look at it in that point of view cannot behold, without considerable alarm, what has recently taken place. Our Governor at the Cape has recently found one of the great chiefs endeavouring to stir up war by putting forth secret proclamations, in which he has called upon all the men of Caffre blood to join with their dark brethren in Delhi in driving the white intruders into the sea ; so wide, you see, is the range of evil, and wide proportionably must be the range of truth. And then, my Lord Archbishop, I think there is another very important consideration. If our work is to be accepted of God, it must be done in sincerity and in truth ; and if it be done in sincerity and in truth, there will be this mark about it, which is the universal mark of sincerity—namely, that it will be a work not done here and there under the pressure of some particular inducement, but that it will be done heartily everywhere where God has given us the opportunity of doing it. But I confess I should tremble for the rejection of our efforts in India, if, because at this moment India is our political anxiety, the cause of Christian missions flagged in any other part of that wide empire which has been subjected to British influence. And, my Lord Archbishop, there are other reasons why I think this particular part of the world to which my resolution refers has a very special claim upon our interest. First of all—and this I wish every one present particularly to remember—because we have a great debt of past wrong to repay to the African people. Sir James Brooke has pressed upon you the important consideration that insecurity as to life and property, in its highest degree, is of itself an utterly deteriorating thing to man, and makes all attempts to civilise and bless him for a time almost impossible ; that you chain down every thought of his nature to the providing for his immediate physical wants, and make it impossible to draw him from the supply of them to the higher necessities of his spiritual nature, which do not press upon him with such an immediately susceptible weight. Remember what we as a nation have done in preventing the civilisation and happiness of that great continent to the south part of which my resolution refers. Take the testimony borne by that eminent traveller, Dr. Livingstone, to this fact. He tells us that he can trace, over and above the innate evils which everywhere beset heathendom—the natural blackness of fallen man in a state of alienation from his God—he tells us that he can trace, as by a line which can be drawn with its own black mark upon your map, how far into the interior the accursed influence of the slave-trade has penetrated ; and he can show you that within that mark every native and natural evil product of heathendom has been augmented a thousand times by the direct influence of civilisation and of nations calling themselves Christians. I know we are always tempted to put off a past thing of this kind, and to say, ‘ We have done with it.’ So we have. But remember, it is the universal rule of God’s dealing with us, that we cannot shake from our own responsibility the consequences of our former faults ; that we have no right to do it ; that the only way in which we can hope to be accepted as sincere, is not by forgetting past

faults, but by endeavouring diligently to undo the evil which those past faults have occasioned to others. Now, this is the duty that we have to discharge. Remember the vast, teeming population of that great continent, and remember that Britain, for many years, was, far more than any other nation of Europe, guilty of encouraging, defending, and practising that slave-trade. I ask you, then, are we not bound, under every obligation which can bind Christian people, to repay them for that evil in the only way we can—by giving them civilisation and its blessings, by the only medium by which it can be conveyed to them, the gift of Christian intercourse, and so of Christian truth? My Lord Archbishop, there is one other consideration which binds this duty strongly upon us. God has afforded us great opportunities at this time for doing this work. In giving us possession of the Cape of Good Hope and the country around it, He has not only provided a basis for our operations, but He has also brought us into connexion with those particular tribes of native blood who are best adapted, in many respects, to receive Christianity from us; and who will be the best bearers of the blessed message, when they have received it, to their brethren of the same blood in the interior of that country. Then, can anything constitute a stronger obligation than God has imposed upon us in this respect—giving us a work of evil to undo, and giving us the power of undoing it; giving us also, as He has given us, the warning in our past disasters, that He expects we shall undertake its undoing? And we have this great encouragement for exertion. The people of Africa are not like the unbelieving people of the great continent of India, to which my right rev. brother the Bishop of Calcutta is going. They are not possessed by one great subtle commanding system of religion of their own, which pre-occupies the ground, and makes them unwilling to receive the message of revelation which we have to give them. They are in this respect in a most remarkable position amongst unbelieving people. They are very free to receive our faith. The hindrances among the African tribes are hindrances which belong rather to the infancy and youth of the human race. There is a remarkable childlikeness about their character,—a readiness to teach themselves. These great evils come from the prevailing temptations of such a people—sensuality and subdivision; the being brought under a multitude of petty chiefs, with separate interests, stirring up war and tumult in the land, and preventing any growth in civilisation and in nationality; working, with the natural sensuality of our fallen nature, in a land abounding in the immediate necessities of life—these are the two great hindrances with which we have to deal. But these are hindrances not to be spoken of in the same manner as those difficulties which exist where we have a great settled philosophical religion to meet, which accounts for everything we may say to the people on an opposite theory, and so preoccupies the ground of argument. It has ever been found where the Gospel has been brought to this people, that there is a remarkable readiness to receive it. Dr. Livingstone testifies to this in every page of his history. The people evince great kindness to

all those who go amongst them for the sake of doing them good, and not with the odious character of slave-traders. We have the opportunity of reaching them, and there is a most important work before us. God has enabled us, through the noble efforts of an individual, to found a bishopric, and take possession of the land in the name of the Lord. And whereas when the Bishop went out there was not one clergyman of our land labouring outside Capetown in this work, our labourers have been multiplied since; in God's strength, we ventured to undertake the work of missions upon the apostolic model. This, then, is the work committed to us. We want greatly new funds. At the present moment there is one of the greatest possible openings for the work that can be conceived. A multitude of the leading chiefs of that district have, for reasons of their own, entrusted their sons to the care of our admirable Governor at the Cape, Sir George Grey; and the sons of these chiefs, the future chiefs of all these tribes, are committed to the instruction and tutelage of the Bishop of Capetown. Is it possible to conceive a greater opportunity of usefulness than that? And what is the difficulty in the way of our making use of that opportunity? God has, in his providence, given us a friendly Governor—a man showing great powers of mind, sterling English character, courage in the field, sound counsel in the chamber, and bowing his knee before God, and acknowledging him the God of all nations. God having put it into the hearts of these chiefs to entrust their children to our care, what is the difficulty in our way? It is this, and this only:—That the Society has not any fund wherewith to establish a college in which these children can be taught; and unless you here find the means, the opportunity must pass out of our hands, and these young men must go back untaught because Christian England refuses to teach them. This is the position in which we stand, and I do think there is great peril in refusing to respond to such a call as this. It has been said by those who went before me, that the times of the Church's adversity were nominally the times in which the greatest efforts were made for God's glory. Yes, nominally. But the history of the Church gives us other examples too, and we should do well to read these as to read the times of greater prosperity. Our Lord tells us why these times came. He says, 'Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' No doubt of the purpose. But what if it does not bring forth more fruit? Is there nothing that tells us of his dealings with the individual, with the people, with the Church, which being in this way chastened that it may answer to his call, refuses to answer to that call, and lets the opportunity pass? Is there not written such a sentence as this—then, after that, thou shalt 'cut it down'? Is there not written such a sentence as this—that the Lord shall 'weep over the city of Jerusalem'? Why? 'Because that thou knowest not the day of thy visitation.' Ay! the infinite mercy of that loving heart could not win peace for the Church that knew not the day of her visitation. And if it is a time for peril, is it not a time too of peril for us? Does not Africa itself give us an instance of this? Turn you back for a

moment from the time of the history of the Church to which your attention has been directed, when, under the persecution of Diocletian, the Church did answer to her Lord's summons, and when the brief sowing-time of anguish burst out into the blessed harvest of success—turn your thoughts to the north of Africa. How was it there? There was a time when the whole of that northern belt of Africa was bright with Christian light—there was a time when Cyprian and Augustine knelt, and prayed, and wept, and suffered, and ruled in the great Churches of Northern Africa—there was a time when, with the Church's rule, temporal prosperity abounded, when that peculiar part of North Africa had almost superseded Sicily in becoming the great granary and storehouse of imperial Italy—when its rich fields, its abundant pastures, its beautiful woods furnished to the mistress of the earth all that she needed for her luxury and her pomp. And troubles began to come. And we now can see why they came. We can see that that belt of Africa was contented to be a belt—that she thought she had the light of the Gospel for herself—that she stood there and made no sign to the heathen people below her—that she did not try to gather them into the Church—that she did not reproduce the Church in the native Church—that she was contented to be the Italian offshoot of the Church, was contented with the Italian principle, and that those who were admitted into Italian privileges left the native tribes unconverted—a wall of darkness edging the light of Christ's truth, a wall of barbarians lying beyond the irrigated district of civilisation which Christianity had so abundantly watered. And the earthquake began to heave the land, and there was darkness overhead, and there were rumblings beneath, and the people were terrified—but they did not read their lesson. They went on, and on, in their dream of having their Churches for themselves, and their Bishops for themselves, and their symbol of Christianity for themselves, never seeing that God was waking them up as a nation to know that they had received only to impart. And as they did not learn the lesson, the danger thickened, and the evil day darkened. And so, when the Mahometan swept as God's avenger over the land, mark how the very neglect of duty became the instrument of vengeance. The colonist had no one to fall back upon—he had not a mighty Christian gathering in the natives which should have arisen round the Christian teachers, and rolled back from them the fierce Mahometan invasion. They were but the tenants of the soil, come from a distant land, and began to think at once of going back to their own shores. And the wave of judgment swept on. It uprooted Church after Church, city after city, episcopate after episcopate, until the billows of darkness grew up gigantic like the sands of the neighbouring desert, where the light of the Cross had but a little while before beamed for the healing of the people. And can we doubt that all this was God's uniform way—that it was no exception—that it was no sudden, no unusual manner of dealing? Is it not his universal way to give a trust; to require the discharge of the trust; and if the trust be un-

discharged, after warning, after forbearance, after clemency infinite, to remember judgment, and to hand over to another the opportunity that had been trusted to him who would not perceive the day of his visitation? And, then, have we not every reason to use our best efforts for the improvement of South Africa? Is this not quite plain when God has put it into the heart of a man like Dr. Livingstone to go, as he expresses it, and open the way for commerce and missions and civilisation into that land—when God has made it even our material interest in the highest possible degree to civilise that land—because that is not to be overlooked? You all know that the one thing on which the wealth and industry of England so much turns is a more abundant supply of the great staple commodity—cotton; and that if we could find any way by which to supply the cotton market in the manufacturing marts of this country with an abundant supply of that raw material, without drawing it from the United States, you would not only greatly increase the prosperity of England, but give the only real and intelligible blow to the accursed system of slavery in America. Well, then, at this very moment you find this much-desired product growing abundantly in those districts of Africa; and all you have to do is, as Sir James Brooke has said, to secure life and property there—which you can only do by Christianising those tribes—and you may have an unmeasured supply of that desired article from those African tribes, and you may at the same time undo the evil of the old slave-trade in Africa, and undo the evil of that slavery which we, the people of Great Britain, have fixed upon our American descendants as their greatest shame and their greatest wickedness. My Lord Archbishop, I say that here is a really direct charge from God that we should undertake this work—that we should undertake it now—that we should undertake it thoroughly, and carry it through in his strength. And let us remember this: we come together, as we have, thank God, this day, a great concourse in this room. Now, the nature of such a concourse is this—that we warm one another's hearts—that the cold and phlegmatic man rises a little above his phlegm and coldness; he catches something of the warmth of his neighbour near him; and if you could catch him at that moment, and endeavour to make him do something for God and his brethren, he would do it, and wonder afterwards how he came to do it. But God means us to be affected in this way—He means to make use of these things—He means the catching sympathy to be a help to us against the pressing and over-pressing selfishness which is the strength of our phlegm and of our coldness—He means us to do it, and at once. But what does the enemy know? He knows there is this temptation; he can whisper, 'Everybody is going to do something, and so I need do very little.' And that which God intends to be the instrument of raising us individually to individual exertion, may, in the hand of the tempter, lead us to do nothing individually; and if we do nothing individually, we are good arithmeticians enough to know that we do nothing collectively. And therefore I say, don't let us go away with our hearts warmed, with our intellects brought to bear on the matter, with our

feelings kindled toward it, without doing something, lest this great evil fall upon us—the evil of exhausted feelings which have not led to exertion. Oh, my Christian brethren, remember that there is no more deadly state than when a man has suffered his feelings to be excited for the sake of the excitement of those feelings, and not for the sake of the corresponding action to which those feelings ought to lead. The difference is everything. It is the difference between the way in which the benignant warmth of God's summer draws out of the fertilised earth the harvest which is to be the abundance of nature, and that heat which from the volcano's mouth casts from it with the most visible effluence its scoria and its fire, to leave around the wasted root of the exhausted mountain the ashes through which no blade of grass finds its way, and the lava which produces nothing either for man or for beast. And if we go from a meeting like this, warmed by God's gift of sympathy with which He has roused our nature, to sink back again, without one exertion to the contrary, into an accustomed evenness of respectable selfishness, the scoria of deadly feeling will settle deeply upon the roots of our life, and fruit there will be for God none, and produce none for man."

MURDER OF A MISSIONARY.—We deeply regret to learn, by communications received from the Cape, that the Rev. J. Willson, a Missionary, has been savagely murdered by a party of Kafirs. He was well known and much respected in Bedford, where he formerly held an appointment as Master in the Harper Commercial School. A Cape journal gives the following account:—

"A most brutal murder has been committed in British Kaffraria, accompanied by atrocities of the most revolting character. The victim in this instance, the *P. E. Herald* states, is the Rev. Mr. Willson, in connexion with the Episcopalian Church, formerly stationed in that town, and universally esteemed by all who knew him. 'He was a most devoted Missionary, his whole soul being wrapt up in the work in which he was engaged.' A correspondent writes on the subject as follows:—'Poor Willson, Mr. de Smidt's son-in-law, has been murdered by Kafirs, and cut to pieces, his head stuck upon a stick, his body dismembered, and portions hung on branches. He had left East London to go to Fort Pato, to hold afternoon service, and on his way must have been cruelly butchered. The murderers of Captain Ohlsen, it is said, have been discovered—they are two Kafir policemen.' Another Grahamstown paper confirms this statement in every respect. The remains of the unfortunate man were found near Fort Gray, a few miles from East London. The *Anglo-African* speaks of this horrible affair as the 'First fruits of apprehending the chief Pato.' The editor remarks that this outrage 'reveals a very unsafe state of things for lone travellers; though perhaps a state of things to be expected, as the natural result of the apprehension and removal of the old chief Pato. We must expect to hear of the 'TSlambies being anxious to revenge their aged chief, whom they no doubt consider to have been ill-used and unfairly dealt with.' This excellent

young man and Mr. Long, another of the masters, were recommended by Archdeacon Tattam to the *Society for the Propagation of the Gospel*, for the Cape. The venerable Archdeacon has received a letter from the Rev. William Long, giving an account of the murder of his beloved colleague, in which he says—'I little thought when I last wrote to you that my next letter would contain the mournful intelligence of the death, under peculiarly painful and distressing circumstances, of my dear friend and fellow-labourer in the Lord's vineyard, the Rev. Joseph Willson. This truly devoted servant of Christ died by the hands of Kafirs of Pato's tribe, who most barbarously murdered and mutilated him on his way to Fort Pato, to hold divine service, on the 28th of February. It is supposed that this foul act of cruelty was perpetrated in revenge for the apprehension of the chief of the tribe, on account of his having been accessory to thefts and robberies committed by his people. No provocation could have been given by my dear friend to these merciless savages; the only reason for this diabolical murder must have been the fact of his having a white skin, or being a British subject. All the information I have as yet been able to obtain with respect to this melancholy event is contained in a few lines in the newspapers. The remains were not found for some days after the murder was committed, when the head of the unoffending victim was found stuck on a stick or pole, and the limbs hung upon branches of trees. His death has cast a gloom over all those who knew aught of the deceased, and to myself the trial has been a very severe one. I have lost a highly esteemed and faithful friend, by whose death the only link of connexion with my native land in this place has been broken. But what must have been the feelings of his poor wife when the melancholy intelligence was brought to her? To her the blow must have been indeed severe. I doubt not, however, but that she has been comforted and supported under the heavy bereavement by Him who is a stronghold in the day of trouble. I shall greatly miss his affectionate and valuable letters; the thought of not seeing him again on earth is very painful. I trust, together with many others, that this affliction may be overruled to my spiritual good, by leading me to greater nearness to God and more devotedness to the Redeemer's service. Yesterday (being the Lord's day) I endeavoured to improve the subject, and I hope that my feeble efforts were not in vain; much feeling was manifested on the occasion, and I trust some good fruit may result from the attempt. The late Mr. Willson was universally respected and highly esteemed. His deep humility, his unassuming piety, his great self-denial, and thorough earnestness in his work, made him much beloved by those who had an opportunity of perceiving his excellence and worth. His last letter to me was very hopeful. He had lately been appointed to a new sphere of labour, in which there was much to encourage and cheer him. How mysterious are the Lord's ways! But He doeth all things well; His servant's work was done, and the Kafirs who took away his life were but the instruments of liberating his soul from its fleshly prison that it might enter into the joy of his Lord.'

—*Bedford Times*, May 8, 1858.

AN APPEAL FOR INDIA.

Society for Promoting Christian Knowledge,

JUNE, 1858.

THE time has arrived for this Society to make a special appeal in behalf of India. The calamitous events which have occurred in that portion of Her Majesty's dominions have, under Divine Providence, opened a way, not only for the exercise of the duties of a Christian Government, but for the increased endeavours of this and kindred Societies, in advancing the kingdom of Christ on earth, and spreading the knowledge of his Gospel.

In earnestly imploring assistance towards this good design, the Society is only following the line marked out by its early members and friends. The Society commenced its efforts one hundred and fifty years since, for the promotion of Christian knowledge in India; and it has kept this object steadily in view, amidst many discouragements, from that time to the present.

Although the Southern parts of India were for many years the chief scenes of the Society's labours, its exertions have been by no means confined to the Madras Presidency. The Reports and correspondence of the Society, and the addresses which were delivered in its name to Missionaries, and subsequently to the Bishops of Calcutta, on their departure to the East, afford ample evidence of the sense always entertained by the Board of the duty of imparting the knowledge of the truth, and affording the means of grace to our fellow-subjects in India. Between the years 1760 and 1770, this Society remitted 9000*l.*; between 1770 and 1780, 10,000*l.*; and in a single year (1796) the sum of 2855*l.* was granted towards the diffusion of Christian knowledge in India. These are only specimens of the willingness of the venerable Society to contribute to the means which were lacking: and with God's blessing on its undertakings, happy results ensued; and the work, especially in the Southern Missions, greatly prospered¹. Among other means employed for imparting Christian knowledge the establishment of native schools, for the support of which a separate fund existed, was one of the most important.

The care of the Society's Indian Missions was transferred to the Society for the Propagation of the Gospel in June, 1825. At that period the congregations of native Christians in the neighbourhood of Madras alone were estimated on good authority at 20,000 souls. The large money-grants since voted by the Board, for churches and educational institutions in India, as well as for the gratuitous supply of Bibles, Prayer Books, and books and tracts, in the several Presi-

¹ See the Preface to the "Abstract of Reports and Correspondence of the Society for Promoting Christian Knowledge, from the Commencement of its Connexion with the East India Missions, A.D. 1709, to the present Day." 8vo. 1814. The details given in this volume, of the Society's exertions, and of the successful labours of Schwartz, and other devoted Missionaries, possess a peculiar interest at the present time.

dencies, serve to show the undiminished interest felt by the Society in the success of the cause which it so long ago took in hand.

With regard to its services in Southern India, the friends of the Society may be reminded of the memorable words used by Bishop Heber, who, on visiting the Southern Mission, and its native Christian churches, shortly before his death, in April, 1826, observed, "HERE IS THE STRENGTH OF THE CHRISTIAN CAUSE IN INDIA. It would, indeed, be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches." This testimony is illustrated in a remarkable manner by the present Bishop of Madras, in a letter to the Society, dated, Madras, Oct. 10, 1857. Speaking of the tranquil and peaceful condition of Southern India, contrasted with so many other spots in that memorable year, his Lordship remarked, "We have never had just cause for alarm in this Presidency: our troops have stood firm, and some of them are doing good service. There are two facts resulting from this Mutiny which I hope will not be forgotten, viz. that wherever Christian influence has most prevailed, there has been least cause of fear, and most attachment to our Government; and where there has been jealousy to keep men from Christian influence, there the violence and bad passions of the Mutiny have been most prevalent."

The Society has received intelligence from another quarter, that when, in an early stage of the revolt, the Mahometans endeavoured to tamper with some of the native Christians of Tinnevely, the attempt was entirely unsuccessful. Nor were the Missionaries at all apprehensive of the result; it having been felt by them, that, with the Christian religion, the natives of that part of Madras had imbibed a strong attachment to our rule.

Many communications of a very interesting, and some of an extremely painful kind, have been received by the Society from its correspondents in India during the prevalence of rebellion and outrage around them; and the Board could not but feel anxious to avail itself, as soon as possible, of the openings which were afforded for the furtherance of the Gospel of Christ in that stricken and afflicted country. At the several meetings, from October, 1857 (the first meeting after the vacation), to the General Meeting, on the 4th of May, 1858, the state of India, and the necessity of making Christian efforts in its behalf, formed a prominent subject of deliberation. On the 2nd of February, the following recommendation of the Standing Committee was adopted, in pursuance of a reference made to them by the Board:—

"The Standing Committee are of opinion, that at the present crisis it is the imperative duty of the Society to extend the sphere of its active operations in India, and to use the most strenuous exertions in the promotion of Christian Knowledge throughout the several Presidencies.

"That without at all interfering with the various objects proposed to be carried out by other Societies, strictly Missionary, there are many things which fall more especially within the province of the Society for Promoting Christian Knowledge, and which may most advantageously be undertaken by the Society, and its District Committees in India.

“These are—To take measures for founding and ensuring the progressive increase, throughout all the Indian Presidencies, of good Christian schools; especially a superior class of boarding-schools for girls, and training institutions for masters and mistresses.

“To provide, and circulate extensively at a cheap rate, good Christian books, especially original works, composed with particular reference to the state and intelligence of the native mind.

“For the furtherance of the above and kindred objects the Society would avail itself of the advice and co-operation of its District Committees at the several Indian Presidencies. It is desirable that the intentions of the Society should be communicated to these District Committees without delay, and that they should be invited to offer suggestions as to the best modes of carrying into effect the several objects proposed. These Committees would be required to transmit from time to time to the Bishops of the several Dioceses and to the Parent Society regular and ample reports of the progress and results of their operations in the various branches of their work.

“The Standing Committee recommend that not less than Ten Thousand Pounds (or 2000*l.* per annum during the next five years) be set apart by the Society towards the promotion of these objects. It is probable that a much larger sum will be required for the full accomplishment of the work. The Standing Committee therefore further recommend that a strong appeal be made to the members and friends of the Society for increased liberal aid, by donations and annual subscriptions, towards these most important objects.”

The sum of Five Hundred Pounds has already been appropriated towards supplying good Christian schools in the province of Tinnevely.

Another important measure has been adopted at the instance of the Foreign Translation Committee, with a view to the spiritual benefit of India, namely, that immediate steps should be taken for the formation of a Committee in Calcutta, for the purpose of making, revising, publishing, and circulating versions of the Holy Scriptures and of the Book of Common Prayer in the languages and dialects of India; and for preparing such books and tracts as it may be thought desirable to circulate throughout the several Presidencies. When the variety of Indian languages, in which it is proposed to issue religious and educational works, and books of general literature, is considered, the extent and importance of this part of the plan will plainly appear.

The Board lately agreed, that, during the continuance of the war in India, the Standing Committee should be empowered to grant, at their discretion, Bibles, Common Prayer Books, and books and tracts, for the use of troops embarking for duty in India, or engaged in service there; the same discretion being given as in the case of the troops during the war with Russia. Several grants of books have already been made.

The Society has from time to time² claimed the attention of those

² See Minutes of the Board, June 23, 1812, Dec. 13, 1831, April 3, 1832, July 4, 1837.

who directed the councils of the nation, to the cause of Christianity in India; and there is good reason to believe, that the applications thus made by means of Memorials to Parliament, and to the Court of Directors of the East India Company, have tended to good results, especially in the appointment of Bishops for Calcutta, Madras, and Bombay.

In accordance with a resolution of the Board in February last, a Memorial was presented to the Queen by the Society, humbly representing to Her Majesty the great importance of an addition to the Episcopate in India, and expressing the Society's hope, that provision might be made for the subdivision of the great diocese of Calcutta, and for the appointment at least of a Bishop in the North-Western provinces, and another in the Punjab.

A similar Memorial was presented to the First Lord of the Treasury, the President of the Board of Control, and the Court of Directors of the East India Company.

Should such a provision be made, it would doubtless lead to a considerable extension of the Society's operations in India.

The members of the Society, and the public at large, will perceive from the above outline of proceedings, the anxious wish of the Board to help forward in India, under God's blessing and favour, the great purposes for which the Society was founded.

It will be seen, that for this particular field, the Society proposes to expend a sum of not less than Ten Thousand Pounds. The summons to vote such an outlay arrives at a time when the calls for aid from destitute districts at home and in the colonies are many and pressing, and when the funds of the Institution are in by no means a flourishing state. The general expression of feeling, however, so honourable to this Christian country, in favour of a great religious movement for India, encourages the hope, that large and liberal additions will be made to the pecuniary means of the Society; and that it may thus be made an almoner of many who love their Saviour, and wish to take part in diffusing the light of his glorious Gospel among those who now sit in darkness and the shadow of death.

THOMAS B. MURRAY, M.A. JOHN EVANS, M.A. JOHN DAVID GLENNIE, M.A.	}	<i>Secretaries.</i>
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SPECIAL INDIAN FUND.

Donations and Annual Subscriptions will be thankfully received at the Society's Office, 67, Lincoln's Inn Fields; and at the Depositories, 4, Royal Exchange; and 16, Hanover Street, Hanover Square, London.

Treasurers.

WILLIAM COTTON, Esq. EDWARD HAWKINS, Esq.		REV. WILLIAM SHORT, M.A. EDWARD WIGRAM, Esq.
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Accountant—MR. SAMUEL TRIGGE.

Post-Office Orders should be made payable at the General Post-Office, London, to MR. SAMUEL TRIGGE, 67, Lincoln's Inn Fields, London, W.C.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

JULY, 1858.

WANT OF MISSIONARIES.

NEANDER (Church History, i. 92) reckons among the circumstances which prepared the way for the appearance of Christianity, the dispersion of the Jews among Greeks and Romans. In every large Gentile city there was a small knot of Jews engaged in commerce, in whose synagogue Moses was read (Acts xv. 21) publicly every Sabbath. Zeal for making proselytes was a characteristic of their nation. Reputation for magical skill won for them (Acts xiii. 8) respect from the heathen. Among the Gentiles, the authority of the various national forms of polytheism was waning,—the religious wants of individuals found no satisfaction,—a vague reverence for the God of the Jews was spread abroad.

In these circumstances, Christianity spread with a rapid and irresistible growth. The first apostles and disciples went forth spontaneously, or were driven by persecution from Jerusalem, to distant cities, where they sought and found, among their own countrymen, among Gentile proselytes, and among heathens, the first converts to the faith.

It is impossible not to see the analogy between the position of the ancient Jewish and that of the Anglican Church. The spirit of commercial enterprise plants in every considerable city in the world a knot of Englishmen more or less attached to their national Church. Here is a peculiar opportunity, such as no other nation enjoys, for the preaching of the Gospel and exhibition of the Anglican type of Christianity. Proselyting

zeal is a quality not unknown among us. Respect is generally paid to the power and wealth with which England is endowed. And whatever may be the amount of attachment shown by Englishmen to their own national Church, it cannot be alleged that the adherents of false religions in the present day are animated by any extraordinary zeal for their own several modes of faith or infidelity.

Why, then, with such advantages, and with the crowning advantage of possessing (as we believe) the truth,—why does the conversion of the heathen advance so slowly under the hands of the Church of England?

On this occasion we wish to call attention to one only of many answers which might be given to this question, viz. that the conversion of the heathen is delayed by the fewness, perhaps also by the unskilful method, of those who address themselves to the work.

Our Missionaries are few in number, because the Clergy constitute what is called a distinct profession amongst us. Of old, every disciple was a missionary. Instances occur in the Acts in which the zeal of disciples preceded the more regular efforts of Evangelists and Apostles. Coming from the midst of an established and endowed Church, a layman in foreign lands would feel as if he were stepping beyond the sphere which English society assigns to him if he were to make any regular personal efforts for the conversion of the heathen.

Again, our Missionaries are few in number because our information about the work is scanty, unsystematic, and irregularly diffused. First of all, in an old Christian country, we do not see missionary work going on around us—we have few or no living patterns of missionary life before our eyes. Our notions of it are derived from books or hearsay, and want point and vividness. Men's enthusiasm is rarely kindled for an object thus taken into the mind rather than the heart. Hence, few men voluntarily undertake a missionary life for the work's sake only.

Again, our Missionaries are few because religion among us is more intellectual and controversial, less devout and loving, than it was at the beginning. *Delicta majorum luimus*. Ages of theological controversy have bequeathed to us intricate dogmatic decisions, which cast a cold dull shade over what we learn and what we teach of the faith. Our thoughts and feelings are apt to gather round an abstract idea rather than a Divine Person. And the spirit which can animate and support missionary work is not formed under such circumstances.

Our object in making these few remarks is to draw the attention of our readers to the want, which is now so commonly

acknowledged, of an adequate supply of well-qualified Missionaries to take up the work which Divine Providence seems to have assigned to the Church of England. We do not pretend to have penetrated deeply into the causes of the want. But the few suggestions which we have made seem to lead to the application of a few possible remedies. We are persuaded that there is piety and ability latent in the Church of England, which need only to be drawn out and directed, and our Missions would not flag for want of workmen.

We have been informed that the highest ecclesiastical authority amongst us has recently invited by letter the Bishops of the Church, and other persons, to promote inquiries within their several spheres for well-qualified candidates for missionary work. This is a step in the right direction. We hope it will be made publicly known and generally acted upon. It is a call of this kind which has long been wanting.

But even this will be unavailing, unless it be followed up by many co-operators in their several circles of acquaintance. Let all who have the means obtain for themselves as definite information as they can of the wants of our Missions; and let them diffuse their knowledge in every available channel.

Let those who have pastoral charge of European congregations in heathen countries set before their flocks the special duty which devolves on them, as lights of God's kindling in the world of heathen darkness. The duty of laymen in this particular has been sadly overlooked in the Church of England.

Above all, let us all remember frequently in our prayers the charge which the Apostles, in circumstances like our own, received from their Divine Master, and beseech the Lord of the harvest that He will send forth labourers into His harvest.

WHY SHOULD MISSIONARY BISHOPRICS BE ENDOWED?

A RESOLUTION was carried at the Meeting of Secretaries of the *Society for the Propagation of the Gospel*, on June 15th, that, in their opinion, missionary work in India is not likely to be successfully prosecuted, without a considerable increase in the number of Bishops. But if the present system of never consecrating a Bishop till a permanent endowment for the support of himself and his successors is to continue, we are not likely to have the desired increase in the lifetime of the present generation. To secure an endowment of at least 500*l.* a year to each Bishopric, a capital sum of several thousand pounds is required. The present amount of the India Missions' Extension Fund now collected, even if it were applied to this object (which it will not

be), would not, we suppose, suffice for the endowment of two new Sees.

We would ask,—What need is there for the permanent endowment of a Missionary Bishopric? We see none whatever. Why is an endowment necessary for a Bishop, while it is not necessary for a priest or deacon? Why should not Missionary Bishops, if they cannot live on the offerings of their converts, be supported by annual grants from England, in the same way as missionary priests and deacons? Is it necessary, before we can grant the benefit of episcopal supervision and episcopal ordinances to newly-formed Churches, that we should provide for the yet unborn successors in the Bishopric? We may surely leave this duty to our descendants. Present wants and present duties demand all the energy and self-denial of which we are capable, and we should leave future wants to future times.

At the board of the *Society for the Propagation of the Gospel* we are continually voting sums for the support of Missionaries for three years or five years. We do not permanently endow missionary stations. Why cannot we act in the same way with Missionary Bishoprics? If endowments are given, let us thankfully accept them; but if not, let not the infant Church be deprived, through the want of them, of the blessings which come from episcopal rule. Is it not far better to have a poor Bishop making many rich with the ordinances he administers, than to have no Bishop at all, or, at least, one whom they scarcely ever can see? The benefits of episcopal rule and the blessings which come from the due exercise of episcopal functions depend in no way on the Bishop's local position, or yearly income. What old John Talbot, the American missionary, wrote in 1703 to the Secretary of the *Society for the Propagation of the Gospel* applies, in all its force, to the case of many provinces of India at the present time: "I don't doubt but some learned and good man would go further, and do the Church more service with 100*l.* per annum, than with a coach-and-six one hundred years hence."¹

One advantage of the plan suggested would be, that such a Bishopric would not be looked on as great perferment to be given to some one in England. Some one who has himself borne the burden and heat of the day—who understands the language of the people among whom he is to labour—who knows their customs and their habits of thought, who has exactly the experience which is wanted, would most likely be appointed to such a Bishopric. The Missionary Bishop would himself be a missionary.

¹ Hawkins's "Historical Notices of the Missions of the Church of England," p. 37.

Correspondence, Documents, &c.

DIOCESAN SYNOD IN TASMANIA.

WE have received a copy of the Report of the proceedings of this Synod, which was held in Hobart Town in September and October, 1857. The following are the regulations for the election of the representatives of the laity :—

- “ That the person chosen by a majority of electors present at such meeting be qualified to act as a representative, provided—
- a. That for the purpose of such election every male person above the age of twenty-one years shall be deemed a member of a congregation, if he claim to be such, and declare himself in writing to be *bonâ fide* a member of the United Church of England and Ireland, and to belong to no other religious denomination.
 - b. That the person elected be a layman, resident in the Diocese, and a communicant of the Church.
 - c. That he shall have been nominated by an elector, and that the nomination shall have been seconded by an elector.
 - d. That ten persons shall constitute a quorum.
 - e. That in the event of more candidates being proposed than the number of representatives which each Cure is entitled to return, the votes of electors be taken at places near the places of worship which they respectively attend.
 - f. That the clergyman who shall preside at such meeting shall forward to the Bishop a certificate that the election has taken place agreeably to the foregoing provisions.”

At the opening of the Synod the following declaration was signed by the lay representatives :—

“ I declare that I am a bonâ fide communicant of the Church of England. (Signed.)”

“ Note.—It being understood that no person can be regarded as bonâ fide communicant, who has not received the Holy Communion once at least within the last twelve months, previously, if a reasonable opportunity for so doing has offered itself.”

After the appointment of a Secretary, the Bishop “ pronounced the Synod duly constituted, and proceeded to offer some suggestions as to the question of Diocesan Synods, which he said very early had their existence in our own land, and they were only following in the steps of their forefathers in the constitution of the Synod in this colony. As early as 763, in the time of Theodore, a Synod or Council of the Church was held at Hertford. From time to time Diocesan Synods assembled between the reigns of William Rufus and Henry VIII. In 1851, the Diocesan Synod was revived by the Bishop of Exeter, and, although questioned, was declared to be lawful by the highest authority. His lordship had taken upon himself also to summon the laity, the Diocesan Synod only properly including the Bishop and the Clergy. His lordship thought the time was come when the hearty co-operation of the lay members of the Church should be invited ; for, although the lay members might not have a spiritual office, they had

a spiritual character, and they had the authority of the word of God, which alone could be their guide in such a matter. His lordship cited Scripture, in proof that the people of God were a chosen generation, a royal priesthood, and a holy people, a nation of priests. They all had their respective functions, and their respective duties; and he, in his conscience, believed good would result in the bishop, priest, deacon, and lay members uniting together, in periodical assembly, to promote the weal of the Church of England, not for predominance and supremacy over other denominations, but for the predominance of Christian love and charity. By thus periodically assembling together, the union of the clergy and laity would be promoted. He was glad to see so large a number of well-known faces present that day, and he hoped they would feel it a duty to make themselves acquainted with Church principles, and the principles of the Reformation,—and the more especially before any of them should attempt to dogmatize as to what those principles were. There were two views of their duty on the present occasion: first, as to laying down fundamental principles; and secondly, certain principles, which, although not fundamental, it would be found necessary to observe. His lordship here quoted from Bishop Selwyn's remarks at a general Synod Conference of New Zealand, in which he laid down general principles of a fundamental nature, and which he (Bishop Nixon) held to be equally applicable here. His lordship also cited the regulations suggested at the Council of Advice, on which this Synod was called, embodying the fundamental principles recognised by the New Zealand Council. As to the other principles, the first was with regard to the status of the Clergy; his lordship sought to render that status immovable, except by a properly constituted assembly. The ordinary ecclesiastical law of England did not prevail here, and it would be difficult to say what was the protection of the Clergy against the Bishop, supposing he were to attempt to play the tyrant. And whoever might be Bishop, some check should be placed on his irresponsible power. His lordship when in England, twelve years ago, had sought to divest himself of his irresponsible power, but in vain. He had looked and waited patiently for this day, and he thanked God he had seen the day when he could conscientiously lay down a portion of his irresponsible power. The Clergy here were *de jure* holders of office at the will of the Government, and all that could legalize their claims in this colony was the licence. On the subject of the licence there had been much misconception, and much had been said against himself, unfairly; but his lordship was willing to change the licence, and make it as simple as possible. He had made that offer years ago, both here and at Launceston, with a view to afford the utmost protection to the holders of the licence. As to the revocation of the licence, he had only revoked in two instances; in one instance the case was proved by the party himself, and the licence was revoked: that party had gone to his account. The other had been a peculiar one; the party had every opportunity of defending himself on the inquiry, which was instituted at the request of the

Government. The question was brought before the Supreme Court on *mandamus*, and afterwards before Parliament, but no reversal took place. His lordship desired to make the status of the Clergy similar to that of the rector or vicar; the incumbent, in short. The next was the appointment of the Clergy. Hitherto, practically, this had rested with the Bishop; but if any feasible plan could be laid before his lordship, by which the laity could participate in the appointment, he should be glad to consider its practicability. His lordship next touched upon the question of patronage, or right of presentation. In conjunction with the appointment, they had to consider the means for the support of the incumbent. At present there were four kinds of provision for the Clergy, and he earnestly begged of the Synod to take the subject of the provision for the Clergy into consideration. It was a humiliating fact, that so little had been done for the Church. The returns for the Archdeaconry of Hobart Town had come to hand; the number of members exceeded 36,000; 1,406*l.* only had been subscribed, one-fourth of which had been given by nine individuals. Such a state of things, for the honour of the Church, could not go on. Some effectual means must be devised to remedy this deficiency. Each Jew of old had to give his half-shekel, yearly, to the service of the sanctuary: it was the duty of the Christian, also, to give. The last point was of very great importance, the establishment of a tribunal to try ecclesiastical offences—namely, offences by the Clergy and the officers of the Church, such as churchwardens, and other lay members. For if lay members sinned against the laws of the Church, they should be visited with censure as well as the offending Clergy. His lordship would next make some remarks in reference to the subject of discipline with the Clergy. The Bishop was impotent here, in consequence of the irresponsible power he possessed. Many things had been passed over, for want of a tribunal by which he could insure justice. It would be a question of how many persons such a tribunal should consist, and whether of Clergy exclusively, or of Clergy and Laity. His lordship mentioned several general principles, which should be recognised in connexion with this tribunal. Faithful laymen, as well as faithful Clergymen, would not, he thought, object to be subject to the discipline of the Synodical tribunal. As far as his lordship was concerned, he should gladly receive their suggestions; and if in any matter he differed from his brethren, let them judge him, as he would judge them, remembering that they would have to answer at a higher tribunal than public opinion. In conclusion, he prayed God's blessing on their labours, and that they might act in love and charity, and that the bonds of union might be strengthened."

ST. HELENA.

(Continued from p. 221.)

"Nov. 20th, 1857.—Our Governor, Mr. Drummond Hay, presided to-day at a meeting held at the School-room, at Hut's Gate, for the purpose of taking practical steps for erecting a Church in that district of the island. Most of the inhabitants are a full hour's laborious walk from the existing Churches, and a Sunday service has been for some years held in a temporary room for their accommodation. But 200*l.* nearly having been collected towards a Church, a desire had been expressed by influential persons that, while the Bishop was here, a site and design should be fixed upon. The meeting developed minor differences of opinion, but the general tone was good, and the zeal for the object undoubted. One point, in my view of considerable importance, was set at rest. An idea had been started that the building should be a School-chapel, and *cheapness* had gained the usual number of advocates. The meeting decided against it, and demanded a Church, strictly so called, for one hundred and twenty persons. A committee being then elected, the meeting was adjourned for a fortnight; when they accepted a site offered by Mr. J. R. Torbett, and recommended by the committee, and decided that the Church should be commenced in accordance with drawings kindly furnished by Captain Stace, R.E., as soon as 800*l.* was collected.

Nov. 30th.—On Sunday week, the Bishop preached the morning sermon at our country Church, and the offerings were appropriated to the Church (St. John's) now being built in the upper part of Jamestown for two hundred persons. The contribution of the Bishop is 130*l.*; of the *Society for Promoting Christian Knowledge*, 40*l.* The population (whose state as baptized Christians, mixed up with a group of Lascars and Chinese, is very lamentable) are within reach, indeed, of the old Church; but its pew-and-paying system repel the poor as much as an express prohibition. We are therefore now deep in the stone and mortar of a *free* Church; but we shall not be able to cover it in without 300*l.* more than we see before us at present from all sources. Notwithstanding, I engaged at a consultation to-day, from which it is clear that a large additional demand on our purses is at least *approaching*. I refer to a preliminary meeting of gentlemen at Storer's Hotel, for the purpose of receiving the suggestions, which they had requested the Bishop to commit to writing, on the erection of St. Helena into a See. The only gravelling point was the absolute necessity of 1,000*l.* (if not 2,000*l.*) being locally raised, as a test of the real desire of the inhabitants for the object, before the Home Government will even look at it. The wishes of those present were unquestionable, and a committee was appointed to decide upon the mode of raising the money.

Dec. 15th.—On the 9th, the Bishop consecrated the new country Church by the name of St. Paul. It was built from a design of Mr. B. Ferrey, and opened for divine service in 1851; but, owing to

questions raised about vesting the ground in the See, this ceremony had not hitherto been performed. It has at length taken place, to the great gratification of the Clergy, and of a large number of the parishioners, rendering the building, strictly and legally, the Parish Church. To-day, the second meeting of the Clergy, six in number, took place at the Bishop's. The chief suggestion of his lordship was the establishment of a Floating Church in our port, visited by some 40,000 seamen and passengers from the East every year. The Rev. George Bennett, Master of the Government Head School, offered to take the duty at once, though the Bishop could only promise an *effort* to obtain a small stipend from (I forget the name) some London Society.

Christmas Day, 1857.—This has been a thorough *School* week. The Governor and Bishop attended the examination of the Government Head School on Monday, and both addressed the boys. That of two other Government Schools followed on Tuesday, and of the combined Schools of the Benevolent Society on Wednesday. The most important circumstance, perhaps, during the Bishop's visit (viewed in all its effects), occurred on Monday last, when a public meeting, convened by the Sheriff, resolved to obtain 1,000*l.* towards the endowment of the proposed See by loan, and to apply to the Local Government for powers to repay it by assessment on the rateable property of the island. Nor must I pass over the Confirmation on Saturday last, at St. Paul's Church. It was preceded by the Evening Service. At the close of the second lesson, twenty-seven adult Africans, of both sexes, were presented at the font, and baptized by the Bishop. Several of them were confirmed immediately afterwards. I think there were seventy in all, making, with those at the confirmation in November, one hundred and thirty candidates. There was a crowded congregation: the candidates arranged in the chancel formed a touchingly-interesting sight; and from their demeanour, as well as their previous examination, I gather that the occasion will prove to not a few one of lasting spiritual benefit.

Jan. 9th, 1858.—The Bishop left us last night for England, and a great gap his departure makes. Of course there is not much Church business to report during the last fortnight, everything which required to be organized or "set in order" by episcopal authority having been handled already by the Bishop. He kindly allowed one more clerical meeting to take place at my house, on the 6th, instead of his own, at which he strongly urged evening cottage lectures among the poor. On Monday evening, his lordship met about fifty ladies and gentlemen, and delivered a friendly conversational address on District Visiting. Mrs. Drummond Hay kindly opened the large room at the Castle, and provided tea; and about twenty gave in their names as visitors of the town, and nearly the same number in the country. And so closes my narrative of the Bishop's visit at St. Helena. Any encomium from me would be out of place."

JOURNAL OF A NAVAL OFFICER ON THE WEST COAST
OF AFRICA.

WE have been kindly allowed to lay before our readers the following Journal. We think that they will be glad to see what is said about the late Mr. Leacock; and the references to the slave-trade may be now more than usually interesting.

“On the 24th of April, 1856, I started from Sierra Leone in the *Myrmidon*, to take my station off the river Pongas. Before parting from the commodore, he privately instructed me to ascertain whether a Spaniard, well known in the slave-trade, was still residing in that river, or in the Nunez, a river north of Cape Verga; if so, to obtain all information respecting him.

On our reaching the mouth of the Pongas, I anchored in such a position as to command the two principal entrances of the river. Soon after this I started early one morning with the assistant-surgeon, Dr. Murphy, in a fast whaler, manned by those admirable boatmen, Kroomen, for Tintima, a village about fifteen miles from the entrance, situated in a creek branching from the main course of the stream; we entered by the sand-bar entrance without trouble, which was pleasant, as the bars of African rivers are usually dangerous, many lives having been lost on some of them.

The approach to the Pongas strikes one with its ominous appearance. The low bushes, decaying amid sweltering swamps, seem to shed disease around in the steaming vapours that rise from them, as the prostrating heat of the morning sun falls on the solitary waste. No region could be more perfectly fitted for the deeds of dark crime that have been prosecuted in this and most other parts of the western sea-board of Africa.

Nothing pleases the eye, or tells of happiness—a few curlews scream, and break the silence, and a solitary crane perhaps wings his heavy course from bank to bank, or the dull splash of a slimy alligator floundering away from intruders, are all the sounds that catch the nervous ear.

As we pulled slowly up, a few signs of habitation met our eyes; they were wretched villages, built on spots of dry land, that seemed like islands amid the surrounding swamp. Just as the overpowering mid-day heat was drawing on, we reached Tintima, a village of comparatively pretending appearance: here I purposed halting for the afternoon and night. It is a rule among African travellers to halt during mid-day, and indeed not to move till next morning, unless the case is urgent.

Descriptions of African villages are unnecessary. When *one* is seen, a good idea may be formed of *all*. They all resemble one another in the quantity of naked children that run about, the number of men that lounge about, and the hard-worked, miserable women that straggle in the streets.

The former chief of Tintima, Kanabac Allee, died shortly before my visit, being succeeded by Amara Allee, his son.

Kanabac Allee had managed to be always on good terms with Englishmen, and had the reputation of being much opposed to the slave-trade; yet I have since found on good authority, that he had been as noted a slave-dealer as any in the river Pongas.

The wives of the defunct chief were, during my visit to Tintima, engaged in mourning his loss in their way; they all wore white turbans, and white clothes fitting close under the arms, and reaching to the knee.

At sunset, and early in the morning, they marched round the village chanting a low monotonous dirge, by no means unmusical: their mourning lasts forty days; after which the wives (amounting in this case to fifty) become the property of the succeeding chief; but the women have the power of choosing a new lord and master, if their new chief will part with them; and as the succeeding chief had, in this case, at least sixty wives already, he easily consented, at the end of the forty days, to part with about thirty of his father's wives, reserving ten for himself, so that he is now master of seventy.

Kanabac Allee gave, during his life, intelligence on a few occasions to English officers, that led to the capture of vessels, the property of Spaniards, that he was prejudiced against, for doing which he received a medal from the British Government; but, under cover of this apparent honesty, he has always been dealing largely in slaves.

Amara Allee, as far as I could judge during my several visits to Tintima, is against the slave-trade; but he is a weak-minded man, in ability far inferior to his father, who spoke English, wrote and read well; besides, Amara is a desperate sensualist.

Whilst sitting in the chief's hut, a Spaniard lounged in, and introduced himself as Señor Bersir. I determined to watch him, as it struck me that he might possibly be the same man of whom the commodore spoke.

I began by asking him to join us at breakfast, rather a late hour for that meal—one o'clock; but we had been travelling all the forenoon. I ascertained, through the medium of broken French, a little Portuguese, &c., at breakfast, that the Spaniard had been many years in Africa, trading, by his own account, in palm-oil, ground-nuts, and hides. This I could not credit, for I had already put him down in my mind as one of the ruined slave-dealers that are so often found skulking in African rivers, in a state of abject poverty, eaten up with frequent fevers.

A bottle of rather good Madeira that we discussed at breakfast induced the Spaniard to speak more. He said, that although for many years he had been used to the life of a seafaring man, yet he had been brought up as a soldier, having served in the Carlist wars, in the Queen's army, as a captain of caçadores. I should have doubted his word, if he had not mentioned Sir de Lacy Evans, who served in the Spanish wars at one time; besides, Bersir had the air of a military man. He wore an old blue serge frock, the sleeves being worked

over with red tape, as far as the elbow, and ornamented with red buttons; this was closely fastened, so as to admit only of glimpses of a shirt that certainly had not been off for a fortnight. His pantaloons were of dirty brown-holland. As the Madeira worked, Bersir took so much pains to convince me of his *not* being a slave-dealer, going so far as to whisper in my ears, that M. Bicape, a French trader, in the Rio Nunez, known to be an *honest man*, was the greatest slaver on this part of the coast, that I at once decided that this was the man the commodore told me of. I afterwards found out that he had been the owner of two brigs, seized by the *Linnet*, three years back, and also of another brig, taken by the *Ferret*, in the Rio Nunez; and that he himself had been taken to Sierra Leone by the commander of the *Teaser*, but, through the influence of the Chevalier Gilmar, Spanish consul, he had been permitted to return to the Pongas; the Governor of Sierra Leone first making him give his word that he would leave off slaving. I had no doubt that the man was hanging about with the intention of collecting slaves, purposing to send them round to some other river farther north, there to be shipped for Cuba.

I determined to preserve great friendship with him, but to watch him closely. I spent the afternoon in the miserable hut that he lived in with a wretched companion, who looked like a ghost, being afflicted with fever, dysentery, and rheumatism—all thanks to the climate that the poor creature had come to in hopes of making his fortune.

The two Spaniards alternately sang ballads of their far-distant country, accompanied by an old guitar. I sat the whole afternoon picturing to myself the bright days of chivalry that Spain had seen, the proud race that these two outcasts descended from. I almost became fond of the two men, dirty and wretched as they were, as they breathed forth, in the deep, rich accents of their country, words of home: even the old guitar lost its twanging tone under their light fingering. I presented the two dons with a bottle of Madeira, which enlivened their spirits.

I put up for the night in one of the chiefs' huts, being used to rough it. I found little inconvenience in sleeping on a mat on the mud floor, with my blanket coat for a pillow; the mosquitoes were terrible; but I tried lighting a small wood fire in the centre of the hut, which drew them away. Hunger, they say, is a good sauce. I am sure fatigue insures sleep through anything.

The following day I started for Falengia, a village five or six miles farther up this branch of the river. My reason for going was to visit Leacock, the first missionary in the Pongas. The officer who commanded the *Myrmidon* before me, brought him from Sierra Leone and started him.

We had instructions to visit Falengia, as Leacock's mission was quite an experiment. He gave up a living in Jamaica, at the age of sixty, and volunteered his services as an African Missionary, a dangerous although gallant undertaking, we all thought, for a man at his time of life.

We passed through much unhealthy swamp before reaching Falengia, and, strange to say, saw a large shark, which, as the water was fresh, upsets some theories respecting that animal.

Leacock we did not find at home, as he had started on an expedition up the Bangalore branch of the river, in company with Wilkinson, chief of Falengia: however, I introduced myself to Duport, his assistant, a coloured man born in the West Indies. Wilkinson had given up one of his huts as a temporary residence to Leacock; a half-circular piazza at one end served as a school. I saw about twenty children collected there, some being children of Wilkinson. Considering the short time that the Mission had been established, I was much struck with the advance made.

Duport gave us a capital dinner: he employs himself not only in teaching, &c., but also in carpentering, a very necessary pursuit where tables and chairs are scarce. I walked over the village and out into the adjoining country with Duport; the lanes are very pretty, shaded by charming tall hedges in the more open country. Numbers of people, principally women, were hard at work cultivating the ground nut, one of the principal products of the Pongas country. Although these were slaves, they looked happy. Domestic slavery, in fact, cannot be abolished in Africa for ages; the fate, however, of these slaves, happy as they seem, is very uncertain: they, at the caprice of their owner, may be sold to slave-traders at a moment's notice, should a good bargain be struck. Wilkinson, however, is a staunch anti-slave trader, and afterwards gave me information that led to my success in putting down a portion of the traffic in the river.

Duport introduced me to Charles, Wilkinson's son, a sharp energetic Mulatto, partially educated. He told me that he was chief of Domingia, situated at the main river. I promised to call there on my way to Bangalong.

I saw a Fullah; I was so struck by his appearance that I begged to be introduced to him.

Charles Wilkinson introduced me; he saluted me in the most polished manner, holding his hand out. We shook hands. I was struck with the very marked difference between his features and those of the Negro generally; his nose was inclined to aquiline, forehead high, eyes greyish, and colour of skin yellow.

My compliment respecting the power of his country, of which I had heard much, being translated to him, he smiled, and said that his countrymen never wished to lead a warlike life, being by inclination pastoral, but as war raged around them, they could not be at peace. He had obtained a piece of land from Wilkinson, which he cultivated, not intending to return to his native country. I saw more of these interesting people afterwards.

Taking leave of Duport, we started in the evening for Tintima. The weather promised badly, a heavy tornado had been gathering all the afternoon: as we started in the boat, I observed behind me the well-known black arch of clouds bearing down from the eastward, thunder and vivid lightning bursting over the dark-green forest

banks : the tide, however, ran strong in our favour : before the squall struck us, not a breath of wind stirred ; it was painfully calm ; but the rushing wail of coming wind struck distinctly on the ear. Nothing can exceed the fascinating grandeur of these moments ; Nature indeed strikes awe into the brain of a mortal then. When that sweeping blast overtook our boat, we flew ; the men had to lay their oars in ; in a moment we were drenched to the skin : it took us a short time to reach 'Tintima.' Unfortunately I had no dry clothes to put on, which spoilt my sleep considerably.

My companion, the surgeon, started the next morning for the ship, leaving me, with two men, to await the return of the boat, when I intended starting for Bangalong.

I spent the day with Mr. Ropert, a French trader, long resident in the river ; he introduced me to M. Columbine, a Greek by birth, but whose life had been spent in almost every part of the world : he traded in the river Capivey, which is north of Cape Verga : his reason for coming now to the Pongas was to offer his assistance to Leacock, should he wish to establish a Mission in the Capivey, which he described as a considerable river ; he also begged of me to bring the *Myrmidon* up there, for, as the trade had been but newly established there, the presence of a man-of-war would have a good effect.

The Capivey is a river little known and badly surveyed, situated at the back of the Bijdya Islands, around which are most dangerous reefs. Columbine gave me a rough chart of the entrance ; but as the river was beyond the limit of my station, I never felt justified in visiting it. Both these men said that the Spaniard Bersir was a well-known slave-trader, but that he was at present desperately hard up, and had fallen into the habit of drinking so much that he did not seem at all likely to improve his condition. A schooner laying on the beach, they said, was his property, as well as a barracoon, somewhere on the other side of the river. Subsequently, I destroyed this schooner, as well as the barracoon, and forced Bersir to leave the river.

Early the following morning, my boat having returned, I started for Bangalong ; time did not allow me to stop at Domingia, a village on the left bank : this is Charles Wilkinson's estate. The river wound pleasingly, and as a cool sea-breeze was blowing, I enjoyed myself exceedingly. We passed several rakish Yankee schooners, all lawfully engaged, taking in ground nuts, hides, and ivory ; on board one of them I saw two beautiful specimens of the chimpanzee, male and female, quite young ; the mate of the ship offered them to me for fifty dollars ; unfortunately, I had very little money with me.

The enlightened independence of Yankees in these out-of-the-way places is very charming. As none of them took the trouble to show their colours, I politely asked them why they neglected doing so ; their answer was, that trade was too brisk for them to play with bunting. I noticed, however, that, brisk as it was, they spent their time principally in lolling in hammocks hung to the main-boom, chewing, spitting, drinking, and occasionally rapping out an oath at the black sailors who were stowing the cargo.

We reached a schooner anchored off Bangalong at sunset, on the 1st May, 1856. Hospitality is a matter of course among white men in the rivers; I therefore intended to seek lodgings, &c., on board this vessel, which I knew to be the property of Heddle, one of the largest merchants of Sierra Leone.

I was delighted to find on deck, talking to Theodore Valentine, the supercargo, the very man I wanted—Mr. Leacock: I was struck by his venerable appearance. He told me that he wished to reach Falengia that evening: old Wilkinson was with him. Wilkinson must be very old; a light Mulatto, dressed in European clothes, and speaking English very well. Leacock and himself travelled in a commodious boat, fitted in the stern like a sofa: but, in spite of all these comforts, I was much impressed with the true heroism of a man at Leacock's time of life, exposing himself to the hardships and risks of travelling and residing on a river, noted as unhealthy, for the purpose of founding a work that will cost many lives. Boat-travelling in African rivers is most fatiguing, and tests the youngest and strongest constitution sharply.

After conversing a short time, Leacock started for Falengia. I remained to dinner with Valentine.

After dinner I landed at Bangalong, a most lovely village situated at the base of hills that rise from the river's edge. I shall never forget that evening; fifty miles up an African river; landing alone at a place, noted in the history of the slave-trade, as having been a most active seat of that traffic; yet amazed by the exquisite beauty of the spot: silence reigned over the face of the smooth river; the same moon that had but lately been seen at home, now rose up over the dark hills, bringing into bold relief noble forest trees, whose shadows more than doubled themselves over the surface. After all, these moments are perhaps the happiest of one's life.

I found Ormonde, the chief of Bangalong, an intelligent, good-looking Mulatto; his father was the noted slave-dealer mentioned by Theodore Canot, in his 'Twenty-five Years on the Coast.' Young Ormonde has, at times, dealt largely in slaves. He told me that the vigilance of our cruisers in a degree prevented him from continuing it, but that the principal reason was, that the slave-traders were not so well prepared as formerly to pay ready money for slaves, and also, that the demand for ground nuts and other produce having increased, the labour of slaves was more valuable than formerly, in their own country. He assured me that should it be worth his while, he could easily load a ship with 300 slaves in a few hours.

In fact, I afterwards found out that here, as well as in other parts of Africa, the amount of space cultivated for the supply of wants for food, &c., and demands of trade, is not in proportion to the population; consequently there is a surplus of idle population on the hands of chiefs, who get rid of it for money if possible; as demand for African produce increases, this evil is counteracted. The sure way for our philanthropists to check the slave-trade, will be to set a high value on all produce from Africa, increasing the demand so as to drive

the native chiefs to close every hand on the clearing away of vast forests, obtaining ivory, boiling palm oil, preparing hides, building stores, and shipping cargo. The native chiefs will not part then with their labourers for bad goods from half-starved Spaniards, &c.

Domestic slavery is as yet, and will be for ages, a necessary evil in Africa; any attempt now to stop it would have the worst consequences. Polygamy must be first done away; none of our generation will live to see that accomplished. Wilkinson, although most anxious to assist Missions, and introduce civilisation, has several wives, and I certainly consider him one of the most sincerely well-inclined Mulattos I have ever met.

I had a particular wish to be introduced to Ormonde's mother, as Canot mentions her in his work. Ormonde sent for her, not in a very respectful manner, I thought. She was a light Mulatto, and I considered her handsome for her age.

Ormonde offered me such a snug bed that I avoided sleeping on board the schooner, which I knew to be infected with cockroaches—brutes that always destroy my rest.

I found my host early in the morning lolling in a hammock, and talking to one of his wives, a beautiful dark Quadroon; he volunteered to show me the lions of the place before the sun became very hot.

Our way lay through shady lanes, well kept, along which stood the dwellings of tall, lazy natives, who, as usual, were yawning, grinning, and gaping at me for a change—white men being a novelty so far up the river: gradually we emerged into an open cultivated country, that lay along the bank of the river, and up the brows of the chain of hills, at the base of which Bangalong stands.

Many people were working in the fields as we passed, the majority being women: the work is principally weeding, vegetation here being so rapid in growth, that the destruction of weeds constitutes the greater part of a day's work. This work is, as may be easily understood by Englishmen, not at all equal in labour to a corresponding pursuit in England—removing the weeds is all, nothing else; as to manuring, shifting the crop, and endless other dodges to extort the last farthing out of nature, they are not thought of.

The tide not serving in the early part of the following morning, prevented my starting as soon as I wished for Falengia.

My friend Valentine provided a capital breakfast on board his schooner. I was much amused at his powers as a linguist; amongst the crew were Jollaphs, Sooyoes, English, and French; he spake all their tongues with ease.

Half-an-hour's pleasant pull up the river brought us to Falengia, which I found to be a very considerable town, laid out, as usual, in shady lanes. Not wishing to disturb Leacock, who I thought might be tired after yesterday's journey, I went first to Mrs. Campbell's, the Mulatto wife of my particular friend, the consul at Lagos; I found her up, but her daughter was not visible, so I promised to call again later.

I therefore called at Mrs. Lightburne's. This most interesting old lady dwells in a commodious house surrounded by huts and stores, &c., which form quite a village, standing on a large piece of ground; it is walled in by a stout stockade of mud and wood; one side of the establishment overhangs the river, the banks being very high and precipitous.

I was politely offered a seat by a Mulatto, who spoke good English, in a piazza that overlooked the yard, in which was collected a number of idle Fullahs, and other traders from the interior, all curious to get a glimpse of me. In a short time Mrs. Lightburne made her appearance, followed by a large number of female attendants, and three children, whom I ascertained to be her grandchildren; they were dressed in European clothes, and boasted of some education; but, although very proud of them, she was herself dressed in a strictly native style—that is, a large cloth wound round the body close up to the arms, and reaching to the knees, barefooted, and covered with massive gold ornaments; in her hair, which, though woolly, was carefully dressed, she had a magnificent gold comb. She appeared to be about fifty years of age, possessing striking traces of beauty. Her colour, although very dark, had a depth and richness that cannot be understood by those who have never seen an African beauty; her hands and feet would be a study for the most imaginative sculptor.

I had been told that she disliked English naval officers, and therefore, although herself well able to speak English, conversed through the medium of an interpreter, which always renders these visits tedious and unprofitable.

I put, however, some home questions on the subject of the slave trade. She answered that she considered *that* trade was broken up; referring me to the number of traders that filled her yard, as a proof that legal trade now fully occupied her time: certainly a large trade appeared to be going on. Several Fullahs, evidently of authority, took great pains to convince me of their respect for Mrs. Lightburne, saying that she fed them and their followers during their trading visits, lodging them also, and frequently sending them away with handsome presents. All this I fully entered into with interest; but beyond her answer that the slave-trade was broken up (which of course I did not believe), I did not obtain the information which I anticipated by paying the visit. As is customary in Africa, when paying grandees a visit, I was presented with two sheep, some fowls, and fruit.

Several young Fullahs of good birth were introduced to me; of these interesting people I will speak hereafter; it will be sufficient now to say that the manners of these young men were quite fascinating. I longed to be able to speak their language; the polish of our drawing-room beau would stand a poor comparison with the graceful gait, winning address, and dignified etiquette observed by the tall, intelligent-looking native from the far, mysterious interior of Africa.

I left Mrs. Lightburne in a good humour, having carefully avoided

anything which I thought might ruffle her temper. An idea exists that she is not a slave-dealer ; such an idea must be wrong. She was married in the country fashion, many years ago, to an American, from whom she has her name, who was largely connected with Ormonde and the other slavers of the river ; and being herself of good birth, she had great influence, and therefore commanded in a good measure the trade from the interior in slaves. After Lightburne's death she still supplied all demands for slaves, housing them, as they arrived from the interior, in the large offices that I saw in the yard. The Portuguese, Spanish, and other white slave-traders in the river supplied her with means of defence against the boats of our cruisers. Luck, however, went against her, for a small force commanded by Lieutenant (now Captain) Dyke, brother of the present Queen's proctor, destroyed a great portion of her works, a fact which she will never forget ; and I think that the Honourable Captain Denman also did her some material mischief. Lately she has given up any direct support to the slave-trade, but her immense influence with the traders from the interior gives her the power of monopolizing any trade ; consequently she is one of the leading heads of the Pongas country.

As our Missionaries are often misled on the subject of choosing the right persons with whom to make treaties, and whom to look to for support, I should recommend them in the Pongas country to apply to Mrs. Lightburne ; who, although she is at least a slave-dealer, yet is so intelligent, and is advised by so many sharp natives, that she knows how to value the advantages of education, which is proved by her grandchildren being partially educated. Mrs. Lightburne will turn her whole attention to the support of any trade that she thinks will repay her ; and there can be no doubt that the trade of any part of the western coast of Africa, if well developed, will repay the honest speculator ; *vide* our Liverpool merchants.

Mr. Leacock was staying with a Mulatto family, friends of Wilkinson. When I called he was just rising from the siesta, which is so necessary to everybody in so intensely hot a climate, more especially when old. His venerable appearance and impressive manner pleased me much. We had a long conversation on the subject of the slave-trade, and the probable success of missions in the river. Mr. Leacock told me of the infamous manner in which Kanabac Allee, the deceased chief of Tintima, behaved to him and Duport, after Commander Buck left with his boats to return to the ship, showing how necessary it is, if ever we intend to civilise these parts, that the officers should make it a special duty to visit continually, and make themselves well acquainted with the native chiefs, their customs, and prejudices.

Mahometanism is, I fancy, one of the great obstacles in the way of conversion and civilisation ; it is the opposition of a species of civilisation well established and always gaining ground, which possesses the charm of *not* obliging the conformist to relinquish many of the darling customs of a heathen African, the giving up of which, to him, is bidding farewell to all happiness. There are Mahometan

schools in almost every village in the Pongas ; but although I have tried hard, I have not been permitted to see them. At Tintima, the schoolmaster is a venerable old Mandingoe, who lived with the chief, employing himself principally, when not at his school, by reading a tattered parchment book, which I supposed to be extracts from the Koran ; he either would not or could not speak English, but I detected his earnest attention to everything I said, leading me to suppose that caution prevented him from showing his knowledge of our language.

The chief's children paid him great respect ; they, as well as a number of others, disappeared with their teacher for several hours every day for education. On some occasions they had holidays ; whether as a religious observance or not, I did not ascertain. Mahometanism is mixed at pleasure with Fetish or heathen rites, some observing it so far as merely to purchase charms, or allow their children to learn from a Mussulman ; however, I am nearly certain that *all* the children in the Soosoo country are named by Musulmans.

As Mr. Leacock expressed some wish to go to Sierra Leone for a short time during the coming rainy season, I promised to send a boat up for him as soon as any vessel was bound in that direction. He showed me a rough plan of the Pongas and its branches drawn by himself ; it did not give anything like the number of turns and windings in the river. Taking leave of Leacock, I paid a hasty visit to Mrs. Campbell, and found her daughter with her, a remarkably handsome Mulatto, and well educated, having been brought up at Goree, a French settlement. She has since married Theodore Valentine.

I left Bangalong the following morning for my ship. I calculate Bangalong to be fifty miles from the river's mouth, allowing for turns ; Falengia, five miles farther ; and a large village belonging to Faber, a Mulatto, whom I had not time to see, two miles from Bangalong, in a creek north of the main stream. These are the most important places in the river, the greatest number of educated Mulattoes are collected here, and it is the highest point to which vessels of any tonnage can ascend ; the proper main stream, called the 'Fatellah,' not being navigable for anything larger than boats and canoes.

Falengia struck me as more healthily situated than any other village I had visited, being on high ground, comparatively well separated from swamp. *There*, I think, Mr. Leacock ought to have established himself ; I am not certain what reason he gave me for not having done so ; I think it was that the traders from the interior making it their principal place of rendezvous, the Mahometan prejudices would be more firmly established.

The Fullahs, of whom I saw many here, travel in caravans of from 50 to 200 strong, laden with hides, ivory, and gold, and, until lately, and I suspect, *still* sometimes, with a large number of slaves, all which they eagerly exchange for cotton, cloths, earthenware, gunpowder, guns, knives, salt, cutlasses, &c., down from their country, which lies

200 miles from the coast, running north as far as the Gambia, and south nearly to the Mandingoes.

The Fullahs profess to be Mussulmans, and are a branch, I think, of the vast hordes classed under the head of Fellatahs, or Fellanees, or Pulloes, which extend through a great space of country running from the head of the Gambia; all being under the supreme control of the Emperor Sokotoo.

These masses of semi-civilised people have been pressing heavily on the more seabound nations, and have made them a medium through which they exchange the slaves stolen from further interior tribes, as well as the natural products of their country, for the articles of our manufacture necessary to them for clothing, and to carry on their deeds of rapine and robbery. The Fullahs are the most peacefully inclined division of this great nation; they own great numbers of cattle, the hides of which form an article of commerce, especially with America. These hides are carried in bundles on the heads of slaves on foot from the interior.

The capital of Fullah is Timboo. I thought that might be the far-famed Timbuctoo abbreviated, but ascertained that it was not; in fact, I fancy that that mysterious city, although actually existing, and lately visited by Dr. Barth, is not entitled to so much poetical speculation as has been bestowed on it.

The Fullahs are tall, slight, and active, walking with a springing graceful gait. They generally wear a white *tobe*, or shirt, flowing elegantly down to the knees, the head being protected by a small skull-cap; on their feet sandals. The idea conveyed by pictures of Negroes, or by meeting some woolly-headed, blubber-lipped black in the streets of Liverpool, or lounging about the London Docks, is quite dispelled on meeting these people: such specimens are not persuaded to leave their country, for they are as proud as possible, and despise the white man, although courteous to him. The Fullah women are noted for their beauty; very few, however, come down on these trading expeditions; but I met some, and they were handsome; they are treated with respect, which is an exception to the general rule in Africa, although I believe Dr. Livingstone had discovered similar instances among the tribes lying between St. Paul's Loando, and the Portuguese settlements on the Mozambique coast.

The Fullahs described their country to me as sandy; they frequently suffer from drought; but most especially from the want of salt, an article of the greatest value to them; and as they do not use much animal food, they gladly slaughter their cattle for the purpose of exchanging the hides for salt, leaving the carcasses to be cleared away by vultures.

It is odd that people living in a country subject to drought, and not using much animal food, should, at an apparent loss, exchange a portion of the bodies of their cattle, in the possession of which their riches principally consist, wasting the rest for salt, just the very thing to excite thirst, and to *us* not of much use, except in conjunction with animal food. Yet I have been told by Fullahs, that

they consider it a luxury to be able to savour their meals with salt, and that the demand is much greater than the supply ; they would sooner give up gunpowder, guns, or cloth, than be deprived of salt.

On my way down the river, I called in at Domingia, the estate of Charles Wilkinson, son of Mr. Leacock's friend. I conversed at length with him, respecting the state of the river, &c. : he was cunning in his answers ; and, although educated, seemed to have a great deal of the savage lingering under his dark eyes. I observed that in his house he had several Prayer-books, a Bible, and some tracts ; yet over the door hung some unmistakable Fetish charms : he saw that I noticed this, and did not look pleased.

He is a polygamist : yet being a tolerably honest trader, and proud of his own education, and anxious for his children also to be educated, he may be of much use to any mission on the river.

He told us that any such title as King of the Pongas was empty, as the power lay merely in the hands of a few rich chiefs, among whom he ranked himself : this convinced me of the farce of recognising any such person as King Katty, which Buck did when starting Leacock in the river ; and also of the emptiness of some of our treaties which are made with fellows who have not the slightest influence : the really influential men are not treated with, and therefore are not bound by any rule.

After this visit an interval elapsed, during which I had no opportunity of seeing Mr. Leacock. I occasionally despatched an officer up to Falengia, and I heard of his gradually failing health ; but regretted that no means of conveying him to Sierra Leone occurred.

On the 16th of May, 1856, I ascended the Pongas as far as Tintima, and found my friend Bersir, the Spaniard, deeply engaged in the slave trade. Although fully authorized by treaties, yet fear of involving myself in legal difficulties (a fact that too often influences officers who would otherwise be zealous in the suppression of the slave traffic), added to the duplicity of the natives, prevented my acting with as much decision as I could have wished ; however, I at last managed matters, so as to hesitate no longer about destroying Bersir's barracoon and his schooner, and expelling him from the river : the exertion I went through brought on a slight attack of fever, which, however, I recovered from, owing to the kindness of Ropert.

When starting for the ship, I met a boat belonging to her, with intelligence of the arrival of the *Bloodhound* from Sierra Leone, and that she was instantly going back to that place. I sent this boat on to Falengia for Leacock, proceeding on board myself. The next day Leacock came off, completely exhausted, after a heavy tedious pull in a sun, and a wetting on the bar.

Luckily, I had dinner ready for him : I gave him up my cot, for I never saw a man so completely done up with fever, hardship, and anxiety ; yet, despite his age, he seemed cheerful and confident that he would be able to return to the river. I felt ashamed of com-

manding, at my age, the comforts of a cabin, whilst this man, at sixty, had given up every pleasure to encounter the hardships of a residence in a barely known African river, for a most disinterested reason.

The following morning Leacock took leave of me in a manner that I shall never forget: he blessed me before he went over the side, and went on board the *Bloodhound*, bound for Sierra Leone. I never saw him again.

I heard nothing of Leacock himself, but frequently heard of Duport, who was conducting the Mission at Falengia successfully, till August 9th, when, on my arrival at Sierra Leone, I called at the Rev. Mr. Pocock's, to inquire for my old friend, and was told that he was dying: the next morning he was no more. I attended his funeral, with many others, on the evening of the 20th. He was deeply regretted by every one.

He certainly died in as good a cause as any man could wish for."

A DOMESTIC MISSION IN THE UNITED STATES.

IN the March number of our volume for 1857, page 103, we laid before our readers a letter from the Rev. J. A. Merrick, of Paris, Kentucky, giving an account of his mission. The following letter, showing the progress of his work, appears in the same periodical for June, 1858:—

"I have been in this parish above three years, and have wrought 'in season and out of season,' amidst discouraging difficulties, beyond any that I had encountered among the pale faces, or even the red men of the north-west, and the question may be asked, Have I seen the fruit of my labour?

I answer the question thus:—I came to this parish, and found it on the verge of extinction. It is more than revived, as will be seen. Old and corrupt habits had to be broken up; new and right ones had to be supplied. A people had to be newly moulded in spiritual things, who, in consequence of the habitual effect of peculiar institutions, are not very plastic; a new tone of thought, and fresh inducements to Christian action, had to be furnished; to look at their responsibilities aright, a different stand point from the former had to be found; for the individualities of previous pastors which had too strong a hold, that of the Church had to be taken. The spirit of controversy, unusually bitter here, had to be suppressed entirely; the ruffled temper of alienated brethren had to be smoothed; and, besides the usual warfare of Christian soldiers against the wiles of the devil, a new and bold effort had to be made to save this parish, having the one alternative, that the blow must be bold enough to be successful, or the Church in this place would expire.

Three years have passed, and, with God's help, the treatment has

been successful beyond the anticipations of any, from the Bishop down. Though all has not been attained—far from it—that is desired, yet everything shows a better state of spiritual health than ever, so as to give occasion to the public declaration by a Reverend brother, *that he never witnessed, anywhere, the Church's life better developed.* God has blessed us, dear brother, beyond all expectation; not in extraordinary gifts, but in the quiet, steady, peaceful growth of the Christian life; in evidence of which I may add to the foregoing aims, the facts that there have been brought to holy baptism, during my pastoral care of three years, a greater number than were baptized here during the twenty-three years preceding, and this, too, in an antipædobaptist community. The largest number confirmed at any one time, was on the last occasion. The frequency of the celebration of the holy communion has increased, gradually and prudently, from the occasional to the monthly, thence to the including of the greater feasts, next to that of the minor festivals, until we reached, months ago, *the full measure of the Church's provision in the weekly communion,* and on every festival, greater or lesser; and this, too, *by desire of nine-tenths of my communicants,* and with the acquiescence of all. Through the weekly offertory we have discharged our share of all the Diocesan obligations upon us—have aided the Domestic Committee well-nigh to the best of our ability, and expect to do yet more. Our growth is slow, as it is generally in the south-west, but it seems sure. The facts given are mentioned not for vainglory, but as evidence of our hopes that a better day is at hand.”

Reviews and Notices.

Missionary Sketches in North India, with References to Recent Events.
By MRS. WEITBRECHT. London: Nisbet. 1858.

THIS book contains brief notices of several missionary stations in North India, chiefly of those connected with the *Church Missionary Society*. It is written by the widow of one of the most able and successful Missionaries of that Society. There are many accounts given in it which show the timidity of the rulers of India in matters of religion. We extract the following from the Journals of the husband of the writer:—

“To illustrate a few of their difficulties and discouragements at this period, it may be mentioned, that soon after the location of these missionaries at Serampur, when the Indian empire was reposing in perfect peace, a religious tract in Bengali, which had there been published, was brought to the notice of the Governor-General in Council; and so great was the alarm felt in reference to this harmless little missive, that an order was at once issued, that “all such should be instantly gathered in and destroyed;” and that none might escape the search, information was demanded from the authors of the tract as to the extent to which such publi-

cations had been circulated, that the Governor-General and his Council "might be enabled to counteract their dangerous effects."

An order was then issued "that the printing of books of any kind was for the future prohibited at Serampur," that "public preaching to natives should cease, and the circulation of all works having a tendency to encourage conversion to the Christian religion." The same Government, at the same time, promoted by every means in their power the study of Hindu literature, laws, and religion. "It sowed to the wind, and has reaped the whirlwind." History furnishes no parallel of a people governing a conquered nation on the principle of repudiating its own faith. The Tartar, the Mohammedan, the Portuguese, the Spanish, the French, the *Romish*, the Dutch, as they conquered, avowed, and as they avowed tried to extend, their own religion. They were all at least honest, though, it may be, not otherwise wholly defensible.

It remained for Protestant and Christian England to stand out alone, as a Government intolerant of its own religion, and to hold India *a preserve for heathenism*, where conqueror and conquered should never know the bonds of brotherhood, by the sympathies and hopes of a common religion.

Even within the last few years, an order was transmitted to India, 'that any servant of the Company would be proscribed who should offer pecuniary aid or countenance to missions.' Thanks to the resistance of a Christian member of the Indian Government, that order was never enforced. Carried into execution, it would have proscribed the Lawrences, the Havelocks, and the Edwardes's of the service, and bereft our empire, in its time of coming need, of its most heroic defenders."—Pp. 28—30.

The following may satisfy some persons who object to Missionaries employing themselves in schools:—

"But De Rozario, though in name but a catechist, has been successful and blessed above many ordained Missionaries.

He preaches diligently, as far as his other duties permit, in the neighbouring villages, as well as to his native flock, and has gathered in converts. His more particular work is the English school, and the superintendence of three schools in the vernacular; and in this sphere he has been peculiarly successful, having sometimes had three or four of his pupils in one year declaring in favour of Christianity. His numbers have sometimes exceeded three hundred, and all are in admirable order, evincing a singular respect and affection for their humble-minded teacher, and his eight native Christian assistants.

One of the pupils, a young Brahman, who had been eight years under instruction, was removed by his friends, just as the Word of God appeared to exert an influence over his heart and conduct. He was soon after attacked by fatal illness, and, in the midst of his heathen friends, had the courage to make an open confession of faith, declaring his entire reliance on Jesus, and his desire for baptism; but his death prevented the accomplishment of his desire.

Another interesting conversion in connexion with this school was that of the wife of the head-teacher, who had been kept away from him by her relatives for nine years; such is the disruption of domestic ties the convert in a heathen land has to bear! During these nine long years he made many attempts to visit her, but was never once allowed an interview.

At length her father died, and the minds of others so far softened that he was permitted to see her in the presence of her friends. He spoke to her with much Christian wisdom and feeling, proposing to her to join him. She asked some little time to consider it, and in a few days made up her mind to follow his invitation; and to his thankful joy, she was as anxious to learn about Christianity as he was to teach her, for his prayers for her had brought a spiritual blessing to her heart.

She came to him full of Hindu prejudices, but these were soon displaced by Christian truth and principle; she rapidly learnt to read the Bible in her own language, and then expressed a wish to be baptized, not as a mere nominal professor for her husband's sake, but because she had learned to love her husband's Saviour."—Pp. 81—83.

The following refers to Krishnaghur :—

“He (Mr. Häberlin) visited various places along the banks of the rivers, with which the district is intersected, preached much in the numerous villages, founded schools in them, and carried on spirited discussions with the pundits. He also succeeded in inducing several indigo planters to establish schools near their factories, and tried to show them how *they* might, under God, be a great blessing to the country.”—P. 153.

These efforts are much opposed.

“Still inquiry went on, and one striking instance of rage and fear combined must be mentioned. The enemy set up a heathen school in opposition to that of the Missionary; and, to induce attendance, introduced the Christian Scriptures as a text-book, thus showing themselves superior in discernment to their rulers, who take the contrary course to effect a similar end.”—P. 154.

In the Krishnaghur District, there are upwards of five thousand Christian subjects of the English Government. They sent the following Memorial to the Governor-General, on the outbreak of the mutiny :—

“ ‘ TO THE GOVERNOR-GENERAL OF INDIA.

The humble address of the native Christians, residing in the district of Krishnaghur :

It is now one hundred years that, by the Divine favour, the illustrious English have, in a very wonderful manner, brought under their dominion and good government a great part of the world, by which the people of Bengal have enjoyed great security, and lived in happiness and safety. The Government have promulgated very beneficial laws for the punishment of the wicked, and the protection of the peaceable inhabitants, and by many kinds of gifts and honours have manifested this affection towards their subjects, and rendered them illustrious; the very relation of which benefits almost produces tears.

But what painful circumstances have now arisen, that suddenly, like thunder, in the midst of the territories of such powerful and very just English, danger has arisen! Alas! their own forces have revolted, and manifest treason in many parts of the Honourable Company's territories; especially do they slay persons connected with the Government [*lit.* royal persons], with their wives and children. These bad news we have learned through many of the newspapers, and in the trouble of our governors we are troubled; and with troubled minds we give our signatures to state, that, in case any further troubles should arise, we native Christians in the Krishnaghur districts, if called on, will be ready to aid the Government to the utmost of our power, both by bullock-garries and men, or in any other way in which our services may be required, and that cheerfully, and without wages or remuneration.¹

If a letter be sent to the missionaries in the Krishnaghur district, what we have said shall be cheerfully done: they will exert themselves to give their people, or to aid in any way that may be required. We native Christians, being happy in the prosperity of the Government, desire also to share in the troubles that may come upon it.

It may be right to ask one question of our illustrious governors, Why, after so long a time, has Almighty God so suddenly permitted troubles to arise? He does nothing without a cause. It may be, perhaps, that in the Honourable Company's territories, there has been some injustice towards the ryots permitted to continue, on which account God has caused difficulties to arise.

¹ It should be taken into account that this offer was made by poor labouring-people, who thus offered *all* they had. A more loyal or patriotic demonstration could not have been made.

However that may be, we shall, day and night, continue in prayer to Almighty God that He may pardon whatever is wrong, and restore the blessing of peace to the country.

[Signed by many of the native Christians residing in the Krishnaghur District.]
28th May, 1857.

We regret to say that the address of these converted Hindus was not so graciously received as addresses presented from bodies of natives still in an unconverted state."—Pp. 184—186.

We will venture to suggest that if a second edition of this book should be called for, its value would be increased if the headings of the chapters were to indicate the localities referred to.

We have received from Messrs. Bell & Daldy, *The People in Church: Their Rights and Duties in connexion with the Poetry and Music of the Book of Common Prayer*. By JOSIAH PITTMAN, Chapel Master and Organist at Lincoln's Inn.

Colonial, Foreign, and Home News.

SUMMARY.

WE record with great regret the death of the Right Rev. George Washington Freeman, D.D., Missionary Bishop of ARKANSAS, in the sixty-ninth year of his age. The *New York Churchman* says:—

“The field of his episcopal labours has been one of the most important missionary spheres on our own territory, and we believe he has discharged his very arduous and self-sacrificing duties in such a manner that his name and his services cannot but be held in grateful remembrance by the Church throughout all time. He may be said, indeed, to have planted our branch of the true Church of Christ in those South-western wilds which were assigned him for the exercise of his episcopal office. As well as Arkansas, it will be remembered he has had, as a supplementary charge, the partial, if not the entire oversight of the Church in Texas also. So that few, if any of our bishops, have had a wider range of episcopal jurisdiction, and not one perhaps has been exposed to severer exertions or greater hardships.”

The Ninth Annual Convention of the Diocese of TEXAS was held in April. The most important business which came before it was the election of a Bishop. The Rev. Sullivan H. Weston was duly elected, and there is little doubt of his acceptance of the appointment. We are truly glad to hear this.

The Right Rev. Alonzo Potter, D.D., Bishop of PENNSYLVANIA, has arrived in England in the hope of restoring his health. At the Diocesan Convocation on May 25, the Rev. W. Beasley offered certain resolutions expressive of the sympathy of the Convention with their beloved Bishop in his present weak state of health, their high appreciation of his episcopal services, and a heartfelt hope that he would, by the blessing of Almighty God, be soon restored to his vigour of mind and body; and that they felt that he was entitled to their earnest prayers to Almighty God to bring about speedily this most earnestly desired result. The resolutions were unanimously adopted.

At the same Convention the Rev. Dr. Samuel Bowman, Rector of St. James's Church, Lancaster, Pennsylvania, was elected assistant Bishop of the Diocese.

It was stated by Mr. J. G. Hubbard, at the Meeting at the Mansion House, of the *Society for the Propagation of the Gospel*, that within a week after the advertisement for a Missionary at the Pongas, to succeed the late Rev. H. J. Leacock, five Clergymen had offered themselves for the post.

The following paragraph occurs in the speech delivered by His Excellency the Governor of the Cape of Good Hope to the Legislative Council and the House of Assembly, on March 10 :—

“A correspondence will be laid before you detailing the reason for which it is intended to detain the King of Delhi in confinement in British Kaffraria. You will find from these papers that this is an isolated case, and that no intention exists of transporting prisoners from India to Her Majesty's South African possessions.”

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, May 4th, 1858.*—The Bishop of ST. ASAPH in the Chair.—The Standing Committee proposed a grant of 1,000*l.* towards the endowment of the new See (Brisbane) within the present See of Newcastle; the amount to be paid as soon as a Bishop shall have been appointed, and the remainder of the requisite sum raised, which was carried.

The following is an extract from a letter from the Rev. R. A. Symonds, dated Madras, March 27th, 1858 :—

“I observed with deep interest the determination you had come to in your Society, to increase your efforts for India. Shortly after I read your resolution, there came the suggestion and overture from Government in regard to the enlargement of our educational work in India. I felt assured that we had only to make known to you this opening to elicit your warm sympathy. We must not allow the educational work of Tinnevely to pass out of the hands of the Church. The Government is quite willing to leave it in our hands—nay more, it will liberally support by grants in aid every fresh school we set up. Surely we cannot stay our hands from such a work. I anticipate from you a very cordial response.

We are all in a very quiet state in this part of India. Travellers pass from Madras to the south without fear ; no signs of uneasiness manifest themselves until you get quite to the northern parts. It is, however, quite possible that if Nana Sahib manages to get down into the Mahratta country, he will succeed in stirring up a good many to disaffection.

I entertain not the least doubt but that the troubles India has gone through will be for great good. Much, however, under God, will depend on the attitude taken by Government, and upon the Church showing itself equal to the emergency."

The following is a copy of the correspondence :—

"The Madras Diocesan Committee feel assured that you will give your attention to a very important communication which we have just received from the Director of Public Instruction in the Madras Presidency, conveying a suggestion made by the Rev. J. Richards, late Government Inspector of Schools, for the establishment of superior schools in some of the principal towns of the Tinnevelly province. A copy of this communication I am desired to forward to you, together with the resolution passed upon it, in the hope that the venerable Society will afford such aid as will enable the Committee to avail itself of the opening thus presented to it.

It is the peculiar and interesting feature of the educational work in Tinnevelly, that it has been entirely carried on by the two Church Societies. The Government has marked its appreciation of this work by its grants in aid, and it is content to leave the educational operations of this district in the same hands, interposing no further than to afford help in the way of pecuniary grants. It forbears to set up any schools of its own in the province, until the societies intimate their inability to supply the educational wants thereof ; but should they be prevented by want of funds or men from meeting its requirements, the Government will feel itself constrained to step in and establish schools in the larger towns. You are aware that the Government schools do not admit the Bible, and you will therefore fully appreciate the Committee's anxious desire to retain under the management of the Church Societies the educational work of Tinnevelly. But fully occupied as the funds at present at the disposal of the Committee are, the Committee feel it would be neither possible nor expedient for them to attempt to set on foot additional schools in Tinnevelly. They have neither the men nor the money adequate for the purpose. Adverting, however, to the desire which has been expressed by the Society to enlarge and strengthen its work in India, the Committee commend to your earnest consideration the communication received from the Director of Public Instruction, and they feel assured that what the venerable Society can do, it will do, to maintain the integrity of the educational operations of the Tinnevelly District as the work of the Church ; and, by enabling us to enlarge that work, to preclude all necessity for the establishment of secular schools by Government.

It is right that I should mention that we have also addressed the

Incorporated Society for the Propagation of the Gospel in Foreign Parts on the same subject, and we entertain a strong hope that by a joint effort of the two Societies such aid may be afforded as will secure the desired object. I have the honour to be, &c.

A. R. SYMONDS, Secretary.

To the Rev. T. B. Murray, Secretary, &c."

From A. J. Arbutnot, Esq., Director of Public Instruction, to the Secretary of the Madras Diocesan Committee of the *Society for the Propagation of the Gospel* :—

"I have the honour to transmit to you an extract from a letter from the Rev. J. Richards, late Inspector of Schools, suggesting that the attention of the Missionary Societies by which the business of education in Tinnevely is at present carried on, should be drawn to the want of schools in which the secular instruction imparted should correspond with that designed for the Government Talook schools in several of the large towns in that district."

Extract from a letter from the Rev. J. Richards, late Inspector of Schools, to the Director of Public Instruction, dated 17th September, 1857 :—

"You will observe that I have made no attempt to open Talook schools in Tinnevely. With regard to this matter, I have acted from the feeling that, if the great Missionary Societies were prepared adequately to meet the educational demands of this province, it would be for the interests of the Government to leave them in possession of the field. There are, however, several large towns, *e. g.* Trichendoor, Struvygoodum, Virdaputty, &c., where schools of the grade of the Talook schools ought immediately to be established. I have pointed them out to one or two of the leading Missionaries of the *Church Missionary Society*, who promised to use their best endeavours to meet the demand. If they fail, it will then, I think, be the duty of the Government to take the matter up. I venture to suggest that the attention of the Missionary Societies should be drawn to this point."

Extract from the proceedings of the Madras Diocesan Committee, dated the 16th March, 1858 :—

"Resolved—1. The Committee fully recognise the importance of the suggestion communicated to them by the Director of Public Instruction ; and with reference to the views expressed by the *Incorporated Society for the Propagation of the Gospel in Foreign Parts* and the *Society for Promoting Christian Knowledge* on the enlargement of their efforts for India, resolve that a communication be opened with both these parent Societies in order to ascertain what aid they would give towards the establishment of superior schools in the principal towns of the Tinnevely province.

That this resolution be communicated to the Director of Public Instruction."

The Secretaries stated, that the Standing Committee had assigned 500*l.* for good schools in the principal towns of Tinnevely, being a portion of the 2000*l.* voted in February last.

Two memorials for aid in the completion of churches in the diocese of Toronto were read ; one from West Gwillimbury, the other from Georgina.

The Board granted 20*l.* in the former, and 10*l.* in the latter case.

A letter was read from the Bishop of Graham's Town, requesting a further grant towards the establishment of Chapel Schools. The Mission House at St. Mark's had lately been destroyed by fire.

He also forwarded a request from the Rev. W. Meaden, for aid in erection of a church at the Winterberg.

The Board granted an additional sum of 125*l.* towards Chapel Schools, and 30*l.* towards the church in the Winterberg.

The Appeal for India (which was stitched into our last number) was laid before the meeting.

Tuesday, June 1st, 1858.—The Bishop of FREDERICTON in the Chair.

The following letter from the Lord Bishop of Cape Town, dated Bayswater, May 7th, 1858, was read to the meeting :—

“ I venture to bring the following circumstances under the notice of the *Society for Promoting Christian Knowledge*.

It has long been the desire of Sir G. Grey and of myself to establish at Cape Town, the chief seat of our civilisation in Africa, an institution wherein we might receive the sons of chiefs, and others, from all parts of Africa, with a view, first, to their own instruction in the Christian faith ; and then, if it please God, to the sending them back as religious instructors to their own tribes and races. The importance of founding such an institution can hardly be overrated. It is hopeless to think that we can ever send out European Missionaries in sufficient numbers to evangelize a thousandth part of the inhabitants within our reach. If the work is to be done at all, it would seem that it must be done through the agency of the natives themselves. I had not intended to have attempted the foundation of such an institution now, with so many other works on my hands, for which it is absolutely necessary that I should obtain funds ; but our good governor, Sir G. Grey, has made it necessary that I should bestir myself, he having, in the present break-up of the Kafir nation, brought down with him from the frontier forty sons of chiefs or their counsellors, and, for want of a better place, sent them to my empty house. I am now, therefore, through means of the *Society for the Propagation of the Gospel*, and the public generally, endeavouring to raise funds to justify my sending out as speedily as possible a principal and a mechanic schoolmaster ; and I make my appeal to the *Society for Promoting Christian Knowledge* for assistance towards the purchase or erection of suitable buildings. These will, I need scarce say, be costly, as they are to be in Cape Town,—how costly you may judge from the fact of the Dean urging the purchase of buildings, which could not be had, I suppose, for less than 4000*l.*

Towards this work I have not as yet obtained a single shilling.¹ For a work of a purely missionary character I can look for little or no support from the colonists. They are few, poor, engaged to the extent of their power in providing for their own means of grace, and more inclined to do what they can for the Malays and Hottentots around them, than for works which do not appear to have such strong claims upon them as those in their more immediate neighbourhood."

The Standing Committee has given notice that at the Meeting on Tuesday, July 6th, they would propose that the sum of 500*l.* be voted towards this object.

The Rev. L. Poynder, in a letter dated Palace, Delhi, 9th April, 1858, wrote as follows :—

"I have recently been appointed Chaplain of Delhi, and arrived here on the 2nd, and have a room in the Palace, which is an enormous place—a city in itself. I dine in the room formerly occupied by poor Mr. Jennings, and where he and his daughter were murdered. The church is being put into substantial repair, so I suppose the days of Delhi are not yet numbered. Whether, however, they are, or not; and whether this will ere long cease to be a station for European troops or not, will not influence the request I have to make you, as in case all continues well, and the church here should not be used, the books I am about to ask for can be then made over to some other church.

I ask now for a handsome Bible and Prayer-book for reading-desk, and two Communion Table Service Books, for the church here. The only book almost I possess in the world is a small-sized Bible and Prayer-book bound up together, too small for use in the reading-desk, and Captain Nicoll, the Brigade Major, has lent us one of larger dimensions. But I should be glad of a set of books, bound, if you please, in Russia leather, such as you were kind enough to get for our Bareilly church—now, of course, destroyed with the whole of my library."

The Board granted books for the performance of Divine Service in Delhi Church; and, besides these, books to the value of 10*l.*

A letter was read from the Rev. Dr. Kay, Secretary of the Calcutta Diocesan Committee, dated Bishop's College, Calcutta, March 22, 1858, enclosing a copy of the minutes of the Committee's previous quarterly meeting. It appears that increased exertions have lately been made by the Calcutta Committee in the cause of the Society, especially in the supply of Bibles, Prayer-books, and books and tracts on the Society's List, to the English population, and towards providing suitable works in the vernacular languages of India, both for the native Christian congregations and for the Mussulmans and Hindoos. Dr. Kay added, that the Rev. Mr. Smith, Missionary of the *Church*

¹ The Bishop has informed the Society, that since this was written, a liberal donation has been made by one who had previously much befriended the diocese.

Missionary Society at Benares, a person revered for his piety, and distinguished for his knowledge of Hindoo ways of thinking, masculine good sense, and acquaintance with the Vernaculars, had written to ask the Committee to publish a book which he had composed especially for the Hindoos at the present crisis. The Calcutta Committee have the subject under consideration.

The Standing Committee have left the matter to the discretion of the Committee at Calcutta. The Secretaries had some time since communicated to that branch an outline of the Society's proceedings, with reference to the spiritual welfare of India.

A letter was read from the Bishop of Sierra Leone, dated March 29, 1858, informing the Society of the great want of Bibles, Prayer-books, and books and tracts in his diocese, as well as of publications for schools, including illustrated sheets and picture-books for children. The Secretaries stated that the Bishop had mentioned generally his wants in these respects before he left England for Sierra Leone, and that he had been encouraged to transmit a list of such works as seemed needful.

The Board agreed to send to the Bishop the publications required, to the value of 50*l.*

It appeared by a statement, signed and forwarded by Wm. Campbell, Esq., Her Majesty's Vice-Consul for Memel, that the British subjects resident in that town are desirous of erecting and establishing a church, and obtaining the services of a clergyman there. Nearly 3,000 British, connected with the maritime interests of this country, are said annually to visit the port of Memel. The British residents are unable of themselves to raise a sum of money sufficient for the erection of a church and parsonage, the cost of which will amount to about 2,250*l.*

The following is an extract from the appeal, dated London, June 1, 1858:—

“The Magistrates of Memel have promised a site for the church. His Majesty the King of Prussia, the Prince of Prussia, and their Royal Highnesses the Prince and Princess Frederick William of Prussia, feeling for the destitute spiritual condition of so many thousand English sailors, who annually frequent the port of Memel, have, with their accustomed kindness, sent their contributions towards the erection of the church. The proposal has been made known in London, and the Archbishop of Canterbury and the Bishop of London have signified their approbation by kindly contributing to the fund. In the month of April, this year, there were no fewer than 400 British seamen in the port of Memel at one time, without any Protestant place of worship to which they could resort.”

The sum of 30*l.* was granted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, June 18.*
—The Bishop of OXFORD in the chair.—The Treasurers' Report was

read. It was stated that the India Fund to the end of May amounted to 14,780*l.* A letter was read from the Bishop of Toronto, thanking the Society for the grant of 1000*l.* for the endowment of the proposed Diocese of Kingston. A canvass had been made through the greater part of the diocese, and the sum of 6000*l.* was collected, which, added to the 500*l.* sterling granted by the *Society for Promoting Christian Knowledge*, and the grant of this Society, made the amount in colonial currency, 7,860*l.* leaving 2,940*l.* to make up the sum of 10,000*l.* required for the endowment. He asked that the 1000*l.* might be paid at once, as it would bear 8 per cent. interest in the colony, which was granted. The Bishop stated that the Synod of the diocese would be held June 10th. A resolution was passed to authorize the opening of a special fund with a view to promote endowments in the colonies; and it was agreed that not more than one-half of the contributions made on the spot should be granted from this fund. Grants were made for the support of Clergymen in parishes in the dioceses of Quebec and Newfoundland, on the condition that an annual collection should be made in each for the endowment of the Church, and that it was understood that where a parsonage did not exist, one should be built during the three years for which the grant was made. A letter was read from the Bishop of Natal respecting Dr. Mann, now head of the Bishop's College at Eku-kanyeni, and Mr. Pursell, a printer, who had gone out at the Bishop's invitation. The Bishop asked for the expense of their passage. The Society is unable to do this by Rule 16, but makes a grant of 100*l.* towards reimbursing the Bishop the expenses of their journey, and passage-money was granted to the Clergymen going to Natal.

ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—On Tuesday afternoon, June 15, the Anniversary was held at St. Paul's Cathedral. The sermon was preached by the Bishop of Derry, from Deut. iv. 7, 8. In the morning of the same day the usual meeting of secretaries took place at the office of the Society, when it was unanimously agreed that for the successful prosecution of Missions in India, a considerable addition to the present number of bishoprics is necessary.

On Thursday, the 17th, a meeting of the Society was held at the Mansion House, Sir R. W. CARDEN, the Lord Mayor, in the chair. The Egyptian Hall was quite full. After prayers had been offered, a report was read by the Rev. J. V. Povah.

The LORD MAYOR said that he had great pleasure in occupying the chair. England had more colonies than any other nation. If the Church of England did not do her duty in teaching religion to these colonies, the task would be undertaken by societies not of our Church. We seek to extend the Gospel, as Church of England men, according to the faith and the discipline of the Church of England. This Society was the first-established missionary society of the Church; and he did not know what would now be the religious state of our colonies without the aid received from it. The Lord Mayor then referred to the Episcopal

Church in the United States, which owed its origin to the labours of the Missionaries sent by this Society.

The same resolutions were proposed as at the meeting in St. James's Hall, on May 14th, which are to be found in our last Number, page 233.

The Bishop of LONDON, in moving the first resolution, said that he felt considerable difficulty in so doing; for he could not help feeling that example was better than precept, and that in great missionary meetings those persons had most right to address them on such a subject who had themselves made great personal sacrifices in the missionary cause. We now desiderate the presence of those who were engaged in missionary work in those countries spoken of in the resolution—not only because their example and presence would call forth the sympathy of the meeting, but also because their practical acquaintance with details would give greater power to their words than that acquaintance which can be formed by those who live quietly at a distance. He would, then, rather speak of the claims of the Society on the public than of the particular field of its exertions. There are many efforts in the missionary cause now made in the country; but it was his own deliberate conviction that there was no society which, from the character of its constitution, was so interwoven with the Church of England. In looking at the list of preachers at the Anniversaries of the Society from 1702 to 1857, there was almost every name which was venerated in the annals of our Episcopacy. There were Burnet, Beveridge, Butler, Secker, Warburton. This showed how completely the Society was identified with the Church. It was not the society of a party. It will be an evil day for the Church if ever her missionary exertions should be conducted in any other than the wide and comprehensive spirit of the Church. In lands where the difference was between the worshippers of devils and the worshippers of the Lord Jesus Christ, the party distinctions which seem so important here are of utter insignificance. The Society will most prosper when it does not seek to advance party objects, but to preach the Gospel of Christ. The Bishop then referred to the American Church, a representative of which (Bishop Potter of Pennsylvania) had arrived in England in search of health, which, he trusted, would be completely restored to him. In referring to the great excitement which had been lately raised with regard to missionary work, he expressed his hope that it would be followed by that deep feeling which always succeeds wholesome excitement, and that we should be determined to take advantage of the openings which God had made for Christianity in late years. He said that those persons to whom power was entrusted should, in their private capacity as Christian men, work for that cause which, as Christians, they must have at heart. In speaking of the strange changes that had lately taken place, he said, to whatever secondary causes they may be traced, we must never forget that all things are ordered by the Great First Cause. There was now a great upheaving in the East, and a great uneasiness in Europe, as if the form of society here might once

more be changed ; and it was a satisfaction to rest on Him in whom we are safe, and to look forward with faith to the time when the kingdom of the Lord shall be exalted above all other kingdoms. The Bishop expressed a hope that the impressions which had been made this year would not be allowed to pass from our minds. God deals with nations as with individuals, and He now calls on us to spread His gospel throughout the world. He referred to the Bishop of Calcutta, who had once been employed in a warehouse. He said there were many young men now in our warehouses who might be induced to offer themselves as Missionaries.

The Bishop of OXFORD said that the resolution (which he seconded) pointed to God's providential dealings by which He was calling us to renewed and increased efforts in missionary work. He could only say a few words, as he was called away by other duties in another place. He would say nothing concerning the settlements adjacent to India and China, for a good reason, for there was a man present who had been the most active agent in the chief movement in those parts, one who makes history, and who to-day would narrate history—one who has stood alone among many enemies, and yet has not been alone, because the Lord God of his fathers was with him. He would say but little of China, for we know but little ; still we can forecast what must be the event of the present proceedings—the special exclusiveness of that country must be shaken. There is a vast moral and political convulsion going on there, and we must stand by and wait and see what God will do with that land. When God shakes the earth, at the same time He puts forth His healing power, and thus works for the regeneration of the earth. God had shaken our strong dominion in India, and thus He calls on us to recognise this dominion as a trust for His service, and not a gift for our own aggrandizement. We should now be stirred up to greater efforts, for God has shown that He can remove the trust so long reposed in us. The Bishop spoke of the evil example of Englishmen in India in former times. He then spoke of the heroic endurance, the Christian graces which had lately been manifested, and said that, perhaps, they were the only means of removing the impression which the wickedness of former days had made. All missionary teaching had been weakened incalculably, because the chief argument of the power of the gospel, the holy lives of Christian men, had been wanting. One lesson we should learn from the chastisement with which God has visited us is, to impress the mark of the Christian character on every one sent to that land. For there Christian men and Christian women have been exposed to such mighty trials of Christian character, that we must not send them without the necessary means to maintain the life of God in their hearts. Wherever our soldiers and civilians are there should be the means to enable them to maintain their Christian character. We may be thankful that of late years there have been high examples of Christian graces in India ; but for many years of our early occupation of that land this was not the ordinary character of the English. It used to be said that they left their religion at the Cape as they went

out, and forgot to take it up again when they returned. There was a deep moral in such sayings as this. What must have been the effect of the representation of Christianity presented by the English in India? It must have stamped on the souls of the heathen natives the impression that Christianity did not make men better than their own superstitions. He saw the Englishman swearing, and covetous, and lustful, and drinking, and unjust, and vindictive; and when the Christian missionary came to him, his heart was built up against the truth from what he had seen of Christians. One or two such men unpreached the sermons and unlived the lives of the Missionary. Our present deep afflictions are God's instruments in undoing what our sins have done. The scenes of suffering which have been witnessed in India have shown before the face of the heathen what, after all, the strength of Christian faith is. The Bishop then referred to the story of young Cheek, whose last words, as he fell, had administered strength to his brother's soul. How would any heathen man be affected who saw that incident? It would have more effect than a thousand sermons. There were many such deeds of heroic virtue, and, perhaps, only by such baptism of blood could the evil of former English examples be done away, and the heathen be made to learn the reality of our faith. Never had any mighty works been done except through suffering, and it was by the blood of martyrs that the truth was spread. We had now a call to send at this very moment the preachers of that faith which had been so wonderfully exhibited.

Resolution II. was moved by Sir JAMES BROOKE, Rajah of Sarawak. He said that a great debt was due from us to South Africa, the natives of which had been oppressed and enslaved for a course of years. A new influence was now shedding its light over Africa. It is easy to convert one who had no religion in comparison with one who was led by a false light. In India there was the Mahometan and the Hindoo; in China there was the Buddhist; but in Africa there was little to oppose the entrance of the truth, and there was a people peculiarly susceptible of religious impressions. Let us endeavour to repair the wrong we have done, and to acknowledge that our dominion is a trust which we hold from God for the advantage of the natives. Sir James then referred to his own position in Borneo to which attention had been drawn by the Bishop of Oxford. He said that he had never regretted the life he had chosen, and if he had been swallowed up in the convulsions which had lately taken place, he believed it would have been with perfect resignation. He had opportunities of witnessing the courage of English women in the hour of trial. He spoke of a young lady, a bride, who had been cut down and was weltering in her blood, who was exposed to every cruelty, but who bore long hours of suffering without murmur and complaint, and who, when at last rescued, was calm and self-possessed. He had seen, too, the family of the excellent Bishop of Labuan expecting a cruel death, with patience, and gentleness, and resignation; and such examples had been repeated over and over again in India.

The resolution was seconded by J. G. HUBBARD, Esq. He said

that within a week of the appearance of the advertisement for a Missionary for the Pongas, to succeed Mr. Leacock, five clergymen had offered themselves.

Resolution III. was moved by the Bishop of LINCOLN. He said that when there were two missionary societies—unless one of them was a surplusage—there must be some distinction between their modes of working ; that each would have its peculiar advantages, and its peculiar disadvantages. The main principle of this Society is, that it applies equally to our colonists and to the heathen in our dominions, though in practice its labours have been chiefly confined to the maintenance of the Church in our colonies. It was ordained by Providence that when this Society was established, the great movement of colonisation commenced. This, therefore, was the first work of the Society. But still its primary aim was the conversion of the heathen. Its first two missionaries were sent to the Indians in North America. One object of the founders was the conversion of the Hindoos, then called the Gentoos. Another distinctive principle of the Society was to work according to the principles and discipline of the Church of England. There had been a great increase in the Colonial Episcopacy of late, and wherever a bishop is established, the Missionaries of the Society are under his entire charge and superintendence, and are subordinated to his direction and control. The Society exercises the greatest care in the choice of the Missionaries. The Bishop then spoke of the anxiety and care displayed by the Board of Examiners. He said that the object of the Society was rather to plant churches than to maintain missions. Speaking of India, he said, that our empire there is not to be maintained by ignoring our faith. He said that we need more help from the laity—that a very great number of the clergy support the Society even beyond their power ; but that an immense mass of the laity did not contribute of their means for the support of missionary work.

The Rev. J. H. GURNEY, who seconded the resolution, said that he felt out of place there. The whole body of merchants was unrepresented : with the exception of Mr. Hubbard there was no one at the table connected with the City. He would be glad to hear from some other merchant a speech—only one quarter as earnest, one quarter as Christian as Mr. Hubbard's. Mr. Gurney spoke very eloquently of the importance of planting the Church in the colonies, and giving them a religious character from the beginning. The rough fellow, the prodigal and such-like, often go to our colonies, and if we leave them without religious teaching—if we do not seize the opportunity of serving our Lord and Master, we fail in our first duty. Not much more could be done by the clergy ; the laity must come forward. They must not talk about charity, and then do nothing. He referred to a sermon he had preached some time before, at St. Marylebone, in which he gave the results of an examination of the lists of certain charitable associations. The Additional Curates' Society had an income of 16,000*l.*, of which 1000*l.*, one sixteenth, was contributed by the bishops alone. The Church Pastoral-Aid Society was supported by clergy and laity in

equal numbers ; but the contributions of the former were immeasurably greater than those of the latter. Now, it should be remembered that the laity were more numerous than the clergy. He had also examined the list of subscribers to St. Mary's Hospital in Paddington. Now he had lived during seventeen years of his ministry in the country, and for the last ten years in London. In the former he found that whenever a person held and maintained the position of a country gentleman, it was a reproach if he did not subscribe to the County Infirmary, and it was a subject of conversation and remark among the tradesmen, who subscribed themselves, as well as amongst those of a higher class. In his own neighbourhood there were houses varying in rent from 100*l.* to 600*l.*—in Westbourne Terrace, in Hyde Park Square, in Hyde Park Gardens, in Oxford and Cambridge Squares,—and he had gone through the lists carefully, and the highest proportion of these places gave one in three as a subscriber, and the lowest one in ten ; and yet he who did not subscribe had his carriages and footmen, and the box at the Opera, and he attended concerts and all meetings which the fashionable world frequented, because, if he did not, his worldly friends would be sure to inquire the cause of his absence ; but in the case of a subscription to a hospital, no one knew or cared whether he subscribed or not.

The vote of thanks to the Lord Mayor was proposed by the Dean of St. Paul's, and seconded by the Bishop of Chichester.

DEATH OF ARCHBISHOP VAN SANTEN, OF UTRECHT.—We learn from the *Observateur Catholique* that the venerable John Van Santen, of the Jansenist Church of Holland, died, June 3, at Utrecht, in the eighty-sixth year of his age. "He had been Archbishop of Utrecht since November 13, 1825. He preserved even to his last moments the clearness of intellect and the firmness which were his chief characteristics. His faith was lively, and his piety rendered him an object of veneration for his flock. During the whole of his life, he has been of an apostolic simplicity." The remnant of the old Dutch Church has now three Bishoprics, twenty-five congregations, and about 5,000 members. Our readers may find a full account of it in Mr. Neale's late volume. The three Bishops issued a good and seasonable protest against the "new dogma" of Pius IX.

THE LATE BISHOP FREEMAN, OF ARKANSAS.—The following letter, giving an account of the death of this zealous Prelate, appears in the *New York Church Journal*. We think our readers will be interested in it.

"Little Rock, Arkansas, May 1st, 1858.

MESSRS. EDITORS,—It becomes my melancholy duty to acquaint you with the death of another 'Father in Israel.' Bishop Freeman departed this life on Thursday, the 29th April. He had been for some time in feeble health, but we had no idea he was so soon to be taken from us. When I saw him in January last, at the ordination of

the Rev. Mr. Wingfield, though he was suffering, as I supposed, from an aggravated form of dyspepsia, and barely able to officiate upon the occasion, yet he had such seeming strength of constitution, and exhibited so much vigour of mind, that I had no thought but he would recover. I was greatly shocked, therefore, when, on the 24th ult., I received a hasty letter from his son, the Rev. Andrew Freeman, stating that his father was lying at the point of death, and desiring me to come to him immediately. I left home (Helena) the same night, and on the 28th arrived at Little Rock. I found the Bishop barely alive, but wholly unconscious. He survived till the following day, when, at about half-past two P.M., he quietly fell asleep in Jesus. So peaceful, so like a *going to sleep*, was his departure, that there was nothing to indicate the precise moment of the change. The following day, the burial service of the Church he loved so well, and had served so faithfully, was read over him, the Rev. Otis Hackett, assisted by the Rev. Mr. Wingfield, officiating; and the Bishop and the devoted wife whose loss he had never ceased to mourn, now repose—what is mortal of them—in one grave.

Bishop Freeman was in the seventieth year of his age, and the fourteenth of his episcopate. His life, ever since he entered upon the discharge of his episcopal functions, had been one of great wear and tear. The vast extent of his missionary jurisdiction—the exposures he had to endure in his journeys through malarious sections of the country—travelling by all sorts of conveyances, over roads sometimes next to impassable, not unfrequently in open wagons, subjected to drenching rains—meeting with all sorts of accommodation, and always holding service and preaching whenever and wherever the opportunity presented, or *could be made*, whatever his fatigue or state of health, if he was able to be out of bed, was enough to tax the powers of a Hercules. Still he might, and doubtless would, have borne up under it in a healthy climate; but it was too much for him in this miasmatic and debilitating region. He had a constitution, his physician remarked to me, that in a wholesome country would have insured him twenty years of additional life.

Ours is a heavy loss. The Bishop was a good man, sound in judgment, of Roman-like firmness, unbending in his principles, the soul of honour and integrity, affectionate in his family, faithful to his clergy, and *devoted* to the Church, which he loved as his life, and served with a zeal that never flagged.

Very truly yours,
OTIS HACKETT."

The following tribute to the memory and services of the deceased Bishop was unanimously adopted by the Committee for Domestic Missions, on Monday, May 17:—

"The death of the Rt. Rev. Geo. W. Freeman, D.D., Missionary Bishop of the South-West, having been made known, the Domestic Committee unanimously adopted the following minute, and ordered it to be entered on their records, and communicated to the family of the deceased.

This Committee desire to mingle their sorrow and sympathy with the afflicted family, and the whole Church, in the painful dispensation which has taken from the field of his trials and toils the excellent and venerated Bishop Freeman. For fourteen years, in his vast field, in weary journeyings, in hopes deferred, in patient toil, in pressing care, in cheerful faith, he has discharged the duties of his high and holy office. The rivers and desolate places of Arkansas have witnessed the trials of his patience and faith; the vast and spreading prairies of Texas have shared in his care and his love; but now he rests from his labours, and his works do follow him; others shall enter into his labours, and reap the harvest he has sowed, that both he that soweth and he that reapeth may rejoice together.

We will cherish the memory of his earnest zeal, and rejoice in the grace and goodness of God, shown to this his faithful servant, in his long life, his many trials, his honoured usefulness, and his patient faith and hope. The whole Church will pay above his distant grave the tribute of sorrowing respect and love for a faithful Shepherd, who has borne the pastoral crook with meek fidelity, and as a Missionary Bishop shall be ever identified with the early struggles and coming triumphs of the Church.

May he rest in peace, and we have grace to follow him, and all the saints, in faith and patience, till we enter into peace and rest in our beds of hope, for the coming resurrection, and the eternal crown."

INDIAN MISSIONS OF THE AMERICAN CHURCH.—REV. J. LLOYD BRECK.—(From *Spirit of Missions* for June.)—The recent visit of the Rev. Mr. Breck has enabled very many to see him face to face, and take by the hand this faithful pioneer, and persevering friend of the red man. He has renewed and awakened a wide-spread interest in all his work, whether educational or missionary; and in all that he may yet do, in another training school for Minnesota, or in the faithful carrying out of the Indian Mission at St. Columba, and new efforts for other tribes, the Church will continue to feel a deep and lively interest. In the work of Indian Missions, the Domestic Committee have not been able to take of late as active a part as they could have wished, or the importance of the subject called for. We have, however, been doing something. Our Oneida Mission, near Green Bay, under the Rev. Mr. Goodnough, is vigorously prosecuted, and very useful. The question is often asked why the labours of Mr. Breck are not one with the Domestic Committee. So far as they have been educational and theological, they were not within our province; and his efforts for the Indians involved so much responsibility for lands, buildings, &c., and often connexion with and dependence upon the aid of Government, that the Committee could not well engage in these enterprises. Such overtures were once made; but from prudential reasons declined. Still, Mr. Breck and his coadjutors are most efficiently doing an important work in our Domestic Missionary field, and we rejoice in the usefulness and success of these labours, and in the confidence and kindness of the Church which aids and crowns them.

Memorial Church at Calcutta.

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WOODCOCK, T. PARRY, ESQ.

THE COMMITTEE earnestly appeal to their fellow-countrymen for funds to enable them to complete the Church, as soon as may be possible after the restoration of Peace in India.

Subscriptions may be paid to the account of the "CAWNPORE CHURCH," at the Office of the *Society for the Propagation of the Gospel in Foreign Parts*, 79, Pall Mall, London, S.W., or to the Honorary Secretaries:—

REV. BRYMER BELCHER, ST. GABRIEL'S, PIMLICO, S.W.

JOHN G. TALBOT, ESQ., 10, GREAT GEORGE STREET, S.W.

Amount of Subscriptions received or promised to April 8th, 1858, £1,125.

Persons wishing to make special gifts are requested to communicate with the Secretaries.

CONTRIBUTIONS.

FIRST LIST.

*Those marked * are societies of contributions for Cawnpore and Delhi jointly.*

	£	s.	d.		£	s.	d.
*Allsop, Mrs.....	1	0	0	Graves, Rev. J.....	0	5	0
Anonymous (Paignton)	3	0	0	Green, Miss	5	0	0
Anonymous.....	1	0	0	*Greensstreet, Rev. F. W.....	0	10	0
*Argles, Rev. Canon	2	10	0	*Griffith, J. Esq.....	0	10	6
*Atherton, Miss.....	25	0	0	—, Rev. G. S.	1	0	0
Baiss, J. Esq.....	5	5	0	Hadow, Misses	3	3	0
*Baker, Miss.....	1	0	0	*Haggard, J. Esq.....	0	10	0
Bannerman, Miss.....	3	0	0	Hamilton, Misses.....	5	0	0
*Barker, Mrs. C.....	5	0	0	—, A, Capt. H. G.....	3	0	0
—, Miss Ellen	1	0	0	Children and Servants of ditto.....	1	0	0
Bateson, Rev. R. K.	1	0	0	*Hawkins, Major-Gen.	5	0	0
Bathurst, Miss	0	10	0	*Hearn, Rev. E. M.	0	10	0
Beaumont, Rev. J. A.....	0	10	6	Hill, Miss.....	1	0	0
Beresford, Mrs.	2	0	0	Hinde, Miss M. E.	10	0	0
Betts, Mrs. M. A.....	5	0	3	*Hobson, Rev. R. J.	2	10	0
*Birthday Offering, a	2	10	0	*Hodgson, Rev. J. G.....	1	0	0
*Boyce, Rev. W.	0	10	0	—, S. H. Esq.	1	0	0
Boys, Rev. C.	1	1	0	*Howell, Rev. H.	2	10	0
Brandon, Miss	1	0	0	Hutchings, Rev. R. M.....	1	1	0
Brighton, few boys at	1	1	0	Hyde, Thos. Esq.....	5	0	0
British College of Health	5	5	0	*Irving, Mrs.....	0	15	0
*Broke, General	1	1	0	Jackson, Miss	1	0	0
Browne, Mrs. Capt.....	1	0	0	*James, Rev. Thos.	1	1	0
Buttner, Rev. A.	1	1	0	J. C.	1	0	0
*Cator, P. Esq.....	2	10	0	J. G. B.....	1	0	0
*—, W. L. B. Esq.	0	5	0	Kay, Miss	1	0	0
Child, Rev. V. K.....	1	1	0	*Kemp, Chas. Esq.	5	5	0
*Chute, W. L. W. Esq.	1	1	0	*Knight, Rev. R. H.	1	0	0
*Clergyman's Widow, an Offg. from a	2	10	0	Larkins, W. F. Esq.....	5	0	0
*Cockell, Miss H.....	2	10	0	Laurence, Rev. C. W.....	10	0	0
*Ditto, for Endowment.....	2	10	0	Lindsay, Lord	10	0	0
*Colebrooke, Sir E. Bart. M.P.	10	0	0	—, R. W. Esq.	3	0	0
*Compton, Rev. Lord A.	5	0	0	—, Mrs. R.....	2	0	0
Cooke, Rev. F. C.....	3	3	0	Lloyd, Miss Susan.....	1	1	0
Cooper, Rev. E. P.	10	0	0	London, the Lord Bishop of.....	10	0	0
*Copleston, Miss L.....	0	10	0	Long, Miss.....	1	1	0
*Cotton, Wm. Esq.	5	5	0	*Luck, R. Esq.....	0	10	0
Creed, Miss, per	0	15	0	Macdonald, Mrs.	1	0	0
*Cre, Capel, Esq.	5	0	0	*Mackie, Rev. Dr.	5	0	0
Curtler, Mrs.....	5	5	0	Mason, Lieut.-Col.	1	0	0
Cust, Hon. and Rev. R.....	2	0	0	*Massen, Rev. J.	0	5	0
Dalton, Rev. W.	25	0	0	Mitchell, John, Esq.	2	0	0
Dampier, Rev. W. M.....	5	0	0	*Molony, James, Esq.....	1	0	0
Daniell, Capt. and Mrs. E.	59	0	0	*Montgomery, Mrs.	5	0	0
—, E. J. Esq.	5	0	0	*Moore, Rev. J. W.	0	5	0
Daubeny, W. Esq.	0	10	0	Nicholas, G. Esq.	5	0	0
Davey, Rev. W. H.....	0	10	0	Nixon, Rev. M.	0	5	0
*Davies, Rev. Jas.	0	10	0	Norfolk Clergyman, a	50	0	0
Delamain, Mrs. Col. J. A.....	1	0	0	One who has wept	0	10	0
*Denys, Sir G. W.	2	10	0	*Owen, Rev. H. D. jun.....	0	5	0
*Dereston, Mrs.	0	5	0	Palmer, R. Esq.	10	0	0
Downes, H. F. Esq.....	1	0	0	—, Mrs. E.....	1	0	0
—, Rev. W. E.	5	0	0	Parker, Miss	0	10	6
Dunsterville, Mrs. E. B.	2	0	0	Pascoe, Rev. T.	0	10	6
*Durell, Rev. T.....	5	0	0	Pennell, Miss	1	0	0
*Eddrup, Mrs.....	2	10	0	Phillips, Mrs. S.....	1	0	0
Elliott, Rev. E. B.	2	2	0	Plummer, Rev. J. T.....	2	2	0
—, Miss	10	0	0	—, Mrs.	1	1	0
*Emery, Rev. W.	1	1	0	Potter, Rev. W.	1	11	6
*E. W.	2	10	0	*Pughe, Rev. J.	1	0	0
F., per Editor of the "Times".....	5	5	0	Ricardo, Francis, Esq.....	5	0	0
*Fellow of King's Coll. Cambridge.....	5	0	0	*Roche, C. Esq.....	1	1	0
*Fisher, T. G. Esq.	0	10	0	St. Asaph, the Lord Bishop of.....	10	0	0
—, Rev. R. G.	20	0	0	Saudoz, Miss.....	1	1	0
Friend, Torquay	5	0	0	Scott, Mrs.	0	10	0
*Friend, per Rev. J. Vaughan.....	10	0	0	Shaftesbury, the Earl of.....	10	0	0
Fruber, Mrs.....	1	0	0	Sharp, Miss.....	1	0	0
*Gaunt, Rev. C.....	0	10	0	Simonds, Miss H.....	1	0	0
*Gillam, Rev. T. H., Profits of Lect.	5	0	0	Simons, Mrs.....	1	1	0
*Gother, Rev. A. W.....	0	10	0	—, Miss	1	1	0

	£	s.	d.
Simons, Miss Agnes	1	1	0
Sladen, Rev. E.	5	0	0
Small sums	1	2	6
Smith, Mrs. General	4	0	0
*Smytban, Rev. G. H.	2	15	0
Spilsbury, Rev. F. W.	1	0	0
Stride, E. E. Esq.	0	10	0
Sutton, Mrs.	1	1	0
<i> Ditto Annual</i>	0	10	6
*Talbot, Hon. Mrs. J. G.	5	0	0
Telford, Miss Julia	5	0	0
Thompson, Rev. Prof.	2	0	0
Thorowgood, Miss	10	0	0
*Thorp, Rev. T.	1	0	0
*Thynne, Rev. Lord John	5	0	0
Townsend, Rev. C.	0	10	6
*Vincent, Rev. J.	0	5	0
<i> </i> , Mrs.	0	5	0
*Wallace, Rev. A. C. J.	2	10	0
Waring, Mrs. H.	4	0	0
*Washington, Capt.	5	5	0
Watts, Rev. J. J.	1	5	0
West Cambridgeshire Clerical Society	7	0	0
Wheatley, Mrs. G. W.	1	1	0
Wilkinson, Rev. E.	1	1	0
Wilson, Rev. R. F.	3	0	0
Wingate, Miss	0	5	0
<i> </i> , Miss C.	0	11	0
*Wix, Rev. J.	1	1	0
Per Rev. W. H. Drage—			
Baker, J. R. Esq.	£1	0	0
Bingham, Mr. J. W.	1	1	0
Bryce, Mrs.	2	0	0
Conway, Rev. W.	1	0	0
Davies, Mrs.	2	0	0
Drage, C. Esq. M.D.	1	0	0
Drage, Rev. W. H.	5	0	0
Eden, General and Mrs.	2	0	0
Graham, Rev. J.	1	1	0
Martin, A. Esq. M.D.	1	0	0
Neholson, Miss.	1	0	0
Phillips, Mrs. Charles ..	2	0	0
Phillips, Rev. H. F.	1	1	0
Rochester, the Dean of.	20	0	0
Sandham, Colonel	1	0	0
<i> </i> , Mrs.	1	0	0
<i> </i> , Mrs. W. H.	0	10	0
Stevens, Miss.	5	0	0
Three Relatives of the			
Lindsays	5	0	0
Venables, Rev. G.	1	3	0
Wright, Mrs.	3	0	0
	57	16	0

	£	s.	d.
Per Rev. H. Sullivan—			
Hail, Mr.	£1	0	0
*Hardy, Mr. and Mrs.	2	0	0
Hunt, Mr. Charles	1	1	0
<i> </i> , Miss.	0	10	6
Ingram, Mr. and Mrs. M.	2	0	0
Levett, Mrs.	1	0	0
Small sums	0	11	6
Sullivan, Rev. H.	3	3	0
	11	6	0
Rev. H. Lindsay, jun.—			
Lindsay, Rev. H. & Mrs. £10	10	10	0
<i> </i> , Rev. H. jun.	3	0	0
<i> </i> , Mrs. H. jun.	1	0	0
<i> </i> , Miss	3	0	0
<i> </i> , Rev. J.	1	0	0
<i> </i> , W. P. Esq.	1	0	0
Tritton, Rev. R. B.	1	0	0
<i> </i> , Mrs. R. B.	1	0	0
{ "Home they brought her			
warrior dead"	15	15	0
Cocks, Messrs. R. & Co.			
per Miss Lindsay	15	15	0
	53	0	0
Per Mrs. K. Mountain—			
A. B.	£1	0	0
Barnes, Mrs.	1	0	0
Butler, Mrs. Thos.	0	7	0
Charge, Miss	0	5	0
Granville, Miss	1	0	0
<i> </i> , Miss S.	1	0	0
<i> </i> , Miss E.	1	0	0
Harvey, Mrs. Thos.	1	0	0
Hinchliff, Miss	1	0	0
Knighton, Sir W.	1	0	0
Mountain, Mrs. Robert ..	1	0	0
Norris, Miss.	0	10	0
Richards, Mrs.	1	0	0
<i> </i> , Miss.	1	0	0
<i> </i> , Miss F.	0	10	0
Sawyer, Herbert, Esq.	1	0	0
Ward, Mrs.	1	0	0
<i> </i> , Rev. E. L.	0	10	0
	15	2	0
Per Tunbridge Wells Committee—			
The mother, brothers, and			
sisters of the late			
Fredk. W. Burney,			
Bengal Artillery	£20	0	0
Wood, Henry, Esq.	5	5	0
Ives, Mrs.	1	0	0
Whitelock, Rev. B.	1	0	0
Collected by ditto	1	0	0
	28	5	0

PAROCHIAL COLLECTIONS, &c.

DIOCESE OF CANTERBURY.

	£	s.	d.
Ash	2	0	0
*Tunbridge Wells	2	6	0

DIOCESE OF LONDON.

St. Andrew, Holborn, Offertory	1	0	0
<i> </i> Church Association	1	11	6
Paddington, St. John	0	7	0
Christ Church, Forest Hill, Kent ..	5	0	0

DIOCESE OF WINCHESTER.

East & West Horsley	2	0	0
Bournemouth	4	0	6
Rotherhithe, Christ Church	2	17	0
Richmond	1	1	0
*Ryde, St. Peter, Haven Street	0	12	6
Winchester Cathedral	1	0	0

DIOCESE OF BATH.

*Pitney	2	10	0
*Nynehead	0	15	4
Bruton	1	0	0

DIOCESE OF CHICHESTER.

	£	s.	d.
Heathfield	1	10	0

DIOCESE OF ELY.

*Great Chatworth	1	7	6
*Levenheath	0	5	6
Fareet, Sale of Fast-day Sermon, by			
Rev. C. J. Betham	1	1	0
Silsoe	1	5	0

DIOCESE OF EXETER.

*Ploverman	0	16	0
Dawlish Church & St. Mark's Chapel, 13	13	16	10
St. Issey	0	17	6
*Tormohun	0	10	0

DIOCESE OF GLOUCESTER AND BRISTOL.

Kemerton	1	0	0
Stratton	8	6	7
*Stratton St. Margaret	1	10	0
Minety	3	14	0

DIOCESE OF HEREFORD.

	£	s.	d.
Cleobury Mortimer	3	10	0
Lenthall	1	11	7
Ganerew	6	1	0
Wigmore	1	14	9
Hope	0	6	0

DIOCESE OF LICHFIELD.

* Wilnecote.....	1	0	0
Lullington	3	2	0
Tong	5	6	6
Shrewsbury, St. Margaret.....	1	12	6
Ellesmere	0	10	0
Tutbury	2	0	0
Brailsford	3	2	6

DIOCESE OF LINCOLN.

* Newark.....	1	10	9
* Croyland	1	15	8
Southwell	10	0	0
Lincoln, St. Peter	3	0	6
Louth	7	0	0
* Radcliffe on Trent.....	2	11	6
South Collingham	3	5	10
* Swinderby	0	8	8

DIOCESE OF OXFORD.

Wolston	4	1	6
* Sherrington	0	18	6
Shrivenham	0	3	6
Lanborne	5	5	4
* Walton	0	16	3
Ruckingham	0	10	0
Finmere	0	14	2
Eton	2	0	0
Beckley	2	0	0
Henley.....	0	10	0
* Henley	3	0	0
Dorchester	2	15	0

DIOCESE OF PETERBOROUGH.

Rockingham	0	11	0
Ravensthorpe	5	10	0
Market Overton	1	0	0
* Weekley	3	15	6
Little Oakley.....	0	7	10
Oundle	0	10	0
* Oundle.....	2	10	0
* Kettering	1	6	4

DIOCESE OF ROCHESTER.

Barnet.....	1	1	0
.....	0	10	6
* Littlebury	4	17	0
* Foxearth	2	7	10
Colchester.....	1	0	0
Gravesend	2	7	6

DIOCESE OF SALISBURY.

Chilton	3	2	9
* Downton	3	13	1
* Calne	0	5	0
Chittoe.....	1	0	0
* Melbury Abbas	1	7	2
Hillmarton.....	0	10	0
Collingbourne Ducis.....	8	0	0

	£	s.	d.
*Stower	1	0	0
Baydon	1	1	0

DIOCESE OF WORCESTER.

Northfield.....	5	1	2
Langley.....	0	13	10
Rugby.....	1	2	6
Malvern Link.....	4	0	0
Ditto	2	0	0

DIOCESE OF ST. ASAPH.

*Tregynon	0	5	3
Llangedwyn	1	0	0

DIOCESE OF LLANDAFF.

Penal	0	8	0
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DIOCESE OF YORK.

South Kilvington.....	1	8	9
* Eastoft	0	2	6
Thorp Arch	1	10	0
* Bainton	0	10	0

DIOCESE OF DURHAM.

Eglington.....	7	10	8
Chatton	4	9	4
Stanhope.....	3	17	3
Kirkhaugh	2	10	0
Durham	0	10	0
Ditto	4	15	0

DIOCESE OF CARLISLE.

Gosforth	2	0	0
Ditto	1	1	0
Crossstwaite	0	8	9

DIOCESE OF CHESTER.

* Prestbury	1	10	2
* Marple	0	10	0
Winwick	2	0	0
Stretton	5	0	0
* Odd Rodde.....	8	5	0

DIOCESE OF MANCHESTER.

Kirkham.....	0	10	0
Ardwick	5	0	0

DIOCESE OF RIPON.

Farnham.....	50	0	0
Skipton and Emsay	1	3	0
Chapel Allerton	20	0	8
* Hebden Bridge	2	13	0
* Tong	0	10	0
* Leeds	2	7	10

IRELAND

Clogher	1	19	0
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SCOTLAND.

Glasgow.....	17	10	0
* Drumcliffe	0	5	0

Memorial Church at Calcutta.

COMMITTEE.

THE LORD BISHOP OF CALCUTTA, PRESIDENT.

ANDERSON, COLONEL.
ANDERSON, REV. CUYLER.
ANDREWES, REV. W. G.
BELCHER, REV. BRYMER, *Hon. Sec.*
BOWLES, REV. P. A.
COLEBROOKE, SIR T. E. BART. M.P.
DANIELL, CAPTAIN.
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DENYS, SIR G. W. BART.
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LINDSAY, COLONEL MARTIN.
LINDSAY, R. W. ESQ.
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MARRYAT, CAPTAIN, R.N.
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ROCHESTER, VERY REV. DEAN OF.
SANDHAM, COLONEL.
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SHERINGHAM, REV. R. W.
TALBOT, J. G. ESQ. *Hon. Sec.*
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WARDE, ADMIRAL.
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WOOD, HENRY, ESQ.
WOOD, VICE-CHANCELLOR SIR W. P.
WOODCOCK, T. PARRY, ESQ.

THE Committee for the erection of a Memorial Church at Calcutta are now in a position to make a more definite statement of their intentions and prospects. Their original wish, which they believe was generally shared by their countrymen, was to erect the building over the very grave of the Calcutta sufferers. The fact, however, of the well being situated within the cantonments, and its distance (three miles) from the Mission station, rendered the adoption of this site impracticable on military, and most undesirable on missionary grounds. It was therefore determined to erect, with the permission of the Governor-General, a simple memorial on the fatal spot, and to build the Church itself in connexion with the Mission buildings already existing near the native town. In the former design they have been in some measure forestalled by the piety of the soldiers of the 32d Regiment, who have raised a cross near the well, and by the exertions of the resident Chaplain, who has already taken steps for the erection of a monument on the precise spot. With him the Committee have placed themselves in communication, and they are prepared to aid him in the work he has taken in hand.

While, however, it will be one of the first objects of the Committee to see that a suitable and lasting monument marks the grave of those who so miserably perished, their chief care, looking forward rather than backward, will be to lay the foundation of a Church, material and spiritual, which they humbly trust may be the seed-plot of an abundant harvest in years to come.

Though the size of the Church required on the re-establishment of the Mission (which the *Society for the Propagation of the Gospel* have

determined to reorganize at once) will be but small, yet the monumental character of the building will necessitate its being of a durable and of a good architectural character, and the expense can hardly be estimated at less than 5,000*l*.

Should any surplus accrue beyond the building expenses, it is proposed to devote it to a Repair Fund, and to the endowment of the Mission, or the Schools connected with it.

The Committee (many of whom are themselves personally interested) will be glad to further the views of those who, having lost friends at Cawnpore or elsewhere in India, may wish to raise special monuments which may be connected with the architecture of the Church; and they request that communications on this head may be made as early as possible to the Secretaries.

The Committee are anxious that their appeal should not interfere with the wider field of the "India Missions' Extension" Fund. It is many, rather than large, contributions that they ask; and they confidently trust that the deep interest so lately taken in the locality of the proposed Church yet remains sufficiently strong in the hearts of their countrymen to insure that the commencement of the work may be coincident with the restoration of tranquillity in India.

* * * The Mission at Cawnpore was commenced in 1833, when the Rev. J. J. Carshore (now Chaplain at Anarkullee), a student from Bishop's College, was ordained and sent thither. His successors were the Rev. W. H. Perkins (in 1840), the Rev. J. T. Schleicher, Rev. H. Sells, Rev. W. H. Haycock, and the Rev. H. E. Cockey. Mr. Haycock was born in Calcutta, about 1823, of East Indian parents. He was employed as printer at Bishop's College press, and afterwards at the Secundra press of the Church Missionary Society at Agra. In 1853 he joined the Cawnpore Mission as Catechist, and was ordained in 1854. The Rev. H. E. Cockey was born at Futreyglur about 1822, and after studying for three years at Bishop's College was appointed Catechist in the Hindustani Mission, Calcutta, in 1851. He went to Cawnpore in 1855, and was ordained at Agra by the Bishop of Madras, in 1856. The precise time and nature of their fate is uncertain; but Mr. Haycock is said to have been shot as he was entering the entrenchment, and it was Mr. Cockey who offered up the prayers of the Church at the last trying moments of the Cawnpore massacre.

Amount of Subscriptions received or promised to June 3d, 1858,
£1,420.

CONTRIBUTIONS.

*Those marked * are moieties of contributions for Cawnpore and Delhi jointly.*

	£	s.	d.		£	s.	d.
A. B.	1	0	0	* Barker, Mrs. C.	5	0	0
* A. B.	5	0	0	—, Miss Ellen	1	0	0
* Airey, Rev. W.	1	0	0	Barnes, Mrs.	1	0	0
Alexander, Miss	0	10	0	Barwell, Captain, R.N.	1	1	0
* Ailsop, Mrs.	1	0	0	Barker, Miss Emily	3	0	0
Anonymous (Paignton)	3	0	0	Bateson, Rev. R. K.	1	0	0
Anonymous	1	0	0	Bathurst, Miss	0	10	0
Anonymous	1	1	0	Bayley, John, Esq., Jun.	1	0	0
A. P.	0	5	0	Beak, Miss	1	0	0
Akers, Mrs.	1	0	0	Beaumont, Rev. J. A.	0	10	6
—, Miss	1	0	0	Beresford, Mrs.	2	0	0
—, Miss Mary	1	0	0	Betts, Mrs. M. A.	5	0	3
Allan, Rev. J. L.	1	1	0	Bingham, Mr. J. W.	1	1	0
* Argles, Rev. Canon	2	10	0	* Birthday Offering, a	2	10	0
* Atherton, Miss.	25	0	0	* Bovington, Mrs.	0	10	6
Baiss, J. Esq.	5	5	0	Bowen, Mrs.	0	10	0
* Baker, Miss.	1	0	0	* Boyce, Rev. W.	0	10	0
—, J. R. Esq.	1	0	0	Boys, Rev. C.	1	1	0
Bannerman, Miss.	3	0	0	Brandon, Miss	1	0	0

	£	s.	d.		£	s.	d.
Brighton, few boys at.....	1	1	0	Goodall, the Misses.....	1	0	0
Brigstocke, Mrs.....	0	10	0	Gore, Rev. G.....	1	0	0
British College of Health	5	5	0	*Gother, Rev. A. W.....	0	10	0
*Broke, General	1	1	0	Graham, Rev. J.....	1	1	0
Browne, Mrs. Capt.....	1	0	0	Granville, Miss	1	0	0
Bryce, Mrs.....	2	0	0	—, Miss S.....	1	0	0
Burney, the mother, brothers, and sisters of the late Fredk. W. (Bengal Artillery).....	20	0	0	—, Miss E.....	1	0	0
Butler, Mrs. Thos.....	0	7	0	Graves, Rev. J.....	0	5	0
Buttmer, Rev. A.....	1	1	0	Green, Miss	5	0	0
*Cane, Miss	2	10	0	*Greenstreet, Rev. F. W.....	0	10	0
Carpenter, Col.....	2	0	0	Greenwood, Rev. G.....	1	1	0
Cator, Mr.....	1	0	0	*Griffith, J. Esq.....	0	10	6
*Cator, P. Esq.....	2	10	0	—, Rev. G. S.....	1	0	0
*—, W. L. B. Esq.....	0	5	0	Griffiths, John, Esq.....	2	2	0
Charge, Miss.....	0	5	0	Hadow, Misses.....	3	3	0
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Child, Rev. V. K.....	1	1	0	Hall, Mr.....	1	0	0
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Green, Miss, Normanton	5	0	0				
Offering to Almighty God, from a							
Clergyman's Widow	2	10	0				
Curtler, Mrs.	5	5	0				
Thorowgood, M ^{rs} . West Brixton..	10	0	0				
Ricardo, Francis, Esq.	5	0	0				
Bultemer, Rev. A.	1	1	0				
Gaunt, Rev. C. Isfield	10	0					
Lindsay, Rev. H. jun. per—							
Lindsay, Rev. H. & Mrs.	10	10	0				
Lindsay, Rev. H. jun.	3	0	0				
Lindsay, Mrs. H. jun	1	0	0				
Tritton, Rev. R. B.	1	0	0				
Tritton, Mrs. R. B.	1	0	0				
Lindsay, Miss	3	0	0				
Lindsay, Rev. J.	1	0	0				
Lindsay, W. P. Esq.	1	0	0				
“ Home they brought her warrior							
dead ”	15	15	0				
Cocks, Messrs. R. & Co. per Miss							
Lindsay.....	15	15	0				
Cotton, W. Esq.	10	10	0				
Creed, Miss G. coll. by	15	0					
Pitney, Somerset	2	10	0				

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THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

AUGUST, 1858.

INDIA : OUR POSITION AND OUR WORK.

VIII.

MOST of our friends at home are accustomed to think that the political superiority of England is extremely favourable to the spread of Christianity in India.

That in many ways our political predominance is working towards the introduction of the kingdom of Christ, I do not for one moment doubt. But it is well to know that it brings with it many special disadvantages as regards the direct action of the Christian Missionary.

1. *A Missionary has to encounter a deeply-rooted opinion that he is an employé of Government.*

The extent to which this notion prevails, and the variety of legends it has given rise to in the minds of this inventive race, seem hardly credible to Europeans.

Take the following as an illustration :—

When N—— G——, of Benares, after many months' careful study of Christian books, and frequent discussions with one of the Missionaries, was beginning to think of embracing Christianity, a Shastri of high character called at his father's house, and after some conversation said, "Ah! poor, misguided young man! he has no idea what cunning people those English are. I am told that once they conquered an island, but leaving the people to follow their old religion, they found them perpetually rebelling, and were at last driven out of the island; so now, whenever

they conquer a country, they set to work, and try to induce the people to adopt their religion.”

Some one may say,—“Yes, this might occur in Benares, but it will not apply to Bengal.”

Let me, then, give you a translation of an article which appeared last month in the leading native journal of enlightened Calcutta (*The Bháshkar*, of April 10, 1858):—

“The people of this country labour under a mistake, the effect of which is to make the Missionary Sahibs objects of distrust. Many say that a Missionary gets a large sum whenever he makes a Christian:—that Government gives him for every individual Christian a fee of 1,000 rupees. Under this impression, *almost everybody says*, ‘The Missionaries make Christians from the love of money.’ Such is the charge raised against the Missionaries. As to the making of Christians,” (says the Pundit editor,) “Government has nothing to do with it.¹ Government gives the Missionaries no help. The Missionaries beg alms in various countries, and thus maintain their Christian pupils. They are a refuge for the orphans; those who are without relatives find a relative in the Missionary, who loves them like father and mother, and provides them with support. The Missionaries, in order to preach on religion, pass their time in hardship;² their food, clothing, &c., are, as one may see, of a very ordinary kind; their families have no enjoyment;³ even their wives give up all earthly happiness for the sake of religion; so that when one sees their way of living, one pities them. Let our countrymen, therefore, give up the wrong notion that the Missionaries make Christians for the sake of getting money. To blame the guiltless is mere spitefulness; and what is gained by idle spite?”

2. *The European Missionary is looked upon as one of an invading and conquering race:* and this view exercises a very prejudicial influence against him from the very outset.

Not long ago, when talking with a Hindú (a secular Brahmin), I spoke about the transitoriness of life, and the vanity of worldly pursuits. He responded readily to the appeal, and quoted several *stokes* in illustration of the topics. He then went on talking for some time about true religion (*Shotyo Dhormo*), a phrase on which he kept harping continually. At last something led me to speak of a future resurrection. This he at once rejected as an impossibility. On my saying that Christianity (*Christiyo Dhormo*) taught the doctrine, I was quite startled at the vehemence with which he broke out: “Christian religion! Oh, I thought we were speaking about true re-

¹ This was written about eleven months after the Governor-General had issued a proclamation assuring the natives of the fact,—which proclamation produced the directly opposite effect from what was intended, in the minds of nine natives out of ten.

² *Dukkho*: grief, misery.

³ *Sukho*: happiness.

ligion." "I do believe Christianity to be the true religion." "Oh, *the* religion! You think it the supreme religion, that shall conquer all others!" This was said with a bitterness of both look and tone that said, as plainly as words could have done, "So you think, because you have conquered our bodies, you will conquer our souls. *We are resolved you shall not.*"

A native Christian (an intelligent, highly-educated, and, I may add, meek-tempered man) once went so far as to say, "It is my firm impression that missionary work never can go on rightly, till the English all withdraw from the country, and then send back their representatives in sackcloth and ashes to confess their misdeeds, and ask our forgiveness."

This was uttered by one who had resigned all his family connexions to embrace our holy faith.

3. More than all, perhaps, *the discrepancy between the character which attaches to the English in the eyes of the native, and the character inculcated by the religion we profess, acts as a most serious obstacle to missionary progress.*

I am not here alluding to (what is so often spoken of) the immoralities and irreligion of nominal Christians in this country; my own impression indeed is, that the proportion of thoughtful, serious people, to frivolous and worldly, is larger in India than in England.

What I allude to is, that character which to the native seems to belong to us from our very existence in the country, as a busy, commercial, military, worldly-wise race. I do not know that I can better explain this than by asking you to read the following description of the early Christians, from Professor Blunt's "Church in the Three First Centuries," and to try, as read it, to think of it as applicable to Europeans in India.

" 'Mysterious people !' might the perplexed and pensive heathen say within himself, 'mysterious people ! moving amongst us, and yet not seeming to be of us: passing through the world without seeming to be deeply concerned in its forms or fashions, its prizes or blanks ; tranquil amidst its contentions, humble amidst its pomp, silent amidst its uproar, passive amidst its struggles, free amidst its bondage ; wrapt up, it should appear, in thoughts of your own, which work in you pursuits of your own ; happy in yourselves, and never so happy as when shedding blessings around you ! How have your ways won on me, durst I but say so ! How has your simple character told its tale on me, more touchingly than all the arguments of philosophy, more convincingly than all the logic of the schools ! How have you almost persuaded me to be a Christian ! ' "—P. 115.

Not until these fruits of faith are presented to the Hindú's observation, will he bow down and acknowledge that God is indeed among us.

MISSIONARY STUDENTSHIP ASSOCIATIONS.

It is a wholesome sign of the Church's energy, that her defects are not only diligently sought out and freely confessed, but that men's minds are actively engaged in discovering the sources of the evils as they arise, in devising remedies for their cure, and preventives against their recurrence.

For the last few years our foreign Bishops have been drawing attention to the fact, that the supply of men does not keep pace with the increase of money for missionary purposes. Clergy for mission work are certainly found in greater numbers, and of a higher stamp of intellectual acquirements, than formerly; but, nevertheless, the proportion has not been duly observed between the pecuniary increase and that of the living agency.

We alluded in our last number to a letter on the subject, which had been addressed to the Bishops and the Church at large by the Archbishop of Canterbury, and which appears elsewhere in our pages this month; and we trust that such an appeal, at such a crisis, will at once be amply responded to. But still a remedy has to be discovered, whereby a regular supply of devoted men may be forthcoming for the general missionary service of the Church; and we are glad, therefore, to draw attention to a scheme which has been suggested for establishing what are called "Missionary Studentship Associations."¹

It is proposed, that in every Archdeaconry an Association should be formed, under the presidency of the Bishop and Archdeacon, of those persons who, being sensible of the importance of the subject, should combine for these two objects:—

"1st. To make known the claims of the Church on the best and most devoted of her sons for Christ's work in foreign lands, and to excite a missionary spirit among the religious young men of the Church of England.

2nd. To provide wholly or in part for the maintenance, at St. Augustine's or a Colonial Missionary College, of such students, chosen from the diocese or county, as may not be able without aid to support themselves."

Some years ago, a sum of money was raised in the county of Leicester for the free education of a missionary student; and the Rev. Cecil Wray, of Liverpool, advocated a plan in our pages,² by which the responsibility of supporting a large number

¹ Vide "A Proposal for the Establishment of Missionary Studentship Associations," printed for private distribution by the Rev. R. J. Hayne, Vicar of Buckland Monachorum, near Plymouth.

² Vol. vi. pp. 161, 263.

of missionary students and pupils should be undertaken by particular parishes. But these schemes, though suggesting valuable ideas, do not appear to have resulted in any general movement.

In all such plans, it is essential that the real difficulty which lies at the root of the evil be boldly faced; and that is, not any want of funds for supporting promising young men, but the lack of the young men themselves. When the men are found, the money will not be long in forthcoming.

In the scheme for Missionary Studentship Associations, which we are now considering, we therefore attach a high value to the first proposed object; viz. the special work of endeavouring to find suitable young men in the neighbourhood, county, or diocese, by spreading information respecting the needs of the Church, and awakening generally a higher tone of feeling for the office and work of a Missionary.

Missionary candidates are few, and always must be few; and therefore some such special organization for discovering them is the more necessary. Where gems are rare, the more diligent must be the search. For when we consider, how many the qualifications of a successful Missionary must be, it is evident that men of sufficient self-denial and unworldliness, love for the souls of their fellow-men, intellectual power and aptness for learning languages, good common sense, and a habit of observation, combined with physical strength, cannot readily be met with.

What is wanted is, system; and not a centralised so much as an elastic system, locally complete for drawing out the latent missionary resources of every district. We conceive there is motive power enough for action in the now widely-distributed feeling that something must be done at once to procure more Missionaries; these Associations would supply the instrumentality by which this wide-spread feeling might be turned to practical effect.

The financial part of the scheme has, we imagine, but few difficulties. Taking the annual cost of a student's board and tuition of St. Augustine's at 35*l.*, it is proposed to raise this sum for those students who require it, by dividing the labour of collecting it, among ten persons in each Archdeaconry, each of whom shall undertake to collect 3*l.* 10*s.* per annum for the three years the student is in training. These ten responsible Collectors, with the Rural Deans and a proportion of the Members of the Association (which would consist of all persons undertaking *in any way* to promote the desired objects), would form a Board for the general management of the Association.

We are told that this plan has already been found to succeed

in the Diocese of Exeter, where the first Association was founded in 1854, in the Archdeaconry of Barnstaple; and also in Lincolnshire and elsewhere; and we therefore commend the subject to the best attention of our readers, and hope that in every Archdeaconry some one may be found to take the matter up, so that this machinery may be put into general operation; and we trust that by this, and the "Missionary Pupilship" scheme previously noticed, our great needs may at length, and in God's due time, be supplied; so that the Church shall have no longer cause to regret, that while the fields are so white unto harvest, the labourers are so few.

Correspondence, Documents, &c.

THE ARCHBISHOP OF CANTERBURY'S LETTER.

THE following is the letter referred to in the preceding article. It has been addressed by the Archbishop to the Bishops, the principal persons in the Universities, and to other persons of influence:—

"Lambeth, June, 1858.

It has recently been brought to my knowledge, as President of the *Society for the Propagation of the Gospel*, that, although a considerable fund has been already raised for the extension of the Indian Missions, the Society experiences great difficulty in finding properly qualified Clergymen to occupy them.

I venture, therefore, to request your good offices in making this fact known amongst the younger Clergy, and to ask your co-operation in supplying an urgent want of our Church at this particular crisis.

The Society could at once offer promising stations to six or eight additional Missionaries: and it is to be earnestly hoped that the missionary work of the Church will not be permitted to languish for want of men ready to devote themselves to the important object of preaching the Gospel among the heathen."

I am, your faithful Servant,

J. B. CANTUAR."

FIRST IMPRESSIONS IN INDIA.

WE have been favoured with the following extract from a letter of a young civilian, written soon after his arrival in India. No doubt experience would modify many of his views: but the first thoughts of a candid and discerning traveller are always worthy of attention.

"I do not like the tone of Indian society; it is very frivolous, though very hospitable and kind. As I suppose in all colonies, more

or less, private scandal is the great topic, and precedence the great bone of contention. Very few people here have decent libraries, or can talk at all well: to my mind, the higher class of natives (Hindoos, not Mahomedans) are the most intelligent. They are mostly atheists; not merely sceptical, but ignoring the practical use of any religion. My moonshee (tutor) says of a religious man, 'He will never get on; he is like the Rev. Sahib, too fond of his Bible.' It is, of course, impossible for a man like him, well read in European literature, and full of English ideas, to believe the contradictory and absurd religion of his native land. Mahomedanism does not work well, and Christianity is neglected, if not absolutely thrown off, by too many Europeans. The Roman Catholics make the most converts, theirs being only a modified paganism in effect, though doubtless, in theory, Christianity.

It is a sad state of things, and the way to disentangle the thread is not clearly visible through the mazes of conflicting prejudices which encumber the subject here. The lower classes are bigoted, as the higher are careless; in fact, it is Rome in the time of Augustus, without its hopefulness.

I fear it will take me a long while before I shall be fit to influence this people. I intend to apply for a post in the north, because in that part of India more of the old Sanskrit religion and institutions are preserved, and through my study of that language I hope to be able to find my way to the hearts of the people, which, I am convinced, is the chief secret of my profession. It is, too, interesting to study a race of men which has for many centuries been influenced by a most rigid and penetrating superstition, influencing every action of their lives; and it is, of course, next to impossible to understand them unless you have the key to the puzzle, and this key is the old Sanskrit literature. I hope thus to make my work a labour of love;—whether it will be profitable, whether it will pay, is another question, less important. 'Man doth not live by bread alone;' and though it is a hard doctrine to practise, yet I am sure it is the only true way of regarding my position here.

Arnold, whose mind seems to have seen everything in the most reasonable, because Christian, light, has in some of his letters a great deal of good sense on these subjects. His *Life* is a very good book for this country, where the high-souled, dauntless piety of such a man is sadly wanted. As Bishop here, he might have done a great deal of good if the *vis inertiae* of the Hindoos had not broken his heart."

SINGAPORE AND THE BORNEO MISSION.

We have received the following letter from the Rev. W. Chalmers, late a student of St. Augustine's College, and now an ordained Missionary in Borneo. We have much pleasure in laying it before our readers:—

“MISSION HOUSE, SARAWAK, *April 26th, 1858.*

REV. AND DEAR SIR,—According to the promise I made you in England, I now give you a little information concerning the Borneo Mission,—its present condition and future prospects. I am sorry to say that I have not as yet received any Numbers of the *Colonial Church Chronicle*; but I anxiously look for them every mail, having seen none of the Numbers since August, 1857, in which month I left England.

Our party arrived in Singapore on the last day of 1857; and thus, by the protecting hand of an Almighty Father, who preserved us from all the perils and dangers of the deep, and brought us in health and peace to our destined haven, we were enabled to commence a new year of our lives in a new land, among a people of strange language, in immediate prospect of a new and arduous, but blessed work.

Singapore is a most striking place. Its population is the most mixed one can well conceive of. Klings, Chinese, Malays, and almost every other nation of this part of the world, have their numerous representatives. The native population must be at least 100,000 in the town itself, and a large additional number is scattered over the interior of the island. And what is done for the salvation of these many thousand immortal souls? When are the Missionaries to lift up the standard of the cross to these perishing myriads, and bid them believe and be saved? The only churches in this large city are a French and a Portuguese Roman Catholic Church, an American Church, a Dissenting meeting-house, and a temporary chapel, used in common by the Church and Presbyterian congregations. The Government, &c., are, however, building a magnificent pile for the members of the Church. It will probably be ready for consecration in about a year. It must indeed be a matter of great thankfulness to all those who love our ‘Zion,’ that such a splendid building is being erected, in which the faithful of our Apostolic Communion may ‘worship the Lord in the beauty of holiness,’ and which may serve as a perpetual testimony to the heathen and Mahomedan population of the love and zeal our nation has for the faith and worship of their God and Saviour. But though this is being done for the benefit of the European community, no efforts worthy of the name are being made for the purposes of bringing the thousands who there ‘dwell in darkness and the shadow of death,’ into ‘the glorious liberty of the children of God.’ The French Church has a few priests (Jesuits) attached to it, who maintain a school, and have had some considerable success among the Chinese. Mr. Keasbury, a Dissenting minister, has also a school, is proprietor of a general printing establishment,

called the 'Mission Press,' and preaches to all whom he can gather together in a 'Mission chapel.' His efforts are, I believe, chiefly directed to the benefit of the Malay population. . . .

There is an Educational Institution, founded by the late Sir Stamford Raffles, under the superintendence of the Government Chaplain; but *Christian* instruction is not given to natives unless desired. There is also a Female school, supported by a Female Education Society at home, in which native girls are trained in the principles of our holy faith; and to this is attached a Chinese Catechist, who has gathered a congregation of some fifty of his heathen brethren. The Presbyterian congregation also maintains a Chinese Catechist; but this work has been but lately commenced. Anxious as the present excellent Chaplain of Singapore is for the extension of mission work, yet the duties of his office afford him abundant occupation, and lie in another direction; so that, in this vast emporium of British commerce, there is not one Minister of our Church to preach a crucified Redeemer to the benighted souls of its vast heathen population. There are 60,000 or 70,000 Chinese alone, a people ever ready to give a patient hearing to the Missionary,—at least when away from their own country.

Again, the prevalence of the easy Malay language among all the races of the population is a great advantage. Here are assembled men of all countries of the East; and if the Word of Life was preached among them, who can tell but that many, laying up the good seed in their hearts, might carry it with them, as was done in Apostolic times, to their own dark and heathen native lands?

The educational institutions, also, which are already established, would afford a basis for extended missionary efforts, and in time doubtless yield (as our Sarāwak school is already beginning to do) a good supply of native Christian teachers. Surely, when Christendom is looking to the East, and earnestly beholding the things there taking place in these latter days, when every effort is being made to extend among its numerous races 'the gospel of the grace of God,' something should be done for Singapore; we should no longer suffer it to be reported of us, that while many hundreds of our countrymen have secured and are still securing for themselves, by its trade, riches which moth and rust can corrupt, we have never preached to those poor heathen souls whom our commerce has gathered together, 'the unsearchable riches of Christ.'

On January 8th, Mr. Glover and myself left for Sarāwak, and arrived here in safety after a wearisome and stormy passage of twenty days in a small native schooner.

I am much pleased with the town. It is a little more than twenty miles from the sea, and tolerably well built. Population perhaps between 15,000 and 20,000. There are about twenty-five Europeans in the town of Sarāwak itself, and as many more scattered throughout the province. Our Church, School, and Mission-house are beautiful and tolerably ecclesiastical buildings—perhaps the best in the town. In the Church we have daily Prayer, English and Chinese. But our School is our great hope. We have between forty and fifty boarders,

--Chinese, Dyaks, and Malays,—and about a dozen Chinese day-scholars. There are also some half-dozen native girls. The school-children are either orphans, slaves redeemed from the Dyaks, or have been given over to the Bishop's care for ten years. All are, therefore, baptized. From this number we hope to draw, in a few years, a good supply of native teachers, well taught and well trained ; in fact, already we have two youths (Chinese), who not only assist in the teaching and discipline of the school, but are now beginning actual missionary life, under due inspection. Of course, all cannot be expected to possess sufficient capabilities to have a vocation for this work, and those who have not, we trust will, by and by, form a Christian leaven in the labouring population.

On Palm Sunday the Bishop held a Confirmation ; and two girls and two boys, half-caste Malays, one pure Malay boy, the son of a Pangum, or nobleman, and two Chinese boys, were admitted to that holy rite.

On the following Sunday (Easter-day), Messrs. Glover and Hacket (also of St. Augustine's College) and myself were admitted to the holy Order of Deacons. The Church was beautifully decorated with ferns and flowers, and the altar was resplendent with a handsome new altar-cloth and sacred vessels, just arrived here, the gift of friends in England. Morning prayer was commenced at half-past eleven. For the Canticles, Psalms, Athanasian Creed, Versicles, &c., Tallis's well-known Service was used. The sermon was preached by the Rev. Walter Chambers, the Missionary at Banting, from 1 Cor. xv. 55—58, in which he faithfully set before us the difficulties, responsibilities, and encouragements of the pastoral office. After sermon followed the Office for the Ordination of Deacons, the candidates being presented, and Oath of Supremacy administered, by Mr. Chambers. The Service concluded with Holy Communion, to which nearly all the congregation stayed.

At five p.m. Evening Prayer was said by the Rev. James Glover. After the Second Lesson, two Chinese children, just brought into the school (one an orphan and the other a redeemed slave), were baptized by the Rev. William Hacket ; and at the conclusion of Evening Prayer I preached from Acts ii. 32. Thus concluded an Easter-day most memorable and solemn to myself, and one, I trust, which will be ever memorable in the annals of the Church of Sarawak.

We are now all scattering to our several stations. Mr. Cameron, a new arrival from Bishop's College, Calcutta, is about to proceed to Lundu, to act as catechist and assistant to the Rev. W. H. Gomez. Mr. Glover leaves for Banting to-morrow, with Mr. and Mrs. Chambers. Mr. Hacket succeeds Mr. Koch as curate to the Bishop and Missionary here ; while Mr. Koch is about to proceed to Sadong, a settlement of the Borneo country, to make inquiries as to the facilities for Mission work there ; and I myself am in daily expectation of leaving on a visit of inquiry to the numerous tribes of Land Dyaks settled on the hills near the branches of the Upper Sarawak, among whom the Bishop has entrusted me with the opening of a Mission.

Since the commencement of this year, the cholera has been making considerable havoc among our Malay and Dyak population. By the mercy of God, not one Christian, native or European, has sunk under the disease; and next Sunday has been appointed as a day of thanksgiving for the disappearance of the scourge from the province.

I forgot to state that on Ash Wednesday special prayers were said, as it happened to be the anniversary of the Chinese revolt of last year—a day ever to be remembered with gratitude by the Missionaries in Borneo. This event, though the lives of all connected with the Mission were 'given to them for a prey,' yet much retarded missionary operations in this town. I trust, however, that, now things are settled again, and the Mission so much increased in numerical strength, the work of God will here also, as in all other parts of the Diocese, abound and be fruitful.

I have thus put roughly together a few of the incidents which have occurred of late in this Mission; and if from this hasty note you can cull anything likely to be interesting to the readers of the *Colonial Church Chronicle*, you are perfectly welcome to make what use you like of the materials.

With every wish for the success of your Magazine, and kindest remembrances to yourself personally,

Believe me to be, Rev. and dear Sir, yours most truly,

WILLIAM CHALMERS.

THE TORONTO SYNOD.

THE Synod for the Diocese of Toronto assembled on Thursday, June 10th. In the morning, Divine Service was held at the Cathedral Church of St. James, and the Holy Communion was administered. At three P.M., the Synod assembled in the noble Parochial School-house attached to St. George's Church. The Bishop delivered an address, in which he gave a summary of his acts since their last meeting. Alluding to the election of the Bishop of Huron, he said:—"Soon after the adjournment of the Synod, it became my duty to call together the clergy and the delegates of the new Diocese of Huron, for the purpose of electing their Bishop. Such an assembly and for such a purpose will mark a new era in ecclesiastical history. It indeed presented a scene of deep interest, and one which stands without a parallel since the first ages of the Church. For, although in the primitive times to elect a Bishop was the rule, corruption had crept in and had grown so general and inveterate, that the manner of choice became not only obsolete but almost forgotten. Its resuscitation, therefore, excited wonder and astonishment, and offended many, as if it had been a new and unauthorized thing. To behold an aged Bishop in this remote corner of the world, gathering around him his elders, his clergy, and lay brethren, for the purpose of choosing a man well qualified to fill the high and holy office of Bishop,

according to apostolic usage, by the willing testimony of the clergy and suffrages of the people, was surely a spectacle which could not fail, in its noble simplicity and beauty, to make abiding impressions which exterior pomp and magnificence could never equal.

The proceedings were conducted with becoming solemnity ; and though of the most exciting character, yet, with the exception of one sudden burst, which was instantly repressed, the choice was made in a manner worthy of the occasion, and honourable to all concerned. No sooner was the name of the successful candidate announced by the presiding Bishop, than all rival feelings vanished away, and a unanimous vote confirmed the choice of the clergy and lay delegates. It was refreshing to witness this triumph of Christian unity and love, which threw to the winds all the arguments against the free and honest choice of Bishops which the narrow selfishness of many centuries had mustered up.

The Bishop-elect proceeded to England, where he was received with much kindness and consideration ; and having been consecrated at Lambeth by his Grace the Archbishop of Canterbury, has lately returned to enter upon the important duties of his apostolic office. If separated from him in body, we are still more united in soul ; he is a son of full age, gone to preside over his own household, and to cultivate his allotted portion of the Lord's vineyard, not to become a stranger, but still to remain our friend and brother, provoking us to good works, and looking back occasionally with a yearning spirit to his former associates. The election being ended, I left London (C. W.), and returned to the discharge of my Episcopal duties."

Dr. Beaven presented a report from the committee appointed to examine the propriety of adopting canons. The report was very voluminous, and reviewed all the canons in force in Great Britain, together with the articles of the Church.

After the reading of the report, the Rev. Dr. Lewis gave notice that he would to-morrow move that it be printed for the use of members, and that its adoption be postponed until the next meeting of the Synod.

An able report on the subject of Education was read, and a draft of a Memorial to Parliament submitted. The consideration of both was postponed until the following day.

On Friday, the following resolutions were carried concerning Parish boundaries :—

"That the clergymen and the churchwardens of each settled cure, now established, do, within six months after the adjournment of this Synod, from time to time hold a conference with the clergymen and churchwardens of the adjacent cures, and by mutual agreement arrange and define the boundaries of their adjacent several cures, and report the same to the Lord Bishop for his consideration ; and should his Lordship approve of the same, that the boundaries so arranged and approved be the boundaries of the cures aforesaid.

That in cases where the boundaries cannot be arranged by such mutual agreement, then that the Bishop be requested to issue a commission to two clergymen and one lay representative, neither of whom to be locally connected with said cures, directing and authorizing them to investigate the merits of the case, and to decide thereon, and report their decision to the Lord Bishop for his consideration ; and

should his Lordship approve of the same, that then the boundaries so arranged and approved be the boundaries of the parishes aforesaid.

That the boundaries of a parish being once defined and approved, may not be disturbed within a space of five years, except in the case of the erection of new parishes; and that every cure, when boundaries are so defined, shall be deemed a parish.

When the parishioners residing in a part of any existing parish, shall desire to have said part erected into a new and distinct parish, that then said parishioners do present a memorial to the Lord Bishop, stating fully the reasons moving them thereto, also the proposed boundaries of the contemplated new parish, and whether the rector of the existing parish aforesaid be a consenting party; and also that they do present to his Lordship a subscription list, representing half the sum necessary for building a church for said new parish; that then his Lordship, should it seem advisable to him, may issue his permit for the building of a church within the proposed limits; and when said church is built, and its finances are placed on a satisfactory basis, that then his Lordship do declare said portion of the parish to be a new parish. In cases where the rector of the existing parish withholds his consent from the preliminary memorial, that he be required to state his reasons, in writing, to the Lord Bishop, who is to decide on their validity.

That the term rector, where it occurs in this canon, means the duly-licensed minister of a parish duly organized under the authority of his canon, and that all such ministers be and are entitled to said designation."

Vestries.—A Bill was passed rendering valid the proceedings of vestries where the seats in church were free, no provision having been made for such cases in our Church Temporalities Act.

The Diaconate.—Notice had been given of a motion on this subject by the Rev. Mr. Darling, now absent in England on account of ill health, and the subject was now taken up by a gentleman of a very different theological school, the Rev. Mr. Ardagh. The discussion was exceedingly interesting and important. The motion was to the following effect:—

"That in the great and manifest want of labourers in the ministry, this Synod do take into consideration the propriety of reviving the Diaconate in this Diocese as a permanently distinct order, or of suggesting such subordinate agency as the exigency of the circumstances may require."

Several of our leading men in Church and State took part in this discussion, and the feeling appeared to be almost unanimously in favour of immediate action being taken on the resolution, as it seemed the only method of preserving the scattered members of the Church from falling into heresy and schism. The Bishop expressed great satisfaction at the discussion that had taken place, and expressed his determination to take the matter into consideration, and requested the clergy to bring to his notice young men or others whom they considered suitable candidates for such appointments, and that he would be happy to extend every facility to them.

Delegates to a Provincial Synod.—The order was a motion of Colonel O'Brien:—

"That it is most desirable for the well-being of the Church in this Province, and essential to the harmonious and consistent working of Synodical action through its various dioceses, that there should be a general controlling power, aided by the advice and assistance of the Bishops acting as a united body. His Lordship, the Bishop of this Diocese, be respectfully solicited to communicate to the Bishops of the several Canadian dioceses, in order that steps be taken as immediately as pos-

sible for the formation of a Provincial Synod under the provisions of the act authorizing the same in Canada."

To which Mr. Cameron moved to be added :—

"That representatives of the Diocese, consisting of twelve clergymen and twelve laymen, be chosen by ballot, to attend such Provincial Synod, if called before the next meeting of the Synod of this Diocese"—

which was carried.

The Synod proceeded to the election of such representatives, and twelve of each house were chosen.

The following remarks on the Synod appear in the *New York Church Journal* of June 30 :—

"You will not object, I am sure, to a few comments on some of the doings of the Synod of Toronto at its late session. This communication will not interfere, I hope, with anything from your regular correspondent.

The perpetual Diaconate has been fairly brought before the Synod, amid the apprehensions of some, but much to the satisfaction of the Clergy and laity at large. The movement, thus auspiciously commenced, has made all the progress that could have been expected, and as much, perhaps, as we ought to desire, considering that the thing is an experiment, and should be tried with every degree of provident caution and deliberation. The Bishop, evidently impressed with the earnest and next to unanimous sentiment of the Synod, promised to take into special consideration the case of any worthy man recommended to him in a proper way as a fit person to serve in the perpetual, or rather, as with stricter accuracy it might be termed, the distinctive Diaconate. This will be regarded as a valuable concession, and it was made, as every member of the Synod would be ready to testify, with a cordiality and a kindness truly paternal. That his Lordship, at the outset, should be more than usually circumspect, ought not to surprise any one ; and I, for one, cannot regret that he should take time to assure himself fully of the safety of every step he takes in this very important matter, and thus protect the Church from the evil consequences with which excessive zeal and precipitancy would be attended ; whilst it is very certain that his kind and courteous regard for the expressed convictions of the Synod leaves us no ground for apprehending an arbitrary *quietus* and a chilling repulse. The Bishop entered into no statement of his opinion as to whether the Deacons proposed to be ordained as a truly distinctive order might be permitted to pursue, in conjunction with their proper ministerial functions, some honest and legitimate secular calling, such as would present no incongruous association with the duties of the sacred ministry,—that of the schoolmaster, for example. If this be not done, I think it must be apparent that the institution of the perpetual Diaconate will be nugatory ; for it is not merely judicious relaxation of literary qualification that we want, but means of support,—it being perfectly notorious that the present lamentable poverty of the Church

forbids the adequate increase of a regular ministry relying on the Gospel wholly for maintenance; and thus it is that the Church's children, for lack of ministerial supervision, are forsaking her in a manner which it gives us a heartache to think of. In my parish,—and it is one of the Church's comparatively goodly heritages,—there is work to do far beyond the ability of a single presbyter, and I have a man by my side who would gladly, as a Deacon, help me in the doing of this work, and would help me most efficiently; but either to go through a collegiate course or to trust himself for subsistence, with his wife and children, wholly to the voluntary principle, is quite out of the question. He has a school, and an admirable schoolmaster he is. Why should he not be permitted to retain his school, and work as a Deacon, under my direction? That he possesses, in more than an ordinary degree, the power of influencing others, I know from experience, for he has been affording me, for some time, all the help he can render as a layman; and, in addition to his other qualifications for the Diaconate, he has been thoroughly instructed, and has been for years giving instruction, in vocal Church music. In one of my churches he has trained a choir of Sunday-school children with remarkable success. When the Canterbury colony in New Zealand was being formed, it was proposed to him that he should take orders as Deacon, and go out with one body of the colonists; but domestic circumstances hindered him from carrying out that desirable arrangement. Again, I ask, why not admit such a man to the Diaconate, without exacting the relinquishment of his school? Dissenters are pushing forward; the Church's own children, once most dutiful and most affectionate, are reinforcing their ranks; the evil is ruinous; the loss irreparable: why not make trial of such men as the one I have described? Some of these Deacons may disappoint us, and give us trouble; but, select them with care (and our wise and venerable Bishop will neglect no proper care), and all but an unworthy few will do their duty to the Church, and help to guard her incessantly assaulted bulwarks faithfully and well.

Many good things on this question were said in the Synod. Amongst these the remarks made by Dr. Beaven attracted special attention. When Dr. Beaven rises to speak, people prepare themselves to listen, for he never speaks without reason, and what he says is invariably characterised by depth and maturity of thought. His observations on this Diaconate question were sound and practical, indicative of a highly-judging and far-seeing mind, and expressed in the best possible taste and manner. Dr. Beaven has confirmed the very general conviction that he is a useful man—which is high praise—by his share in the skilful and laborious compilation of Canons (if it be not wholly his work) introduced by the committee appointed for that purpose, of which he was chairman.

The past session of the Synod has been one of great interest, and has done good service to the Church. Important measures have been passed. Work of considerable magnitude and benefit has been done. Such measures as those of Dr. Lett, on defining boundaries of

parishes ; Colonel O'Brien on Vestries ; Rev. W. S. Darling on the Diaconate ; with valuable reports of committees on various subjects, —the Canons, Church music, &c.,—are creditable, and will be welcomed with faithful acknowledgments by the Church at large.

A striking and extremely significant episode was afforded by an attempt to annul the Episcopal veto. A motion to that effect was made, and found a seconder : what further support it would have received can only be conjectured (for it never came to a division) from the strong and apparently universal enthusiasm of the Synod *against* it. After the mover and seconder had been heard with polite endurance, the Bishop rose, and though the weight of eighty years now presses on his head, repelled the motion as an unjust encroachment on his ecclesiastical station and authority, with all the nerve and vigour of his younger years. He looked upon himself (he said) as coequal with the two other estates of the Synod. He reminded the Synod of the good old primitive rule, let nothing be done without the Bishop ! It was preposterous to suppose that, without grave reason, he would ever set himself against the deliberate acts of the Synod. He could never consent to sit there as moderator of a Presbyterian assembly. His Lordship made this declaration with characteristic energy, and the clergy and laity, as a body, received it with loud acclamations. The Bishop of Toronto continues still in his old age to be a true-hearted soldier of the Cross. *Galea canitiem premit.* He will fight the good fight to the last.

Believe me, faithfully yours,

J. G. D. M.

Diocese of Toronto, 16th June, 1858."

CONFERENCE AT GRAHAMSTOWN.

WE have much pleasure in laying before our readers the following resolutions, which have been passed by the Clergy and the delegates of the laity at Grahamstown. We hope we may soon see the Church in that Diocese managing its own affairs.

The Bishop, the Clergy, and Laity assembled in the Grammar-school on Thursday afternoon, April 15, and the Conference lasted till Wednesday, the 21st. The Rev. F. Bankes was appointed Secretary.

After reading the bye-laws which were to govern the meeting, the Bishop stated at length his views on the question of Synodal action, and read the questions which he had suggested in the programme for discussion on the first day. The Archdeacon (Merriman) then gave an outline of what had been done previously in the Province with a view to Synodal action. The following are the resolutions which were carried :—

"That it is desirable at present to organize the Church in this Diocese by means of some representation of the laity.

That it appears desirable to the Conference that the Bishop be respectfully

requested to call together a Synod of the Clergy and lay representatives of the Diocese with as little delay as may seem to him convenient.

That it is desirable that any Diocesan Assembly to be called should not be merely provisional, in order to obtain further powers from the Local Legislature, but that it should act with such powers as it may lawfully possess.

That a Committee be appointed to report upon and suggest regulations in accordance with Mr. Pote's proposition,¹ as well as upon the general question of representation, and the following gentlemen be requested to act, viz.—Messrs. Southey, Blaine, Huntley, C. Pote, Dr. Eddie, Rev. J. Barrow, Rev. J. Heavyside,—with power to add to their number.

That the reception of the votes of Deacons in the Conference of the 16th be not received as a precedent in any future ecclesiastical proceedings.

That a Provisional Board of Finance, consisting of Clergy and laity, in such proportion as to the Bishop may seem fit, be appointed for the raising of Funds on the proceedings of the Board, and that a Committee, consisting of the Rev. the Chancellor, the Rev. J. Heavyside, Rev. W. A. Steabler, Messrs Southey, Ogilvie, C. Pote, Franklin, Blaine, Booth, Holland, Huntley, Dr. Eddie, do report as to what they consider the duties of the Provisional Board of Finance, and whether it should be elected or appointed by the Bishop.

That the Bishop be respectfully requested to appoint a Commission to report to him upon the Educational requirements of the Diocese, with a view to further action.

That a consulting Committee to aid the Bishop in completing the arrangements for the establishment of Diocesan Synod, shall be nominated by the Bishop, and be composed of an equal number of laity and Clergy."

On the last day of the Conference, the Bishop opened the question of Missions to the Heathen, which he had dwelt upon at great length in his charge at the Visitation.

A lengthened discussion ensued on the subject. His Lordship expressed his opinion that the Church must move and take an interest in Mission work.

The Archdeacon respectfully requested the Bishop to inform the Conference, what authority, provisional or otherwise, he desired to be attached to the "*Form of Instructions*," now in use. His Lordship, in reply, stated they should remain with whatever authority they had in time past, until there should be synodical action.

At the termination of the Conference, the Archdeacon (Merriman) presented the following Address to the Bishop on behalf of the Clergy; and Mr. Blaine, on behalf of the laity, begged leave to join in the sentiments expressed in it:—

"MY LORD,—We, the undersigned Clergy, in behalf of ourselves and several of our body who are now absent, beg respectfully to tender to your Lordship our sincere thanks as well for your kindness in calling us together in this the first year of your residence amongst us, in order to take friendly counsel with us on matters of deep interest and moment to the Church in this Diocese, as for the considerate

¹ The following is the proposition of the Rev. C. Pote:—

"That each parish should be entitled to elect one person as the representative of such parish, out of any parish in the Diocese,—or two or more parishes situated in any city, town, or village, may combine to elect one person to represent the several parishes in each city, town, or village, in which case the person elected to represent more than one parish, shall for each parish be entitled to a separate vote in the deliberation of the Synod, of which he shall have been elected a member."

manner in which you have received the expression of our different opinions, and allowed us to state our experience of the past, and our hopes and wishes for the future.

We desire to express our readiness, as regards the future, to be guided in a dutiful spirit by your Lordship's fatherly counsel.

We earnestly trust that the degree of harmony and kindly feeling that has prevailed among us in this Conference will encourage rather than dissuade your Lordship from making the experiment of such gatherings in future.

We appreciate the more your Lordship's patient and ready consideration in receiving our various sentiments, and smoothing the way towards their entire harmony with each other, from a knowledge of the recent family affliction, in which we desire, one and all, to express our common sympathy with your Lordship.

We would, in conclusion, give utterance to our present hope that by the Divine blessing all things may be so overruled both to your Lordship personally, and to the Church in this Diocese, that our present meeting may prove hereafter to have been a season fraught with great and lasting benefits to each amongst us, and to the whole portion of Christ's kingdom to which we belong."

(Signed by all the Clergy present except one Deacon.)

The Bishop acknowledged this expression of confidence from his Clergy, thanked the laity for the marked interest in the proceedings they had exhibited by the part they had taken in them, and declared the Conference dissolved.

STONE CHURCH, EKUKANYENI.¹

THE subject of India, and what shall be done to extend the field of Missionary labour there, and to restore the desolations occasioned by war, has so engrossed our sympathy, as to throw other objects comparatively into the shade.

Africa, however, must not be forgotten; and her claims to notice and support are in the most living way brought before us, through the indefatigable efforts of the Bishop of Capetown, who for a long period was the only Bishop in the vast territory of South Africa, and to whose untiring zeal and apostolic labours may be attributed the success of the great work going on in the three dioceses into which it is now divided.

To educate the children of the chiefs suggested itself to the Bishops as a most important object. If they could imbue with Christian principles the minds of the heathen youths who should hereafter become the influential leaders of their respective tribes, and also teach them the arts of civilized life, they would accomplish the most important step in Mission work. From such pupils they would look for future Missionaries.

Sir George Grey, the Governor of the Cape, has so thoroughly

¹ We regret that we have been compelled to shorten this communication.

entered into this view, that in his late tour through the Colony he gathered together forty of the sons of chiefs, and brought them back with him to Capetown, to form the nucleus of a future coll ge. To accomplish this important object the Bishop of Capetown is now raising a fund, towards which the *Society for Promoting Christian Knowledge* has made a liberal grant.

The Bishop of Natal, nearly two years and a half since, was able to collect the sons of the principal Kafir chiefs in his neighbourhood, and to form them into a school, the success of which has far exceeded his most sanguine expectations. Full accounts of its formation appeared in the *Mission Field* for July and August, 1856, and since that time, the details of its progress in subsequent numbers of that work.

By letters lately received from Natal, the progress of the thirty-seven boys—one of them the son of Panda, the Zulu king—is spoken of in the most encouraging terms. The moral as well as intellectual tone of the pupils is of a high standard. Several of them appear to have become true converts to the faith of Christ, and have been baptized at their own earnest request.

Their education, besides the ordinary branches of study, combines the cultivation of their taste both in music and drawing, for which, particularly the latter, they show considerable talent.

They are also taught the industrial arts, gardening and agriculture; and thirty acres of the Mission farm are in full produce by their industry. They learn, likewise, building, carpentry, and printing.

The education of females is also added to the labours of the Mission party at Ekukanyeni,—about ten girls, some of them refugees in the late war, being under instruction.

But as the work gradually increased to its present magnitude, there was no corresponding means of providing for the accommodation of the pupils. The boys, when fewer in number, were placed in the cottages at the Station, but when they increased to thirty-seven, the greatest difficulty arose as to what arrangements could be made for them. They could not be sent back to their heathen kraals, when their parents were cheerfully bringing them for Christian instruction. At length, as the only alternative, the Bishop unwillingly consented that the wooden building which had been erected for a chapel, should be used also for the boys' dormitory and schoolroom.

It is very painful to think that this state of things must continue till English Christians enable the Bishop to build a suitable stone Church.

If in our own land we find it difficult to cultivate habits of reverence and devotion in our children, where there is every facility for so doing, how much greater must it be in a heathen land, where the house of prayer is also the place in which the common offices of daily life are performed?

The Bishop of Natal says that a neat stone church could be erected at Ekukanyeni for 300*l.*; and as the great Societies cannot grant him the needful funds, he earnestly solicits his English friends to provide him with means to accomplish this important end.

A paper is in circulation in which it is stated that if only thirty friends to the Natal Mission would agree to give or raise 10*l.* each, the church could at once be built.

Those who are willing to become contributors or collectors are requested to send their names to Miss Maurice, 2, Palace Gardens, Bayswater, W.; Miss Macaulay, Temple House, Brighton; or to George S. Allnutt, Esq., 30, Chancery Lane, W.C., the Treasurer of the Natal Fund. M.

MISSIONARY PUPILS.

SIR,—I have read with much interest Mr. Goldie's communication concerning Missionary Pupils in your March number, and his letter on the same subject in your April number; and I am persuaded that his suggestions are worthy, not only to be carefully considered, but to be put to the test of immediate experiment.

There is, indeed, some force in the objection, that Missionaries are wanted of a higher class than those who could be expected to come from Parochial Schools. But to this objection I would answer, in the first place, that we want men *of all classes* for missionary work; and, in the second place, that I do not see why the same method of early selection and careful training might not be applied to *schools of a higher grade*.

It is to this latter point especially, viz. the importance of endeavouring to obtain and educate missionary pupils in our large schools for the middle and higher classes, that I should be glad, through your pages and with your permission, to invite attention. If you can find room for this short letter, I hope to write on the subject at greater length on a future occasion. Perhaps some of your readers are not aware that some valuable materials towards the thinking out of this question are supplied by another Liverpool Clergyman's communication, in your number for November, 1852, and by the correspondence which arose out of it and appeared in the three following numbers.

I am, Sir, your obedient Servant, J. S. HOWSON.

Collegiate Institution, Liverpool, May 26, 1858.

THE INDIAN RACES IN AMERICA.

THE following important memorial from Bishop Kemper, the Rev. J. L. Breck, and other Missionaries, has been sent to the Secretary of the Department of the Interior (United States):—

"SAINT PAUL, MINNESOTA, May 14, 1858.

HON. AND DEAR SIR,—We the undersigned clergymen of the Protestant Episcopal Church, feeling deeply the afflicted condition of the Indian races of our country, and more particularly that of the

Chippewas of Minnesota, desire to represent their cause to your serious consideration. When, six years since, an Indian Mission amongst the Chippewas was begun by the Protestant Episcopal Church, these Indians were in full possession of their original territory, north of Fort Ripley, and west of the Mississippi River.

They were not, indeed, at that time free from the contaminating influences of our white border population, especially as regards fire-water, but it was difficult for them to obtain it, at least as compared with their present facility of doing so, the vending-places being *then* south of the fort : whereas, for three years past, since the last treaty, the sellers of whisky have become emboldened, and have passed on to the Indian side of the Fort, insomuch that the natives have now every opportunity afforded them for satisfying their thirst for fire-water, at points convenient to them, tempting by proximity, and beyond the observation of the military post.

The agent for these Indians has, from some cause, been entirely regardless of this traffic, for the period before named. Hence, every Indian is left perfectly helpless in this powerful temptation of poor human nature. The restrictions promised the Indians at the time of the treaty, and confirmed by stringent prohibitory and penal laws of the general government, have been utterly put aside, or left inoperative, by every civil, military, and other power of the United States, in every practical form. The Indian is, therefore, left helpless under such temptations, because he has nothing adequate given him by our nation to fortify him against them.

In his wild state, Sir, he has not had the temptation, and, hence, has never made any provision to meet the difficulty. Let us make the case of the Indian our own. What if all our laws restricting the sale and use of intoxicating drinks among our own race were swept away forthwith, and all religious motives forbidding it taken away? What would become of us in one generation?

We do, therefore, most earnestly appeal to you, honourable and dear Sir, in behalf of this poor race, to know whether all is in vain, as regards the due and just fulfilment of our nation's treaties with this people. It is not a thing in which the Indian nature is alone at fault, although it is undoubtedly true that the wild, untamed, and savage spirit delights more than ours in that which excites violently the inner man. Look at the dregs of our city population, and you can, in their degradation and vice, even under the repressive power of law and public opinion, see faintly the condition of the red man, exposed to the like temptations, and totally free from these wholesome restraints.

Let us not, then, condemn the Indian ; at least, not until we, the superior race, have fulfilled our part of the treaties. It resolves itself into a matter of simple justice, on our part, toward the weaker party. We have pledged our faith to the Indian, not only to furnish certain helps, and make gifts, but to keep back certain evils of our own nation, about which, until they came into contact with us, they knew nothing, and hence they had no safeguards against an evil as ruinous to them as fire and the sword.

The most complete licence to buy and drink, in any quantity, from a glass of whisky at the bar of the trader, to the purchase of five to ten gallons to carry away, is now given to the whole nation of the Chippewas. This whisky is, moreover, adulterated to the most awful extent, insomuch as completely to madden, and suddenly destroy, those who drink it. As an instance in hand: recently a chief of the Pillager band, Nine Fingers by name, one of the best-intentioned of Indians, fell a sudden victim to the poison thus secretly infused into the alcohol.

The abandonment of the Mission and Industrial School among the Leech Lake (Kesahgah) Indians was occasioned by means of fire-water, which led the wild Indians, who had not been brought under the Mission's care, to attempt that which, under other circumstances, they would not have dared to do.

And now, honourable and dear Sir, from a recent visit which the undersigned have paid to the Mission establishment amongst the Mississippi Chippewas at Gull Lake (St. Columba), we feel constrained to appeal to the Indian authorities at Washington, to abate this fatal evil.

The Chippewa has his enemy, the Sioux, who stealthily perpetrates his massacre; but these can be, in large degree, kept at a distance, by the terror of the scalping-knife, in revenge—but the worse enemy, the fire-water, is a flame in their bosoms, continually consuming them; and unless this fire be put out by our Government, as by treaty is pledged, and as it is fully competent to do, the result must needs be the utter extinction of this race. At our visit (May, 1858) to the Mission, we met, between Crow Wing and Gull Lake, a distance of but fifteen miles, several gangs of Indians, from five to thirty strong men, with five and ten-gallon kegs on their backs, going into the ceded country on the Indian side of Fort Ripley, to have them filled with whisky. Barrels of this poison are here sold in open day, the year round, and for three years past there has not been the least restraint on the part of the United States authorities.

We do, therefore, honourable and dear Sir, make, through you, a strong appeal against the further violation of treaty stipulations with our Indians. Often have well-meaning Indians appealed to their missionaries against the introduction and sale of fire-water among their people by the whites. But what can they do? We compel the Indian to remain Indian, even when he becomes civilized. We furnish him with neither laws nor executive of any kind, wherewith to defend himself, or be defended. We buy his lands by treaty, and yet leave entirely unfulfilled one great feature of every treaty, and a provision of our national code of laws for the protection of even non-treaty Indians, viz. the prohibition, under heavy penalties, of the sale to him of intoxicating drinks. This is emphatically the case, as regards the entire Chippewa nation of Minnesota.

We do, therefore, Sir, appeal, as citizens of the United States, against the longer violation of our nation's compact with this race, especially with the Chippewas. One prosperous mission of the

Protestant Episcopal Church has been wasted by this means, and except the evil, so gross, open, and universal now, is arrested, it must end in the overthrow of another, which, prior to the treaty of 1855, when the country became open to white settlers, was considered by all persons eminently successful in civilizing and christianizing this race.

The divine law, through the Church, is not sufficient for any nation of itself. There is a human law, also of God's appointment, though after no particular model, which is likewise necessary for all nations. The Indian has the latter in his wild state sufficient for that state, but insufficient for a condition in which he is brought closely in contact with some of the most degrading and ruinous vices of the white man. Then, in addition to Christianity, the perfection of divine law, he needs the code of human law, such as is found amongst civilized nations. It is because of this lack that the nation has no power to resist, effectually, the destroying agency of fire-water. It is in this that we earnestly implore, as citizens as well as Christians, the nation's observance of her treaties with this people. She can keep them in either of two ways, viz. in governing her own citizens, wherever found, or in giving to the Indian the means (civilly and socially, whilst the Church does it religiously) for resisting the temptation. These means will be in *human law*, administrative and executive, added unto the divine code, and thereby putting the Indian into the scale of accountable beings.

The Protestant Episcopal Church has many friends amongst the Indians. She has already done something effectually for their recovery out of the barbarous and pagan life, and she is willing to do yet more, if the privilege and duty are allowed her; but we must appeal to the Government to afford, not so much protection to the missionary, as protection to the Indian against the white man.

By our rum and vices, we have proved ourselves to be the great slayers of the red man. Let us bear in mind the retributive justice of the God of nations, and, in repairing our evils, do that, at least, which will be simply honest, in keeping inviolate the sacred obligations of the nation.

As petitioners deeply interested in the spiritual and temporal welfare of the Indian, we beg to submit this paper to your patient and worthy hearing.

With highest regard, honourable Sir, we beg to subscribe ourselves your humble servants,

(Signed) JACKSON KEMPER, Missionary Bishop of the P. E. Church,
and Bishop in charge of Minnesota.
J. LLOYD BRECK, Missionary to the Chippewas, &c.
S. W. MANNEY, Chaplain at Fort Ripley.
D. P. SANFORD, Missionary at Faribault, &c.
E. STEELE PEAKE, Missionary to the Chippewas.
D. B. KNICKERBACKER, Missionary at Minneapolis, Minn.

P.S.—It should be noted, to the credit of the present Superintendent of Indian Affairs at St. Paul, Mr. Cullen, that he acted with

great efficiency in the discharge of his duty to the Indian, during the payment made by him in the autumn of 1857; but he had no sooner left the ground, than the same abuse of the sale of whisky was in full vigour.

J. L. B.

J. THOMPSON, Esq., Secretary of the Interior, Washington, D. C."

PRESENTATION OF THE PORTRAIT OF BISHOP BLOMFIELD
TO THE GENERAL THEOLOGICAL SEMINARY AT NEW
YORK.

THE Commencement Services of the General Theological Seminary took place on John the Baptist's Day, Thursday, June 24.

Immediately after the conclusion of the Services the presentation of the Portrait of the late Bishop of London took place. The following Report is abridged from the *New York Church Journal*:—

"The picture—a fine large three-quarter portrait by Mr. John G. Rand—was suspended on the wall, in a convenient part of the room. The Bishop of Illinois was called to the chair, and the Rev. Mr. Weaver, one of the Alumni, read a letter from Mr. Rand, in which he related the circumstances under which, some years ago, the late Bishop Blomfield consented to sit for this portrait, on the understanding that it was to be given to the Church, in some manner, on this side of the water. He therefore presented it to the Associate Alumni of the Seminary, as being the best mode of carrying out the original intention, that he could think of.

The Bishop of New Jersey then rose by request, on the part of the Alumni, to transfer the possession of the picture to the Dean of the Seminary, to be added to the growing collection of portraits now adorning the walls of the Faculty Room. The idea, he said, of obtaining the Bishop of London's portrait, had first been suggested by the late Dr. Schroeder: and the suggestion was at once complied with by the Bishop, though an English Bishop's work is much harder than we have any idea of in this country, and the time and trouble it required must have been a serious tax upon one so overwhelmed with business of importance. He then spoke of his pleasure in meeting Bishop Blomfield in 1841, of his kindness and overflowing hospitality, of his deep interest in the American Church, and especially of his noble instrumentality in carrying out the great *Church revival* of our age. That was the greatest *revival* ever seen since the Reformation, and no one man had been so largely the spirit and soul—the head and heart and hand—of the movement, as the Bishop of London. His determination to build fifty new churches in the city of London was a huge undertaking, and startled every one. Yet it was accomplished, and much more than accomplished. He had been the leader, too, in that astonishing movement—the *Colonial Episcopate*—which had nearly doubled the number of the Bishops of the Church, and had sent them into all nations, from the snows of Rupert's Land to the distant shores of Tasmania and New Zealand. When he himself was in England, that great measure

was just, as it were, in fermentation; and Bishop Blomfield, in every part of it, was in constant counsel with that admirable Archbishop of Canterbury, the late Dr. Howley. Their wise plans have since been carried out in the way that we all see and know. . . His task was done, and he handed the picture of that noble prelate to his very dear friend, the Dean, to be placed with the other worthies already upon the walls of the Seminary.

The Dean, Dr. Mahan, accepted the welcome gift. A few years ago they began, intending only to obtain the portraits of our *Emerited* Professors. But they could not stop there. They had gone on to add one after another, being disappointed only in one case, that of the Bishop of Maryland, whose reluctance to sit, they all hoped, would yet some time or other be overcome. To these, that admirable artist, Mr. Huntington, had of his own free gift added a splendid portrait of the present Archbishop of Canterbury; and now Mr. Rand had presented a most appropriate companion piece—the likeness of Bishop Blomfield.

The Bishop of Western New York then gave some reminiscences of Bishop Blomfield, who had been his host when he went to England in 1853, to be present at the Jubilee of the *Society for the Propagation of the Gospel*, along with the Bishop of Michigan and Dr. Wainwright, the late lamented Provisional Bishop of this diocese. He spoke in high terms of his easy affability of manner, perfectly free from every trace of hauteur, his indefatigable devotion to business, and the great results of his life's work. He said that there was a noble scale of liberality among English churchmen of the present day which he would be glad to see introduced among us. Individuals abounded who had each built and endowed a church by himself;—and not little cheap affairs, costing from 1,000 to 2,500 dollars: but 10,000, and 15,000, and 20,000, and 30,000 dollars.

Bishop Doane.—Not dollars; *pounds*.

Bishop Delancey.—Yes, *pounds*, and more even than that. He had himself seen a man who had built *three* churches. This very Bishop of London, of whom he was speaking, had consecrated over 200 churches; and the Archbishop of Canterbury had consecrated even more than that. And this was the more wonderful because, previously, the building of new churches had not been, as with us, a matter of daily meat and drink; but a new church had been a rare event even since the days of the Reformation. And to Bishop Blomfield was it mainly due. He was the last Bishop whose hand he shook on leaving London: and the last on leaving England itself was the noble Bishop of Exeter—a man who took the deepest and truest interest in watching the progress of the Church in America.

The Bishop of Indiana rose only to suggest the peculiar appropriateness of adding a portrait of a Bishop of London to the gallery of paintings on those walls, since our whole country, for a hundred and fifty years before the Revolutionary war, had been always reckoned as a part of the Diocese of the Bishop of London, and he alone had Episcopal jurisdiction here."

EXCURSIONS IN PALESTINE.—No. VII.

GERASH AND MOUNT GILEAD.

SÛF—CHRISTIANS—RUINS OF GERASH—THEATRE—BASILICA—BATH—STREET OF COLUMNS—MAGNIFICENT PROPYLEUM—THE AGORA, ODEUM—PERIPHERAL TEMPLE—NAUMACHIA—MILLS, BRIDGES, ETC.—TEMPLE OF THE SUN—MORAL OF GERASH—RIDE TO AIN JENNA.

THE village of Sûf is distant about four miles from Gerash, and is the nearest inhabited place to the ruins. It stands on a high ground on the south side of a well-watered valley, in which we had passed some magnificent walnut-trees, the ample branches of which tempted us to encamp under their inviting shade; but, as the place was too far distant from the village, and seemed to have been appropriated by the flocks and herds, we pitched our tent on a small sandy plain above.

We had relied on the Sheikh of Sûf to meet us at Tiberias, and conduct us to Gerash; and it was only after waiting some days for him, that we had engaged the Beni Sakhar Chief. Two friends of ours, who had recently visited this place from Jerusalem, had made this arrangement with the Sheikh for us; and we were no sooner encamped, than he brought us a letter from Mr. M., which he was to have delivered to us at Tiberias, in proof of his identity. He had a ready excuse, and many apologies, for his inability to keep his engagement. "His mare had died;"—a palpable Arab lie, not more transparent than some that are current in fashionable society at home, designed only to avoid the humiliating acknowledgment that he had no power to escort us through the country, which was in the power of the Bedawî tribe of the Beni Sakhar.

We found, on inquiry, that there are three Christian families at Sochera, the village which we had last passed, and five at Sûf. The father of one of these families was an intelligent old man with a venerable grey beard, whose services we engaged as our guide and general agent during our brief sojourn; for we made a point of singling out the Christians for any small services which we might require, in token of our brotherhood in our common Lord, and were uniformly rewarded by their fidelity, integrity, and gratitude,—virtues which it is too much the fashion of many European travellers to represent as confined exclusively to the Mohammedans. We conciliated this poor man's goodwill by presenting him with a copy of the New Testament in Arabic, as we found that he could read; and this boon was duly appreciated, for the Gospel is so great a rarity in this thirsty land, that there probably was not another copy within many hours of this village.

Thursday, June 16th.—At twenty minutes past eight, this morning, we set out for the ruins of Gerash, escorted by our Arabs, the old Christian, and a good specimen of the irregular cavalry maintained by Government, in the unsettled parts of these Pashalics, as a kind of mounted police. It was a pleasant walk of an hour and a half over

hills sprinkled with firs ; and we agreeably beguiled the way with the soothing poems of the *Christian Year*. As we approached the ruins, we passed through the necropolis, situated, as usual, on one of the principal approaches to the town. There were numerous sarcophagi of lime-stone, many in a perfect state with the exception of the covers, which had been mostly broken and removed, probably in searching for treasures. We saw, also, a few inscriptions ; but could not succeed in deciphering them.

On arriving at the town, we were first attracted to a large theatre, in a very excellent state of preservation. The tiers of stone benches are nearly all preserved, with a distinct line of demarcation between the senatorial or equestrian order and the commonalty ; the ranks of the former being nearer to the stage, and the spaces more elaborately ornamented than the upper benches, with a rich frieze, broken at intervals by sculptured shells, which may formerly have contained the metal acoustic vessels for reflecting and radiating the sound, which were used in some theatres. The part assigned to the privileged orders was also distinguished by much wider and more commodious seats. Above this division, which was further defined by a *præcinctio* or passage—the only one in the theatre—we counted ten tiers, and below, five ; but the ground is raised above its original level by the accumulation of sand. The covered portico, above the highest row of benches, if it ever existed, has now entirely disappeared. There are five *vomitories* for the upper ranges still in good preservation. The diameter of the theatre is 90 feet. The proscenium is magnificent ; 84 feet wide, and 54 deep, with two rows of six columns each, formerly united by a handsome entablature. Three columns in the front row and five in the back are still standing ; and we observed one stone of the cornice which measured 24 feet in length. The view from the benches was backed by the desert.

The city is very simple in plan, being situated on two sides of a ravine, which bisects the city from north to south. The main street skirts the ravine on its western side, and is considerably more than a mile in length, adorned on either side with handsome columns—partly of the Ionic, partly of the Corinthian order—formerly connected by a continuous entablature. Time has sadly marred the symmetry of this grand colonnade ; but many of the shafts are *in situ*, and in some places we found as many as eight or ten still connected. Commencing with the northern end of the street, we found traces of a Roman pavement, much resembling that which my companion had seen at Florence. Having proceeded a short distance down the main street, to the south, we followed a smaller one on the left, which brought us across the valley, where a crystal fountain sends forth a copious stream, which runs down the ravine, amid a profusion of oleanders, parallel to the main street. Above this fountain, apparently at the north-east angle of the city, are the extensive ruins of a Basilica, or law-court, in the Corinthian style, consisting of a nave and side aisles, entered by three doors to the west, with a recess at the east for the tribune. In front of this building was

a portico, opening upon a court of handsome dimensions. The building was 102 feet long, exclusive of the tribune, and 84 wide within; the portico, 15 feet deep; the court, 105 by 48; having in its length 16, and in its depth 10 Corinthian columns.

Returning to the main street, we found a double row of Ionic columns, leading to the theatre which we had already explored; and as we continued down the street, to the south, we passed a large pile of buildings on the left, which must have served some public use, probably for baths, as we noticed that an aqueduct had formerly conveyed water to it from the stream. From the cross street our path lay between Corinthian columns, of much statelier proportions than the Ionic, which presently brought us to a magnificent ruin on the right. This structure seems to have served as a propylæum to the large temple which towers above it on the height, and which will be more fully noticed below. The pediment and entablature of this ruin are exquisitely rich, and admirably executed; and fragments of Greek inscriptions, deeply cut on the stones which lay scattered about us in wildest confusion, excited without satisfying our curiosity, for it was impossible to connect them. Nearly opposite to this building, on the left of the street, is another large temple, in a tolerable state of preservation; and farther down, on the right, a semicircular building, exhibiting some rich carving, not very unlike the small temple at Baalbeck.

Farther south, another street cuts the main street at right angles, and here are four piers at the corners with well-carved niches for statues. Below this, the columns rose to a greater height; and here were apparently public buildings, which are all now reduced to ruins. The street terminates in a magnificent oval elliptical piazza, 309 feet in length, of Ionic columns, of which we counted no less than fifty-five standing. Rising above this, and opposite to the street, on a bold rocky elevation, is a second theatre; and hard by, on the east, another temple. The theatre was apparently an *odeum*, or music hall, and the stage is closed behind by a solid wall handsomely carved. Here we counted seventeen ranks of seats above the *præcinctio*, and fourteen below—the seats are about two feet deep; the hinder half being lower than the front, seems to have served for the feet of the spectators in the upper row. The circumference of the outer seats was about three hundred feet; the stage was entered by three doors from behind, with niches and columns on either side, all richly ornamented.

The neighbouring temple, which crowns the eminence above the piazza, is of noble proportions of the Corinthian order, with a peristyle of enormous columns.

South-east of this, we descended to the *Naumachia*—a large basin for naval exhibitions, once fed by an aqueduct from the stream; and passing this, soon reached the limit of the city in this quarter. It is still marked by the Gate of *Ammûn*—the arch of which is in perfect preservation. We here encountered a large party of the *fellahîn* of the village of *Sûf*, engaged in gathering in the harvest

from the fields around the city. Now it happened that our faithful Sienkh had gone to visit his brethren of the Beni Hassan, whose tents were in this vicinity, and some of whose camels we had seen at the fountain. Our servants were reposing somewhere among the ruins—we were alone and unarmed among these villains: it was a glorious opportunity for extortion, of which they were not slow to avail themselves; they became clamorous for *bakshûsh*, which we were by no means disposed to give, least of all on intimidation.

A black-looking fellow of the party put his hand to a large knife in his belt, such as they all carried, and then drew it across his throat, looking significantly at us, and intimating by signs that they had used this means with another traveller who had found his long resting-place without this gate. It was a critical moment, and no time to show fear, whatever we may have felt. We looked the fellow full in the face, full of indignation, till the cowardly bully was abashed. We demanded of him what he meant; he tried to laugh off the subject. We imitated his gestures, and asked how he dared to use them; he denied that he had done so. There he stood, surrounded by forty or fifty of his fellows, all furnished with these murderous knives, quailing before two unarmed and defenceless strangers. How long we could have maintained our ground, I know not; we dared not turn our backs to commence a retreat, lest the villains should fall upon us; and it was no small comfort to see our faithful Giovanni approaching our group in quest of us, true to his title of the "Arsenal," bearing in his hand the double-barrel, and in his belt pistols and knives enough to outnumber the host before us. His arrival was indeed most opportune; and we parted without apprehension from the party, the "Arsenal" covering our retreat, with a look of ineffable scorn on his curled lip, convinced that we had performed a feat equal to the bombardment of Acre.

We now followed the course of the river up to the fountain, on its east side, opposite the main street, and found fresh traces of the former magnificence of this Roman city. A little above a lovely cascade—where the water leapt into a thick bed of oleander blossoms—we discovered the site of three Roman mills; passing these, we came to a bridge of five arches spanning the valley through which the river flows. The arches still stand; and the pavement, composed of slabs of stone laid transversely, is very entire. This bridge is a continuation of the street noticed above as crossing the main street at right angles, at a point richly ornamented with sculpture. Near the east end of the bridge was a temple, the portal of which still stands. Following the watercourse, we were presently attracted to a large pile of buildings laid out in spacious chambers, standing in a court surrounded by Corinthian columns. This we presumed to be the Gymnasium. Between this and the fountain are two more bridges, now in ruins, and traces of two aqueducts from the upper fountain.

Having refreshed ourselves by copious draughts of this delicious fountain, we proceeded to examine the last and most conspicuous of the magnificent ruins of this town, viz. the great Temple on the

western height, the rich propylæum of which we had noticed on the right side of the main street. It stands boldly out on an elevation commanding the town, surrounded, at some distance, by a colonnade of which very few pillars are standing. It had also a peristyle, which no longer exists ; but the portico on the east front is of noble dimensions, raised on a platform of considerable elevation, composed of a double row of Corinthian columns of five feet in diameter, six in a row, of which five of the outer and four of the inner rank are *in situ*, as are also the two within these on either side of the temple.

The whole length of the building is 120 feet (of which the portico is thirty), and the width sixty-nine feet. In the exterior wall, on the north side, was an opening into a narrow passage leading to a crypt beneath the temple, with a bath in the middle.

This temple Captains Irby and Mangles were able to identify by an inscription as the Temple of the Sun ; but the inscription is no longer visible, having probably been reduced to ruin, since their visit, by one of the many earthquakes which have afflicted this country in the interval. Indeed, when it is considered how near this city was situated to the main line of volcanic action, the Jordan valley, the marvel is that so much has escaped the desolating shocks of seventeen centuries ; and it may safely be affirmed that any less solid and substantial masonry than that of the Romans would long since have been buried in the sand and left no traces behind. The contrast which these ruins present to those of Gadara, both in extent and preservation, may be satisfactorily accounted for by the nearer proximity of the latter to the volcanic crevasse, which has exposed it to more violent shocks than are experienced at a distance more remote by some thirty or forty miles.

The Temple of the Sun was the last ruin that we explored ; but we must not turn our backs upon this once stately city without some reflections which were naturally suggested on the spot. What an insight does the existence of such a city, on the remote confines of the Roman Empire, give of the resources of that wonderful people even in their decline ! For the fragments of the inscriptions which we saw scattered about the propylæum all served to fix the date of the buildings to the reign of one of the Antonines, when the power of Rome had passed its zenith and was verging to its fall. Yet this city, as was evident, was not built principally for the protection of the eastern frontier from the dreaded hordes of Parthians or Persians, who were for centuries threatening the integrity of the empire in this quarter : indeed, the military defences of the city appear to have been very insignificant : the wall, which is still to be traced, was the least substantial of all the public structures ; and there are no traces to be discovered of castle, or tower, or fortified prætorium : so far from it, all the buildings which have survived the wreck of time would seem to indicate a state of profound security, and uninterrupted prosperity and peace, during the long years that must have elapsed while the city was in building. There are baths and gymnasia dedicated to luxury, theatres for amusement, temples for devotion ; and a grievous

reproach it is to our modern Christianity, as presented to the natives in the distant dependencies of the British Empire, to contrast the imposing provision made for the religious worship of the gods of Rome with the mean and meagre endeavours made by the wealthiest nation of the ancient or modern world for the establishment and propagation of the Christian faith. For it must be remembered that these temples are also so many monuments of various religious societies attached to each,—of colleges of flamens or priests, dedicated to the several deities, all maintained by rich endowments, as so many living witnesses to the dignity and importance attached to the religion of the State. What traces would the devastations of two thousand years leave of our national faith, even in the capitals of our most important provinces, at all comparable to the noble religious edifices of Gerash?

Again, what a lesson may be read in the ruins of Gerash of the instability of all human greatness, whether of empires or of individuals. No historian has recorded so much as the name of any one of the provincial governors who contributed to make Gerash what it must have been in the days of its glory. It is barely mentioned in the lists of the classical geographers, without any detail whatever; and if the names of those who designed or executed these works were ever sculptured in the stone, they have long since disappeared; not so much as one is now to be recovered. Yet the buildings survived the power that erected them by many centuries; and while that "fourth kingdom," which was "strong as iron," and which "subdued all things," has crumbled away, the memorials of its ancient greatness are still to be seen scattered up and down the continents of Europe and Asia, as so many trophies of the conquests of Time,—so many evidences of the truth of the Prophetic Spirit which has assigned a limit to all dominion, except that of Him whose "dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."¹

We left the ruins of Gerash at half-past two, and arrived at our tent at Sûf at ten minutes to four. At half-past five we started on our return westward, and had a lovely ride of nearly two hours, through forest scenery, in perfect contrast to the parched desert which we had surveyed from the site of Gerash, and more in keeping with the harmonies of the *Christian Year*, the constant and untiring companion of our journey, the language of which was so pleasantly realized in our wanderings "on this side Jordan, eastward."

"Is not the pilgrim's toil o'erpaid
By the calm rill and palmy shade?
And see we not up life's dark glade
The gates of heaven unclose?"

As we approached the sylvan village of 'Ain Jenna, where we proposed to pass the night, we caught a glimpse through the thick

¹ Sad, indeed, is it to think of the golden opportunities which this country has neglected of erecting worthy monuments of that durable Kingdom in the Pagan territories which Providence has subjected to its sway.

foliage of the grand castle called "*Kalaat er-Rubbat*," crowning a lofty hill in front of us. We reached 'Ain Jenna at twenty minutes past seven, and encamped, amid goats and walnut-trees, by some water in a picturesque valley outside the village.

Reviews and Notices.

The Study of Living Languages. By Colonel ARTHUR COTTON, Madras Engineers. Madras: 1857. Pp. v. and 34, 8vo.

THE readers of the *Times* will remember a series of letters, by "Philindus" and "Indophilus," on the study of the languages of India, that appeared in its columns about Christmas last, and in which the study of Sanskrit and Arabic, as the two languages in which the main body of the literature of Hindu and Mohammedan India is embodied, and from which most of her vernaculars have either sprung or at least largely borrowed, was most ably and strongly advocated. Every one who has paid any attention to the subject, and is competent to form a correct estimate of its difficulties, will fully concur in the soundness of the views there propounded, and in the importance of the plans suggested as the best course of linguistical study for those who are preparing for India as magistrates, missionaries, merchants, or in any other capacity in which they may be likely to be brought into frequent and close contact with the natives. But the system sketched out and discussed in those letters, embracing also as it does the rudiments of the grammar of the most prominent vernaculars of India, deals only with the course of instruction such as it should be given *in this country*; it does *not* profess to teach either those who have had the advantage of such preparatory instruction how to turn it, when arrived in India, to practical account in the speedy and perfect mastering of any Indian dialect, or those who have not enjoyed that benefit—and they will always be the greater majority—how to set about acquiring an accurate and effective knowledge of the language of the particular district they may be residing in. Considering the comparatively very small number of Englishmen who possess a thorough and familiar knowledge of any Indian vernacular, and the large number of those who have failed in their attempts at acquiring such a knowledge, we have every reason to hail the appearance of a pamphlet by Colonel A. Cotton, on the *Study of Living Languages*, as a publication containing a welcome and timely advice, how to accomplish that difficult task in the most effectual manner, and with the least waste of time. The principles laid down in it are, indeed, not confined to the acquisition of Indian vernaculars, but are, with certain modifications, applicable also to that of other, especially European languages; however, the author having gleaned his experience chiefly from a more than thirty years' residence in various parts of India, it is but fair for us to assume that his views

and suggestions were originally intended only for the student of any one out of the many and various idioms spoken in our Eastern dependencies.

After contrasting the principal points generally aimed at in the study of the dead languages with those to be attended to in the acquisition of living idioms, and showing that the two systems are almost throughout incompatible, he proceeds to lay down the following three fundamental principles:—"To be careful that we lay a sound foundation; to save time; and to have such a system as shall encourage people, both to commence upon and go through with the study of native languages" (p. 6). Under the first principle the following five heads are comprised:—

1st. A small vocabulary, thoroughly known and become as familiar as the words of one's mother tongue.

2d. An accurate pronunciation of these, and the organs of speech thoroughly exercised in them, so that they can be spoken with perfect freedom.

3d. So much grammar as is necessary to put these words together in short, simple forms of expression.

4th. An ear so thoroughly exercised in the sounds of the commonest words, as spoken by a native, that they can be instantly recognised when *heard*.

5th. The knowledge of a considerable stock of the commonest expressions of the language, so that the words known can be made into *bonâ fide* sentences.

When such a foundation has been laid, the student has only to proceed to add more words, more grammar, and more expressions, by degrees; only taking care to learn nothing but what is immediately wanted, and to learn thoroughly whatever is learned at all. When considerable progress has thus been made, he may proceed to learn the character, if he requires it, and to read books, etc."—P. 12.

By the third he understands "a system which shall afford some useful results to every one who enters upon it, and those in some degree proportioned to the time and labour expended" (p. 6). As for this system itself, we are sorry to be unable, from want of space, to give even a short outline; not that it is too complicated, but because, if not examined in all its details, it would fail to be fully appreciated. Unfortunately the pamphlet has, we understand, only been privately circulated; we would therefore suggest its being reprinted in this country, in order that the system propounded in it, in the usefulness and practicability of which we heartily concur, may be more widely known, and receive a fair trial.

In conclusion, we wish only to add a few words about the author's view,—that to learn the printed character of an Indian language be left optional with the learner. For simply colloquial purposes, this is certainly a matter of indifference; but for business transactions of every kind, a familiarity not only with the printed but also with the written character—and the latter requires in some languages, as in Malay and Siamese, quite a study of its own—seems to us an indispensable requisite. Moreover, too, in some languages of further India, *e.g.* Burmese, the pronunciation of a word or syllable is anything but suggestive of its proper spelling; and this is an additional reason why we would recommend that the study of the printed and written character of an Eastern language should not be delayed too long or altogether neglected.

The Outcast and the Poor of London; or, our Present Duties towards the Poor. A Course of Sermons preached at the Chapel Royal, Whitehall. By the Rev. FREDERICK MEYRICK, M.A. London: Rivingtons. 1858.

THIS is a volume of very plain and very effective discourses, showing us the great need there is of missionary work in London. The infidelity and sin of the metropolis will not, we fear, be in any way touched by sermons at Exeter Hall, or even in Westminster Abbey. Men who care for souls, and who are constrained by the love of Christ, must go in and out among the outcast and poor, and seek by personal entreaty and influence to bring them to repentance and faith. Mr. Meyrick shows himself a zealous, dutiful, and true-hearted son of the English Church. As we read these Sermons, we meet with many passages which we would like to extract, but our limits forbid. There is, however, one which is very suitable to our pages. Mr. M. is speaking of the exclusion of religious teaching from schools:—

“The experiment of a non-religious education conducted by the State, has been tried in several continental nations, and the result has been infidelity, atheism, and crime. And we ourselves have had fearful proof within these last few months, how little secular civilization and instruction will do for restraining the passions and governing the tempers of men.

God gave us a vast empire in India. Millions of souls He committed into the hand of England. They were sunk in debasing superstitions and immoralities, but we would not give them a better religion, or interfere with their wickedness. We were too worldly-wise. But we taught their heads; we made them clever, quick, keen. What was their religion or their morality to us? And so we let them wallow on in their corruptions, and congratulated ourselves on our tolerance and freedom from bigotry. And then, when we least expected it, the wild beast within them, which we had not chained by the wholesome restraints of Christian precept and example, rose up, and the demon-passions which we had taken no pains to eradicate or repress awoke, and they turned the skill and craft and cleverness, which we had willingly fostered and cultivated, against ourselves, and deeds were done in the face of heaven, such as the devil and his worshippers alone can do. But whether we are not in part answerable for the tears, and deaths, and sufferings worse than death, of our countrymen and countrywomen in India, because we have systematically discouraged Christian missionary efforts, and Christian education in India, may be well pondered over by us”—P. 240.

We have received from Messrs. Rivington, (1) *A Charge delivered at the third Visitation of the Archdeaconry of Buckingham*, by Archdeacon BICKERSTETH. (2) *The Doctrine of the Atonement, deduced from Scripture*,—being the Donellan Lectures for 1857, by the Rev. J. C. MACDONNELL. (3) *The Way of Holiness in Married Life; a Course of Sermons*, by the Rev. H. J. ELLISON.

We have received from Messrs. J. H. and J. Parker, (1) *Charge delivered* by JAMES RANDALL, M.A., Archdeacon of Berks; with some seasonable remarks on matters of present interest. (2) Dr. MACBRIDE'S *Lectures on the Acts of the Apostles and on the Epistles*; completing his observations on the New Testament.

We have received from Mr. Masters, *Hymns for Little Children*. By the Author of “The Baron's Little Daughter,” &c. Set to Music,

with Pianoforte Accompaniment, by Dr. Gauntlet. The Hymns are on the Catechism, and are dedicated by the Author to her "little Godsons." The book has the *imprimatur* of Mr. Keble, who states that the profits will be applied to the support of a school of deaf and dumb children, maintained altogether by voluntary offerings, in a small town in the north of Ireland.

We call the attention of our readers to the July number of the *Christian Remembrancer*. It contains a very important article on "The Church Missionary Society and the Indian Episcopate."

The Fourth *Annual Report* of the London Diocesan Church Building Society has just appeared. It may be obtained for circulation at the office, 79, Pall Mall.

Messrs. Macmillan and Co. have published a small but very important book (price 2s. 6d.), *Suffragan Bishops and Rural Deans*, containing suggestions relative to the restoration of these officials, by the eminent non-juror, Dr. THOMAS BRETT. He shows that there were Suffragan Bishops in England from the days of the early Saxon Church. The book is edited by the Rev. JAMES FENDALL, Proctor in Convocation for the Diocese of Ely, who advocates forcibly their restoration. The book has never before been printed, and Mr. Fendall has laid us under a great obligation. The editor has appended some suggestions relating to Ruridecanal Chapters, with a view of rendering them available for the introduction of lay co-operation in Church matters.

Messrs. Mozley have just published Vol. XV. of the *Monthly Packet*. There are three papers in it on Hindoo Mythology.

Messrs. Longman have published *Cleve Hall* and *Ivors* in their new and cheap edition of the Tales by the author of *Amy Herbert*.

Colonial, Foreign, and Home News.

SUMMARY.

THE Evening Services at St. James's Cathedral, TORONTO, commenced on Sunday, May 30, when the building, which contains 2,000 persons, was well filled. The venerable Bishop of the Diocese was present.

The city of NEW YORK was visited by a fearful tornado, on Monday, June 21. The Church of the Good Shepherd, which was nearly completed, was entirely destroyed. The loss is about 15,000 dollars. The Rector, the Rev. R. Hoyt, has issued an address appealing for assistance to rebuild the church.

We learn from the *New York Churchman*, that it is stated that the Bishop of KINGSTON (Jamaica) is in communication with the Diocese of New York, for the purpose of engaging the services of several

young Clergymen of the American Church, for whom there is quite a field in the country places of Jamaica.

We have received the Report of the *GUIANA Diocesan Church Society* for 1857. The income in that year was upwards of 3,216 dollars, the largest sum it has received in any year since its formation in 1832.

The Right Reverend Bishop Otey of TENNESSEE has undertaken the Episcopal Charge of the Diocese of ARKANSAS till the next meeting of the General Convention.

The total amount collected by the Offertory in the city of GRAHAMSTOWN for the year ending Lent, 1858, amounts to 789*l.* 4*s.* 4*d.*

The consecration of the Rev. Edmund Hobhouse as Bishop of NELSON, New Zealand, is appointed to take place at the Parish Church of St. Mary, Lambeth, on St. Bartholomew's Day, August 25. We hope soon to be able to announce the appointment of Archdeacon Abraham to the Bishopric of WELLINGTON.

We call the attention of our readers to an advertisement on the cover, relative to an English Church in Cologne. The congregation now meets in a private house, which they will soon be obliged to leave, and the zealous Chaplain is anxious to provide a fit and permanent place of worship.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, July 6th.*—The Bishop of LICHFIELD in the Chair.—The Bishops of Oxford and Capetown were present.

The Standing Committee, in pursuance of notice given at the last General Meeting, proposed that the sum of 500*l.* be voted towards an Institution in the Diocese of Capetown, for receiving the sons of chiefs, and others from all parts of Africa, with a view to their instruction in the Christian faith. It was agreed that 500*l.* be granted for this object.

The following letter was received from the Bishop of Capetown, dated Herne Bay, June 26th, 1858, and read to the Meeting:—

“Your Committee seemed to feel, when I last brought the work going on in the district of Caledon before them, that the Society's funds were well employed in helping forward the erection of mission chapels amongst the heathen. I venture, therefore, now to bring before you the work going on in the district of Malmesbury, and to ask for the favourable consideration of the Committee to the application which I make in its behalf. About three years ago nothing was being done by the Church in that division, which is about as large as an English county. At that time I purchased a farm for a Mission-station, and soon after sent a clergyman to look after the Hottentots in that part of the country. There are now more than 300 coloured people residing upon the farm, upon which a village is gradually being formed. Each family has an allotment of land, with certain rights of grazing. For this they pay rent, and have permission to pay also small sums towards the purchase of the portion which they rent. In a few years I hope to see a thriving, sober, industrious peasantry growing up on the farm, in possession of some small part of that land once the undisputed property of their ancestors. But besides those

living upon the farm, the clergyman whom I have sent has gathered together 1,000 coloured people in other parts of the district—1,350 in all. Amongst these he has established five schools, and has induced the people to contribute 200*l.* a-year, either to the support of their teachers, or the rent of the buildings. Of the whole population, about 120 are now baptized.

The clergyman at this time earnestly pleads with me for additional support; he asks for two more catechists to aid him in his growing work, and for help in the attempts being made to erect school-chapels. In this latter work I have thought that the Society would be ready to help him. Two school-chapels, at least, must be undertaken at once, and others must follow. At Malmesbury they are using an unfinished house, which they are renting; at another place, a wattle-and-daub building; at another, an old barn. There are no people and no clergyman in my diocese more deserving of the Society's sympathy and support. If the Society could do for them what it did for Caledon, viz. give 100*l.* towards the erection of the first two chapels that shall be built, the grant would, I am sure, be thankfully received, and the Society's money very well spent."

It was agreed that 50*l.* be granted to each of the two school-chapels proposed for Malmesbury.

The Bishop having also informed the Committee that he was desirous of establishing at an early opportunity a school-chapel at Mossul Bay, an increasing and important district in his Diocese, the sum of 50*l.* was granted towards this object.

A letter was read from the Bishop of Colombo, dated Nuwara Eliya, Ceylon, May 4th, 1858:—

"In my visit lately to the district of Kotmätir, a fine range of mountainous country, occupied entirely by the cultivation of coffee for the English market, I was compelled again, as last year, to solemnize Divine Service in a large wooden building, used for storing the coffee of the estate, while in preparation for shipment at Colombo. Above thirty were assembled from the neighbouring country; and on my referring, at the close of the sermon, to the urgent want, in such a neighbourhood, of a more fitting house of prayer, it was determined to make an effort to secure the residence of an ordained pastor among them, and the erection of a church for his ministrations. A general invitation to the resident proprietors and managers has enlisted the ready co-operation of many, who have contributed, as a small rent-charge on each estate, above 130*l.* per annum, which we hope to raise to 150*l.*, entitling us then to claim an equal amount from the Colonial Government for the clergyman. This will be quite sufficient for the purpose; and to aid the work, a site has been promised me in a very central spot, and subscriptions raised for a small but substantially-built church, in which the Government also will assist us in proportion to our own expenditure. I have ventured to hold out to them a hope that the Board will, as on every glad occasion, not be wanting in approval and encouragement of their effort to help themselves. If the Society will fulfil my hope of a grant of 25*l.* in aid of the good work,

I am persuaded that my next visit will be for the gladdening purpose of laying the foundation of a simple granite church, in which, instead of an annual celebration, on occasion of the Bishop's visit, we shall have a weekly gathering of many more around their resident pastor, in thanksgiving for the renewal of the best of their home privileges in spiritual blessing, though in a far-off land, and surrounded by a heathen people. In my solitary ride thither, I saw in a growing native town, amid a native population, gathered to the spot entirely by the flow of English capital in that direction, and the concourse of immigrant labourers it attracts, four religious buildings all in progress and still incomplete—a Romish church, a Mahometan mosque, a Buddhist amblam, and a Hindoo shrine, with a grotesque image of clay, rendered by oil and soot still blacker than themselves. But no village church was there to welcome me, however humble—no gladdening chime to call those together to prayer, who were waiting for me in the Government school, from many a mountain path around. I feel sure that the boon I ask will be by the Board as willingly granted as it will be well bestowed."

The Board agreed to grant 25*l.*, the sum requested by the Bishop.

The Bishop of Adelaide, in a letter dated Bishop's Court, Adelaide, April 7th, 1858, wrote as follows:—

"I have to acknowledge, with thankfulness, the safe arrival of a box of Bibles and Prayer-books, with Office-Books for churches, a gift from the Society which could not easily be supplied from any other source, and which is therefore very acceptable. The Collegiate School, in which the Society has been interested since the foundation, is in a very flourishing and efficient state; about sixty boarders are now accommodated, with as many more day boys. Under the Rev. G. H. Law, it is decidedly the first place of education in the colony. The first-fruits of this institution to the ministry of our Church will, I trust, be gathered in during the present year; when a young man, wholly trained there, who was amongst the first scholars entered, will, I hope, be ordained deacon. The number of licensed clergy is now twenty-six; while in Western Australia there are, thanks to the endowment granted by the Society, a bishop and thirteen clergy. Since the foundation of the see of Adelaide, therefore, the bishopric of Perth, and twenty-seven clergymen have been added to the eleven who, on my arrival in 1847, were officiating in the united diocese. This result and large increase in the Colonial ministry of one diocese may be satisfactory to the Board. A fresh effort will shortly be made to complete St. Paul's Church, in South Adelaide, and tenders are out for the erection of a new one at Salisbury, eleven miles north of Adelaide. A Missionary Clergyman has been stationed in the far northern district, 250 miles from the city, and another on the eastern border of the province towards Melbourne. Good effects will, I trust, follow from these arrangements."

A letter from the Rev. W. F. Taylor, late Missionary at Tristan d'Acunha, now at Riversdale, Cape of Good Hope, dated March 19th, 1858, was laid before the Meeting. The following are extracts:—

“A very kind letter, received by me when I was yet upon the island of Tristan, has too long remained unanswered. It was accompanied by a small parcel of books, for which I now, with shame for such a long delay, return you many thanks. I wish to tell you the result of the change effected for the Tristan people. You have, no doubt, heard how, on the representation of the Bishop, our excellent Governor here at the Cape kindly exerted himself in procuring a vessel to be sent to the island, to remove all who were willing to leave it to the Cape. I regret to say all did not avail themselves of the offer. Three or four of the old men dreaded to trust themselves again into a world, from which they had so long been exiled. Their wives, and some of their children, had to remain with them; and thus, altogether, thirty were left behind, while upwards of forty came away, including a large portion of the females. These are now settled here with me at Riversdale; excepting that many of the young women are engaged as servants in the neighbourhood of Cape Town. Of these I have heard good accounts. Of course the change was very great to them at first, and not altogether agreeable; but they are now becoming well accustomed to it; and it is, undoubtedly, a great change for the better for them. Those with me here are now doing very well. At first they had some difficulty in settling down to their new life; and all of them have suffered more or less from sickness, some severely; but all are now doing well. The youths are learning trades, the most profitable employment in this colony. Altogether, for all of them, no doubt, the change has been for good.

For those left on the island the change is, I fear, a very sad one. No doubt the reduction in their number has acted favourably for their worldly prospects; but the loss of all the means of grace is an evil which far more than counterbalances. I could find no one, when I left, to maintain Divine worship; so that now, for the first time since the island was settled, it is without God's worship on God's day; and from accounts I have received, I fear there is a great falling off from those better ways in which they were beginning to walk. I do hope more of the younger portion of them will yet find their way here, as the old men die off. I should rejoice to hear the island was abandoned once more to the sea-birds, for whose home only it is fit.”

The following letter was read from the Bishop of Natal, dated Bishopstowe, Maritzburg, May 1st, 1858:—

“I beg to acknowledge the receipt of your letter, dated Feb. 4th, communicating to me a grant of 20*l.* from the Society, towards the expense of printing the *Gospel Harmony*, and to express my sincere thanks for the same. You will be glad to see, by the specimens I inclose, that the boys of our institution are beginning to make progress in the art of printing. They have only been at work about a month, and really do exceedingly well. Undiane and Uskelemu, the two most proficient in drawing, are also the most forward at printing. And it is plain that the habits of attention and accuracy, which have been formed in the drawing class, are now being turned to good account in the printing room. One young Zulu prince,

Umkungu, son of Panda, has taken to the carpenter's shop with great spirit. He has sent to request his mother, Panda's great wife, now a refugee in this colony, to urge his father to send a number of his children, and those of his chief men, to this station for education. We are much interested with this matter, and are not without hope that something of importance may result from this proposal. The effect upon the future of Zululand, and indeed of the countries beyond it, towards the district in which Dr. Livingstone's discoveries lie, would, under God, be very great, of having trained beneath our eye a number of these youths as companions of the lad now under our care."

! SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Friday, 16th July.*—Archdeacon Sinclair in the chair.—The Treasurers presented a Financial Statement made up to the end of June. The Receipts under the head of Collections and Subscriptions were 12,400*l.*, which sum was 200*l.* less than the corresponding amount in 1857. The amount actually received for India Missions was 16,100*l.* A resolution was adopted to the effect that a Special Fund should be opened to aid in the permanent Endowment of Churches in the Colonies. Passage-money was granted to the Rev. A. H. Pearse and Mr. W. Richmond, proceeding to Quebec; and to Mr. W. T. Veness, proceeding to Guiana. A salary was granted to the Rev. E. Synge, in the Diocese of Sydney. Leave of absence and passage-money to England were granted to the Rev. W. Chambers of Borneo, and the Rev. C. E. Driberg of Calcutta. Salaries were granted to several Missionaries in the Diocese of Capetown; and 300*l.* per annum were granted for the salaries of a Clergyman and Lay Teacher, at the projected College for the sons of native chiefs, which is about to be established in Capetown.

MADEIRA.—*Church of England Mission to Seamen, Funchal Roads. Commenced in 1856.*—Divine Service on board every Sunday, at nine A.M. and at six P.M. All English and American vessels visited during the week; Meetings held; Bibles, Prayer-books, and Tracts distributed. Free seats in the English Church at daily Service. Any officer, passenger, or seaman, requiring a clergyman's aid, may address a note to the Rev. Alex. J. D. D'Orsey, Chaplain to the English Church, Bêcco dos Aranhas. No fee accepted. Donations, to meet expenses of boat hire, &c., may be sent to Joseph Phelps, Esq., Carmo, Madeira, treasurer to the Mission.

ERRATA in the "Journal of a Naval Officer," in the *Colonial Church Chronicle* for July. The following is an extract of a letter from the author:—

"Some of the names of places are misspelled, but none of the mistakes are of much importance but one—that is, the place where Leacock established his Mission Station is 'Falengia;' and the place where I saw Mrs. Lightburne is 'Farengia' (page 256). As I gave my opinion as to where I thought Leacock ought to have settled, saying that 'Farengia' is the best place (page 259), the mistake made in spelling both places alike creates confusion."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

SEPTEMBER, 1858.

ARE WE TO HAVE ANY MORE BISHOPS FOR THE
CHURCH IN INDIA?

THIS is no new question in these pages. We hope our readers will bear with us for once again recurring to it. We have the strongest conviction that it is the one turning-point of success or disappointment in our great work in India; we are sure it needs all the efforts of the most steadfast perseverance, all the earnestness of Christian prayer and faithfulness, to win for it acceptance and favour amongst the powers of the world, and, we are constrained and ashamed to add, it is the more incumbent upon every true-hearted Churchman to labour for its acceptance, in proportion as it has been strangely but most pertinaciously opposed by those who ought to have been foremost in strengthening our Christian Missions.

We do not intend to take any notice of two lengthy papers in the *Church Missionary Intelligencer* of July and August last, in which the remarks which we felt compelled to make on "the Memorandum of the Church Missionary Society, in reference to the extension of the Episcopate in India," have been criticised. There are occasions in which the painful work of controversy with brother Christians is a duty; there are occasions in which controversy, conducted between Christians as it ought to be, may tend to clear away misunderstandings and open the way for the truth. Under such circumstances we believe our readers would not disapprove fresh and fresh efforts to set forth what they believe to be right, even once and again, in any way which, consistently

with the truth itself, might be likely to win an adversary, and so to close up a breach between brethren. In such a spirit we desired to write in our April number. We trust that in nothing that was there written we offended against charity or against fairness. We believe that it is our Christian duty to say no more upon the opposition of the *Church Missionary Society's* Committee to the extension of the Episcopate in India. It shall not be our fault if that Committee is driven one step further in its unhappy course by a hasty word or an overstrained argument of ours. We care nothing for victory in controversy. We are content that others should have the last word. The question is not between that Committee and this Journal, which, we beg to tell the Committee is, and ever has been, a purely independent organ of opinion, now for more than ten years a labourer in this field, and resolved to maintain its course, as we hope it has maintained it hitherto, not only independently of any society, but with the single aim of approving itself to the mind of the Church of England, and, we hope, to the truth.

But if the question is one far too high, far too momentous to be exposed to the peril of any approach to party controversy, it is well to remember distinctly what the question really is, and who are first and mainly concerned with it. The question is about the true means of strengthening and extending our Missions in India; and, in the shape which it has now assumed, let it be clearly and expressly understood that it lies at present mainly between the Committee of the *Church Missionary Society* and the great body of that Society itself. The Committee has taken one line; the Society has not yet, so far as we know, expressed its mind at all. We trust and believe, nay, we know, there are many, very many, thoughtful and excellent members of the *Church Missionary Society* who have been greatly distressed by the act of the Committee. We must plainly tell those good men that the question is now with them. We ask for no action yet. We ask at present only for calm, candid thought—for an honest examination of the merits of this too famous "Memorandum." We will not presume to prescribe the course of any member of this Society if the "Memorandum" is, after the final discussion which is now indispensable, publicly adopted and confirmed by the general body of the subscribers. As a member of that Society, the writer will know how to act himself in so painful an event. But one appeal must be made, and that most earnestly. We humbly, but with the most respectful urgency, beg those Bishops who are members of the *Church Missionary Society* to weigh well their present position, and to use their influence in bringing this subject to a speedy settlement. Their influence may not be what it ought to be;

but at present it must in all respect be said, their names are compromised, however unjustly, by this act, about which probably not one of them was ever consulted. The question, we repeat, is before the members of the Society, and specially before the Bishops, who are supposed to have a voice in its affairs. The question may be, and we most earnestly hope that it will be, adjusted. But several months have passed, and the matter cannot any longer be trifled with.

The Church is thoroughly roused about Missionary work in India; the Church is thoroughly in earnest about this great subject. The Church of England knows well what it owes to the *Society for the Propagation of the Gospel*; it is quite willing to acknowledge heartily much good work done by the *Church Missionary Society*. But the Church, if we are not mistaken grievously, will not allow any committee—we take leave once more to say—any irresponsible committee, to act in so high a matter independently of her, and least of all to act directly and pointedly against her expressed mind and will, expressed both in India and in England. We write in no warmth of feeling; we would not, if we could, use any influence upon any, save that of fair argument; but, on the other hand, we write without any fear of the ultimate result. The Church of England is, God be praised, a revived and a fresh invigorated Church. She knows her work, and she knows the hindrances to that work. The Church is fully possessed at last with the sense of her solemn call to that blessed ministry of mercy, which is hers, and hers alone. She has taken account, we are persuaded, of that warning voice which has ever been speaking, but which now she feels deeply is speaking to her. “A door is opened to me, great and effectual, and (there are) many adversaries.” The Church has not forgotten the sorrows and the bitterness and the shame of the terrible year of mutiny. Such as is the feeling of a family of bereaved mourners who are weeping still over their lost ones, such, but more thrilling and more intense, is the grief of the Church of Christ over souls taken away, unwarned, untended, un comforted. The world goes on its way; last year it was the excitement of fear and surprise, this year there is almost a feeling of satiety and weariness. India is all but re-conquered; men turn from it in want of some new and more stirring impulse; but it is not thus with the Church of Christ. While statesmen are talking still of “neutrality,” and the world is weary of the hackneyed theme, the Church is “keeping all these things”—the mysterious outbreak of heathenism, the deadly malice of Satan, and her own past most miserable shortcomings,—and “pondering them” deeply and anxiously “in her heart.” We earnestly beg of our readers to do each his part in strengthening this solemn feeling in

himself and with his neighbours. India is the trial field of the English Church. Our Missions elsewhere need support, and money, and men; but India is the one scene of the great controversy which God seems to have with His Church now.

Our readers, we think, will not be unwilling that we should dwell upon this point rather more at length.

We must state plainly our difficulties; they are very great, but, in God's strength and in God's name, they will be conquered. First, our statesmen, we deeply fear, are still thoroughly afraid of the work of the Church in India. We must face this fact steadily—we must bear with the feeling patiently; but still we must set ourselves resolutely and firmly to uphold the truth, and to claim free course for the Gospel. Christians have won already many triumphs, peaceful, but real triumphs, in India over the fears and the prejudices and the policies of a worldly wisdom; but the battle is not yet won in England; though, we believe, in India, thoughtful men of all ranks and professions are fast coming to a conviction of the truth. At home, we can debate about Christianity in India, at home, we can in our Houses of Parliament balance and poise the precise momentum to be given to religious enterprise. Driven, at last, in shame from the miserable policy of obstruction, Governments now, Tory quite as much as Whig Governments, take refuge in the doctrine of "neutrality," and they flatter themselves with the hope that they have, at last, a basis of common sense, nay, of sound philosophy, upon which to rest against the mischievous intrusiveness of a mistaken enthusiasm.

The statesman's argument, of course, demands, attention. He claims to take a calm, dispassionate view of the whole field of discussion. He is charged with the highest interests, and with a responsibility which no one can share with those who are called to govern a vast and mixed multitude of excitable races. As the excellent Mr. Frere has stated the position of Government in reference to Missionary efforts, we have no fault to find with official neutrality.¹ Time was, we believe, when the State in India might have shown itself actively Christian; but that time, we too believe, is past. The Government must be neutral now: it has bound itself with chains of its own forging; but it must be bound by them, as it has itself willed. But this neutrality must be carefully and narrowly watched. Neutrality is of necessity a suspicious word; for neutrality in regard to the high and holy cause which is at

¹ We allude to some letters addressed by him to a Bombay newspaper in reference to some (apparently) very injudicious acts of Missionaries. The extracts, which we have seen, are full of Christian wisdom.

stake is barely, very barely possible. Ever be it remembered, this neutrality is not wisdom, or piety, or Christian prudence, or religious moderation. It may be so, doubtless, in this or that Christian man, placed in the hard and perilous post of civil government. We are now inquiring about the profession, about the principle, so to call it, not about the application of it by a really Christian man in his own conduct and administration. But we cannot forget that neutrality is not the simple, sure, intuitive conviction of Christian wisdom and Christian courage, but the after-thought of policy, which is compelled to confess, however reluctantly, that all its first steps were as faulty in point of prudence as they were utterly opposed to Christian integrity and faith. The Church, we repeat, cannot be expected to receive this new profession without a very guarded watchfulness. The Church, no more than the State, can arrest events. The State may remain passive—the Church, as a body, may shrink from a full, a self-denying, a self-sacrificing witness for her Lord; but the Truth cannot be bound; the blessed Spirit of God will work; consciences will be stirred, even in heathen India, and aching hearts there will cry out at last, and that cry will pierce some Christian man; and then the pent-up fire will burn forth and spread, and some will be purified by it and some will be consumed.

The subject is one of the deepest importance; it deserves a fuller treatment than we have now opportunity to give to it. But we must say a word, in passing, which we deeply feel to be true. We, too, have fears for India, and for the English in India; we desire to estimate candidly and fairly, as far as we can, a statesman's difficulties; we desire earnestly to place before him the real grounds of fear. This mutiny has laid bare the whole great plague-spot of our rule in India; the world saw at once there must be a change in that rule, a strengthening and a compacting of our authority and power; but the India Bill of this Session has done nothing to heal that yawning wound. The real disease remains. War has embittered and deepened its pain. You have a heaving mass of millions of souls to calm down; you have a host of suspicions, and prejudices, and disappointments to disperse and remove. Victory has a heavy price to pay in the increased alienation of the vanquished. Victory is not peace. Where will you go for strength to your dominion, not assailed in vain? Where will you look for the turning back of heart of those vast heathen populations, in whom, for a year's space, the devil has rioted at his will? How will you allay that wicked cry for a wholesale vengeance which went up from so many Christian lips, which went up before the God of Truth, of Justice and of Mercy, and which

stands recorded, and needs a costly atonement, aye, a sacrifice of bitter humiliation and of hearty repentance?

Will you go and shelter yourselves in your "neutrality"? Will you look calmly on those strange, those mysterious multitudes, and trust that, while your arms are calmly folded, they will settle down once again, and be at rest? Will you, on the other hand, labour more earnestly at your schools and your colleges—proclaim ostentatiously that you will teach, without stint and without reserve, all British arts and the newest European philosophy; but that the precious revelation of that unknown God you will not, because you dare not, teach? Oh! be sure, the statesman's difficulties, upon such an hypothesis, are not merely what once they were; they are increased a hundredfold. Be sure that prudence is folly, that policy a very rope of sand. Keep to your neutrality; the word, the thing, the whole idea is of the world—it is not of God: but keep to it; for it seems, if we may so judge, that God has taken you at your word, and answered you according to your wish. A great, a noble work is still before the Civil Ruler in India, but not the noblest. Only let him confess that! Only let him do his own part, and rejoice to see another do his. Then only is there hope; else, which God forbid! else only a heavier and a more irremediable woe. The Word is written for us all, rulers and subjects, laity and clergy; oh, may that Word go to the heart of Christian Englishmen in India! "If a son shall ask bread of any of you that is a father, will he give him a stone?"

There is yet another difficulty upon which we must touch more briefly, though it needs as full, or even a fuller discussion. It is this: the Church of England is roused—is in earnest—is sincerely in earnest, about her Missionary work in India; but she is not yet fully convinced of the mistakes of the past; she is not fully convinced of the source of strength and help for the future.

We must not deceive ourselves. A very great change, God be thanked for it, has come over the English Church; but a great deal yet remains to be done. The establishment of the Colonial Bishopric Fund by the resolution of our united episcopate in 1841, is indeed an era in our ecclesiastical history; the fruits of that act of Christian faithfulness have been, beyond all hope, great and manifold. But one generation must not expect to work a full deliverance; the unbelief of the eighteenth century pierced deep, even to the very life-blood of the Church. Traditions have descended to us, which are wholly unscriptural, and which are, nevertheless, clung to by those who hold them, even as Scripture itself. We have seen, on the other hand, in many of our Colonial Bishops, powers and energies of

which we had not dreamt. We can point to true "Fathers in God," to men whose lives are indeed a shining witness for Christ. And this is not all: not to speak of living prelates, the Church of England will not soon forget the late excellent Bishop of London, who, amongst other acts of faithful service, showed most conspicuously a real, active sympathy, which was ever growing deeper and deeper, with his brethren in the Church abroad. All this may well make us take courage. Still many, very many amongst us have no real faith in the Church of Christ and her threefold ministry. The word may sound harsh, but we believe it to be just and true. You hear good and not uninstructed men try carefully to distinguish, where God teaches us to unite. You find timid jealous fears about the place of the blessed Scriptures, and the office of the Church. Many people, we almost fear, must be staggered at the boldness, and the freedom, and the simplicity of St. Paul: "There is one Body and one Spirit, one Lord, one Faith, one Baptism." Some of us, if we will confess it honestly, are almost afraid simply to preach what the Master Builder of the Christian Church preached, simply to unite what God has for ever bound together. More particularly, we have forgotten, many of us, or never have learnt, the very idea of the Church. Bishops, Priests, and Deacons; yes, that is the rule—the rule of the Church at least. But Bishops are "only needed to ordain and to confirm:" Deacons may take all the work of Priests, except the pronouncing of absolution and the consecration of the elements; and we hardly know, some of us, why they are excluded from these functions too; and Priests must preach, of course, but their ministry of reconciliation is the delivery of their sermons only! This is all very popular; it is with some "the Gospel." For ourselves, we freely avow it, we believe it to be most shallow and most unsound, and that simply because it is not the teaching of Holy Scripture, and not the rule of the Apostles of our Lord.¹

We are weary with the "cries" of a narrow-hearted party spirit. We appeal from these baseless, so-called Protestant traditions, to the pure, simple, unsullied word of eternal truth. We believe that God's blessed word is a living word, for all time.

¹ Our readers may like to see one extract from the answer of the *Church Missionary Intelligencer* of August last, to our remarks in April. "The learning and the holiness of a Henry Martyn' (they quote from us) 'cannot avail to do the full work of a Missionary alone. You must raise up in India, not merely godly men, but the Church of Christ.' It is not, then" (this is the comment) "so much the Gospel that is needed, as the Church 'planted in its strength.' . . . Better, in the conviction of many, if, indeed, they would honestly confess their thoughts upon the subject; better the Episcopacy without the Gospel, than the Gospel without the Episcopacy."

We believe that that word reveals distinctly the form and substance of a living Church; the living Body of a living Christ; the mighty instrument of the indwelling Spirit. Oh! for some true-hearted men in England and in India, who will gird themselves afresh for this His work, to lift up in strength the majestic form of the Church of Christ, simply as St. Paul, and St. Peter, and St. John lifted it up. Oh! for some trumpet-tongues to cry aloud throughout our self-complacent, self-indulging England, even as the great apostle proclaimed at Corinth: "Is Christ divided? Are all apostles? Are all prophets? Are all teachers?" Let us not fetter, and cramp, and even mutilate the work of God, and then in our helplessness fall down and do "sacrifice" to our own "net." Let us not have the gospel in our lips, and shrink from the keen truth of that gospel, even because it is so keen, piercing, even to the dividing asunder of soul and spirit. We have a great and a sifting work before us. The age is, with all its faults, thorough-going. The Church must be so too, she must be more, she must be unflinchingly honest, she must be fearlessly true to her Lord, she must not falter in bearing the cross, aye, bearing the one Name of her only hope and strength, as she has never yet borne it "before Gentiles and kings," as well as her own children.

What then do we propose as the great means for strengthening our Missions in India? We answer, undoubtingly, Set up in India, in God's holy Name, His living Church. We see, as well as our statesmen, as well as some of our Missionary Societies, difficulties, great and manifold difficulties, in our path. Perhaps we see them more distinctly, and feel more painfully their weight. We know, above all, the difference between the labours of Christ's people in the freshness of their first love, and amid the controversies and jealousies, the numbing doubts and fears of a sophisticated system of life and manners, where the truth is hardly struggling against the world. We are prepared for a sharp conflict of opinion; we have already learnt that our first and sorest difficulty is raised at home, and by our own brethren. There is nothing new in this, nothing unexpected to those who know anything of the Church's warfare.

India will not be won to Christ except by tears, and fastings, and the rending away of many a false support in which we have too long trusted, and the entire self-devotion of men of heart, who know nothing and care nothing about an angry world or its troubles, even because they bear themselves "the scars of the Lord Jesus." Whoever thinks that the conversion of those blinded, darkened souls of teeming Hindostan will be granted by God to a few straggling soldiers, to a dwarfed faith of human schools, seems to us not even to have a glimpse of the mighty

work of the Spirit of God. Sooner or later there must be a revolution in the whole plan and idea of the Christian Mission in India. If there be there a giant's strength to oppose the truth, and the wiles of subtlety itself to pervert and corrupt it, then let God's champion have only his shepherd's staff and his smooth stones out of the brook, but let him cast away, once and for ever, Saul's cumbrous armour, and let his hand be free to fight for his God.

And that day of the emancipation of the Church in India cannot be very far distant. Only our own impatience, only our own false steps, only our own want of steadfastness can retard it. Let us look the whole great work in the face; let us have no half-measures; let us accept no dangerous gifts of protection; let us clearly grasp our one great principle, press what we are thus persuaded is the truth in all quarters, and before all hearers, and in every legitimate way; and that principle, if it be indeed, as we believe, of God, will surely prevail, even to our astonishment.

At the risk of weariness, we must set forth that principle once more. We will do it in a few plain propositions.

1. Only the Church of Christ, Bishops, Priests, Deacons, laity, all together, each in their vocation and ministry, only this Church of Christ has the promise of the conversion of the heathen.

2. Only this Church of Christ, so developed, can work effectually for the evangelizing of a people, if it be placed amongst them, a united, visible system, a living body, "fitly joined together and compacted by that which every joint supplieth according to the effectual working in measure of every part."

3. Such a Church, before any aggression upon heathenism, must seek before all things to make "increase of the body unto the edifying of *itself* in love."

4. If the heathenism of India be not merely an idolatry but a false philosophy, if the corrupt life of those afflicted populations be not only a deep degeneracy but a blotting out of the truth, and the lifting up of a lie instead, then pre-eminently in India the Church must strive to show forth *all* her gifts; "the word of wisdom, and the word of knowledge," as well as the "gifts of healing and the divers kinds of tongues." Even as her Lord, the Church must, in her measure, through God the Spirit indwelling in her, be made unto all, "wisdom, and righteousness, and sanctification, and redemption."

5. More particularly the Church of Christ must be a visible law of order, and mutual submission, and union, in all its parts.

6. Hence there follows the necessity, not of one, or two, or three, but of many Bishops, wherever in the sound judgment and ripe experience of the Church itself they are needed.

7. Such Bishops, at first of course European, just as much as the other Clergy, must be, as much as possible, disconnected with every form and semblance of civil authority.

8. Such Bishops must be, in all respects, the chief Missionaries; they must be seen and known of all to be, under God's good Spirit, the very life-springs of all Christian activity in the Mission, the centres of unity, and in reality, and not in name only, fathers and pastors of the flock.

9. On the other hand, every new and critical step in the Mission-work, every controversy which may arise, every more solemn act of discipline, will be, according to the pattern of the apostolic Church, the act, not of the Bishop only, but of the whole Church in its regular council.

We have done our work very imperfectly we know well, but this sketch may suggest a thought, and, please God, prompt a prayer. We may return again to the subject. One word more, at present. Will the Clergy and the Laity of England's Church lay this great subject seriously to heart?

"It is a thought," wrote a former Missionary of Cawnpore, some years ago, "it is a thought which often presses itself on my attention when committing to the earth the bodies of those who have been baptized into Christ Jesus, that India is becoming more and more Christianized, even by the dust of those of the Lord's little flock who lie down in the tomb. It seems to be taking an unalienable possession of the land; a sowing it as it were with a holy seed, a peopling it with those who, though enrolled by one and two, shall, when the great call comes, stand up a great army."¹

Is this a fancy or a Christian hope? Abraham laid his dead in Canaan, when his only possession in that land of promise was the grave he had purchased. That grave and its occupant became, no doubt, a fresh source, a fresh pledge of his faith. Oh! how many a precious Christian body of martyred brethren has been laid in a hasty grave this one past year in India! Shall we not plant those graves of sorrow with the emblem of the resurrection? Shall not the redemption of India to Christ be the one vow of Christian England, the one triumph in which alone she will dare to rejoice?

W.

¹ See "The Cawnpore Mission," just published in the series "Missions to the Heathen," No. 35, and reviewed in this number. We would strongly recommend this most interesting narrative to our readers. It is drawn up with great judgment and feeling, and its price (*8d.*) makes it easily accessible to all.

BRITISH COLUMBIA.

ANOTHER colony has been added to the British empire. A portion of the wide-spread, almost undefined territory of the Hudson's Bay Company beyond the Rocky Mountains has been organized as a distinct dependency of the Crown, under its own governor. Never did a country so almost unknown, a country about which it is still difficult to acquire any accurate information, become all of a sudden so famous as British Columbia. Indeed, till within about six weeks, it had not even a name. Early in the year 1856 gold had been discovered on the Upper Columbia, but owing to the want of instruments, the floods, and the opposition of the Indians, the harvest of the finders and diggers was very inconsiderable. No doubt, however, seems to exist that gold may be found in great abundance on the Fraser River and in the "Couteau" country. Such, assuredly, is the conviction of the adventurous population of the Washington and Oregon territories, who are flocking to the new diggings in great numbers. This natural excitement too is stimulated by the interested reports of the owners of steam-boats, and others likely to benefit by creating a new current of emigration.

In a Parliamentary Paper just published, Governor Douglas says (May 8th, 1858), "Boats, canoes, and every species of small craft, are continually employed in pouring their cargoes of human beings into Fraser's River, and it is supposed that not less than one thousand whites are already at work and on the way to the gold districts." But, since May, that number must have increased enormously. Here, then, is something like a second California. The Government are taking measures to secure order in the new community. It is for the Church to lay there the only sure foundation of public morality and social happiness in the precepts and sanctions of the Gospel. It is reported that a body of engineers and others, charged with the establishment of the civil government, will be despatched at an early day. Cannot the Church contrive to send out one or two chaplains or missionaries with them? No time must be wasted, or a great opportunity will be lost. Surely it is an occasion for the *Society for the Propagation of the Gospel* to bestir itself.

That Society has on more than one occasion lately shown itself alive to its high responsibilities. The country owes it much for what it did in the matter of the Crimean Chaplains; and it was the first to enlist public sympathy in the cause of our suffering Indian Missions. We call upon it, therefore, to be again up and doing. Let it not be terrified by an empty treasury. Churchmen in this, and other lands too, will indemnify it for any expenditure it may incur in such a cause.

Again we say, time presses. Let at least one devoted and

energetic clergyman be sent out with the first expedition; and then, as soon as the world has returned from its travels, let steps be taken to organise British Columbia into a Diocese with its Bishop and Clergy.

Correspondence, Documents, &c.

ADDRESS AT MORNING PRAYERS TO THE LIVERPOOL COLLEGIATE SCHOOLS, BY THE LORD BISHOP OF CALCUTTA, AUGUST 16th, 1858.

I HAVE been requested by my old friend, your Principal, to say a few words on a subject which is very near his heart,—that of Christian Missions. You may imagine that it is also very near mine, when you know that I have been called, in the Providence of God, to be the Chief Pastor in that country which is now the most important mission-field in the world, and which, above all others, has the strongest possible claim to the active and self-sacrificing exertions of us Englishmen;—because we have taken possession of it,—I do not say wrongly or unjustly,—for the most part it was forced upon us,—but still it is ours,—we are deriving from it wealth, and power, and influence; and therefore, unless we exert ourselves to the utmost for the good of its inhabitants, we are merely selfish and unprincipled invaders of their rights. And yet I feel that if I were to speak to you of any definite plan for missionary exertion in connexion with these schools, I should be interfering in matters of detail, with which, as a stranger, I have no concern, and which are better left to him who is charged with the responsibility of placing before you and helping you to discharge all your duties, both to God and man. And again, if I were to exhort you to go out to India as missionaries, I should be uttering an exhortation with which very few could in any case comply; my words would fail to touch, in any way, the great majority of those whom I see gathered around me. I prefer, then, to speak more generally: I will tell you why I regard it as very good for you all to think about missionary subjects, and to feel an interest in them; and I may hope to speak in this matter with the more authority, inasmuch as I do not speak without ample experience of the character, the temptations, and the moral dangers of schoolboys.

Now one of the chief characteristics of your age is its tendency to thoughtlessness, and one of the chief characteristics of a large English school is the absorbing interest of its various pursuits and occupations. While older people are obliged to provide for the daily wants of themselves and their families,—all the necessaries, many of the comforts, some even of the luxuries of life, are supplied you by the watchful love of your parents and friends, without any thought or care of yours. This has a tendency to make you careless: you do not perceive or know the real troubles and difficulties of life; sorrow and anxiety are removed from your path, everything seems to you to go on smoothly, naturally, easily. And then, when you do think, the

school presents itself before you as the one great object which shuts out all others. Its games, its lessons, its examinations, its friendships, its rivalries, its thousand stories and rumours and jests and amusements; all these are apt altogether to occupy your minds. I do not complain of this in itself; it is very natural; I only warn you against the exclusive interest which you are apt to take in such subjects. What is good and natural, if pushed to excess, becomes evil. The relaxation and freedom from care which your Heavenly Father now in His love and mercy allows you, the educational advantages which surround you, the love for the school which every true-hearted member of it doubtless feels, may be perverted to bad purposes. They may have a narrowing, cramping effect upon you; they may make you careless, selfish, frivolous. Try, then, to modify them by other influences; try sometimes to raise, and widen, and deepen your thoughts.

In order to do this, let me exhort you sometimes to look without you and before you.

Look *without* you: remember that it is as true now as it was in the Apostles' days, that *the whole world lieth in wickedness*. Think of the sin and misery which pollute this great town in which you live; think of the ignorance and desolation of the heathen; remember how certain it is that God has placed us in this world to live for others, that Christ has told us to love one another as He hath loved us, that He died for all men, that all men—the idolaters of India, the outcasts of Liverpool—are alike our brethren, and that if we neglect them, if we do not use our talents, advantages, powers, and opportunities for their good, our condemnation will be far worse than theirs, because we shall sin against knowledge; and the servant who knew his Lord's will, and did it not, shall be *beaten with many stripes*. Look, then, upon the sin and sorrow without you to rouse your sympathies and to quicken your sense of duty.

Look also *before* you. You cannot always be young, free from anxiety, absorbed in present interests. Manhood must come, if God spares you to see it, with its claims, its perplexities, its sorrows. You must choose, each of you, some profession or calling. Now, I do not say that you need yet trouble yourselves as to what this should be; I only say this—When you are thinking about it, do not always consider how you may be most rich or prosperous, where you may have least work and most worldly advantage, but set before yourselves, steadily and earnestly, the purpose of loving Jesus Christ actively and practically. Liverpool will never be made a really Christian town, India can never be even a nominally Christian country, till those who have been taught to know Christ and to serve Him do so with all their hearts. Every baptized Christian is bound to be, in the highest sense, a missionary and preacher of the truth. He is bound to show forth the holiness of Christianity by the excellence of his own example. The future callings of Liverpool boys are sure to be sufficiently varied; the places where they will work for their livelihood sufficiently scattered. Some of you perhaps I may see hereafter, in my own diocese, as soldiers, as civilians, as merchants, as clergymen. Remember that

your first care and first duty must be to live as Christians among heathen, to try to win unbelievers to Christ by the silent influence of your lives. But, wherever you are, however occupied, and wherever placed, remember that Christ is your Master, and that to Him you must dedicate the willing offering of your bodies and your souls. In professions which appear in themselves the least connected with religion—such as that of a soldier or a merchant—it is the more necessary, in the midst of secular work, to guard against the intrusion of a secular spirit, and to remember that, in your baptism, Christ chose you and ordained you that you should go and *bear much fruit*.

Thoughts like these, my young friends, are likely, by God's blessing, to check those dangerous tendencies to which the cheerfulness of boyhood and the very advantages of this school expose you. I said that I was not going to urge you all to become missionaries: indeed, while I should truly rejoice to hear that some of you had chosen that holy and blessed work, yet I should be sorry if all the best of you were withdrawn from other professions of which they should be the salt and leaven, and concentrated in the ministry of our Church, while these other callings were thereby abandoned to careless ungodliness. But that you should all help on missionary work, by your thoughts and your prayers, by self-denial according to your means, that you should contribute to its extension by active support now, and still more when you are grown up, would be full of help, and safety, and blessing to you all. To this I earnestly call and exhort you all, in the name of the Lord Jesus Christ, who lived and died for you, and who strengthens, by His Blessed Spirit and intercession with His Father, the feeblest effort of the youngest and weakest among you to do his duty, to love God, and to prepare, in boyhood, for an active service of his brethren in manhood.

THE TRIBES OF SOUTH INDIA. BY THE REV. J. F. KEARNS.

(*From the Intelligencer of Madras District Committee of the Society for Promoting Christian Knowledge.*)

It is not intended in this paper to do more than give a very brief sketch of one or two tribes or castes with whom the labours of the writer bring him in daily contact, and, in endeavouring to exhibit or elucidate the manners and customs of these people, no more is intended than to induce the well-meaning and benevolent among us to lend their aid or their influence towards removing those blemishes and eyesores of their system which will not fail to arrest the attention of the most careless reader. The tribes which I have selected for this sketch are the Naicker and Reddies of Tinnevely. These form the bulk of the population of the northern part of this Province, and among them the *Society for the Propagation of the Gospel* has lately opened a Mission, the head-quarters of which are at Puthiamputhur. These tribes are not Aborigines of the Tinnevely country, as is at once perceived from their speaking Telooogo; this is not, however, the language of their every-day life; in trading, and in all business transactions abroad, they use Tamil, but within their

family circles or among themselves, Teloogoo. Though speaking the "Italian of the Indian Peninsula," not so much as one in a thousand can read it, and most certainly not one in ten thousand has any grammatical knowledge of it. To a resident in the Teloogoo country, the language called by that name in this Province would appear barbarous, and this should not be wondered at, seeing that for centuries the people who use it have been residing among strangers who speak a foreign tongue; rather, I think, the wonder is how that, under so many disadvantages and such facilities for contamination, they have contrived to preserve their language such as it is to this day. The effect of knowing imperfectly both languages is perceptible on almost a first interview, for if you converse with them in Tamil you will observe the conversation to be as it were garnished with a Teloogoo word here and there, or a Teloogoo root with a Tamil termination appended to it; so in Teloogoo, Tamil is introduced in the same manner; but on the whole, I think, their Teloogoo is much worse than their Tamil, and this may be accounted for by what I have already observed,—that few can read Teloogoo, still fewer have any grammatical knowledge of it, whereas the proportion of them able to read Tamil is as three to five or thereabouts.

At what period these tribes immigrated is indeed very difficult to ascertain; I have inquired of the best informed amongst them but without the slightest success, not one of them having any idea of the event whatever. Hoping to find among them some MSS. which might throw light upon the subject, I made, in my journeyings among them, most diligent inquiries, even among their Zemindars; but, beyond one or two genealogical charts, without date of any kind, I have not been able to discover a single MS., and my belief is that there are none. Like all nations they have their legends, and some of them are marvellously coloured not only with the improbable but with the impossible also; however, most legends owe their existence to the distortion of some real fact, and when it can be done, they should be stripped of the extraneous matter rather than be rejected *in toto*, that is if we are anxious to avail ourselves of every help in our researches. Among the legends of the Reddies is one which refers to their immigration, and although we may not be inclined to admit it as a real account of the transaction, yet I think that it should receive at least some consideration, namely, that it renders, as highly probable, the immigration of the tribes at a *very remote period*. The legend runs, that the Reddies accompanied Rama on his expedition into Ceylon; this would give the period of their immigration a date as early perhaps as the reign of Solomon. We need not stay to argue the truth or falsehood of this, there is no more claimed for it than already observed, *i. e.* that it indicates a very remote period as that in which they immigrated. However, there is one circumstance in the history of the Reddies which appears to throw an air of probability about this legend, namely, all the Reddies, in Tinnevely at least, style themselves "*Oude Reddies*." Let it be remembered now that the spirit-stirring adventures of Rama commence in Oude, and carry us from thence as far south as Ramnad. Taking these facts into con-

sideration, they would go much to strengthen one's belief in the legend, were it not that circumstances, presently to be mentioned, appear entirely to destroy it. Wilson, too, is of opinion that the ancient Chola Kingdom was established by a native of Oude or of some other place in North Hindoostan; and, again, it is supposed that the Pandion Capital of Madura owed its existence to an agriculturist from the north of India. These observations do not make anything for the Reddy legend; but they are of use, inasmuch as they go to prove at a very remote period adventurers from North Hindoostan found their way into the Carnatic and established themselves, and that some of these adventurers were very probably from Oude. Granting this, I think we may yet find reason to suppose that the Reddies of the Kalinga province, the "Calingæ proximi mari" of Pliny, accompanied these adventurers. The inhabitants of Oude appear to have been a bold, warlike, unsettled, predatory race, happier anywhere than at home, and continually emigrating as soldiers of fortune or worse. Wilson, in his *Vishnû Purâna*, says this much of them, and that *many of them settled in the Kalinga province*; now it appears to me at least probable that these may have been the Oude adventurers, and that they may have brought many of the Reddies of Kalinga with them. If this could be granted, it would settle a difficulty alluded to above as destroying the truth of their legend, for it would explain how it comes to pass that *Oude Reddies speak Telooگوو*, for it is more than probable that the Kalingas, who speak Telooگوو and who accompanied the Oude adventurers, called themselves Oude Reddies *because led by chieftains from that place*; and this I at least conceive to be a satisfactory account of the matter. That immigrations subsequent to those hinted at above did occur is more than certain. On the fall of the Reddy principality of Kondavir, we may rest assured that many of the fugitives found a home in the South; and perhaps this was the period of their greater immigration. It is but justice to add that the Reddies strenuously assert that Oude is their true country, even when confronted with the difficulty arising from their language.

The period of the Naicker immigration is scarcely less difficult to determine, though of this tribe there are many historical records extant. The Naicker of Tinnevely consist of eight families sprung from one parent, and are collectively styled *Kombelathar*, the origin of which designation I have not been able to ascertain to my satisfaction; some say that it is derived from the Telooگوو word for *Olei* (Kampun, the leaf of the *Borassus flabelliformis* or *Palmyra*), because the women of the tribe wear scrolls of *Olei* in their ears for ornaments; but this is frivolous: others, again, say it is derivable from the circumstance of their using a blanket (Kambuli, *Tam.*) instead of a carpet or mat to sit upon, and more say from a Tamil word which means the inhabitants of a cultivated country (Kambeler): there are strong objections to each of these notions, but it is scarce worth while to state them. It is sufficient to observe that, whatever be the origin of the term, it is considered by the Naicker as one of honour and distinction, and is guarded by them with great jealousy. I have said

that the tribe consists of eight families, but, properly speaking, it consists of nine, for the common chuckler is a Kombelathan, but lost his birthright, and therefore he is not reckoned as a Naick.

The story runs that a certain man had nine sons; that on a certain day he with eight of them was ploughing in the fields, the ninth and youngest having been left at home to prepare their food. During the day a calf died, which the young cook thought might add materially to the evening meal, accordingly he dressed it; supper had not been long waiting, ere the others returned from the labours of the field, tired and with keen appetites. They don't appear to have been very particular about their dishes, for there were no inquiries made until all had eaten, when the calf was missed, and on making inquiry they discovered, much to their horror, that it had provided them with their supper! In a rage they called down the most awful imprecations upon the head of the offending brother, but to give it a tangible form they disinherited him, merely allowing him as his portion the deceased and disordered cattle of his brothers, a perquisite which they enjoy to this day. Degraded as is the chuckler, the descendant of this unfortunate brother, on certain occasions he enjoys extraordinary privileges. Thus, for instance, the money of a Naick who dies without a direct heir falls to him, or money for which there is no claimant; and on some occasions he takes his place in the council of his more favoured brethren to debate the state of their affairs.

The Naicker is a brave warlike race; they are of rather tall stature, of a fine robust appearance, bold, and adventurous; and although their wild daring spirit has been considerably tamed, there is sufficient left to maintain the character given of their ancestors. The Naicker appeared in the Carnatic at a very early period, but the earliest authenticated notice of them I have been able to discover is as soldiers in the army of the Bignagur Rayer. That they visited the Carnatic prior to this period I make no doubt of, but I very much question if they *settled* before it. When the Rayer obliged the declining Pandion race to hold their crown at his hands, we may be sure that Naicker dwelt in the Madura kingdom to some extent; however, events soon occurred which afforded them the means of a surer footing than had yet befallen them. The Pandion's country was too much for the cupidity of the Tanjore Rajah, who was not long without discovering a pretext for war, whereon he led his forces against the Pandion capital, took it, and obliged its unfortunate prince to fly, who hastened to Bignagur, and throwing himself at the feet of his sovereign, recounted his distresses. The tale was only equalled in its thrilling power by the Rajah's potent rage. He ordered a large army to be equipped, and giving the command of it to his general, Nackama Naicker, desired him to proceed against the Tanjorian, recapture the Pandion's capital, and to restore its prince to his lawful throne. Nackama Naicker lost no time in seeking the army of his foe, and completely routing it, re-captured the capital of the Pandion, but stopped there. The age and imbecility of his master, the Rayer, appear to have encouraged him to gratify his desire of raising himself

and his family to distinction ; accordingly, instead of restoring the Pandion, he declared himself Rajah.

In a country where the people were, on many accounts, strongly attached to the deposed sovereign, where the exploits, the deeds of prowess, and the very errors of his fathers, formed no mean part of the popular literature of the day, the usurping Naick had discrimination enough to know that, at best, his throne was very insecure and the fidelity of his subjects very questionable ; however, of a bold, determined disposition, he equalled the emergency, and neutralised the effects of his most determined adversaries. He knew that to render himself secure he must import a new element into the atmosphere around him ; accordingly he established seventy-two Polygar¹ chiefs, to each of whom he allotted a barony, as we should call it, on consideration of military service when required : these formed as it were a net-work over the country, and as they were Naicker, and attended by Naicks who were cultivators as well as soldiers, the people of the Carnatic had no chance of success in a rebellion should they excite one. I should observe, that of these Naick Polygars there were several very powerful ones established in Tinnevelly. Nackama Naicker was not permitted to enjoy his crown in safety, notwithstanding all his efforts ; for no sooner did news of his perfidy reach the Rayer than another powerful army was despatched to capture him, the command of this army was entrusted to Visavanathâ Naicker, own son of the usurping general. The son no sooner appeared in the south than he sent his father a summons to surrender, which was treated by the latter with contempt, for he immediately called together his forces and marched out to give battle ; both armies met, and, after a desperate slaughter, Nackama Naicker was taken prisoner by his son. Peace being proclaimed, the conqueror placed the fugitive Pandion upon his throne. The Pandion, having no children, out of gratitude for the services rendered him by Visavanathâ Naicker, adopted him, and dying soon after this event, the Naicker ascended the Musnud under the auspices of his master the Rayer. Here, then, we have a Naick dynasty seated upon the throne of the Pandions, and we may conclude that the immigration of the tribe at this period was very great, seeing there was no obstacle of any kind to prevent it. The Naick dynasty reached its meridian in the time of Tirumali Naicker, after whose death we notice a gradual decline. The Tinnevelly country became the inheritance of a competitor for the crown ; the heir thinking, and perhaps wisely, that half a kingdom is better than no kingdom, offered no objections to the arrangement. From the period of that event the Tinnevelly Polygars gradually increased in their demands, and at length became no better than a parcel of bold, predatory chiefs. The Naicker dynasty would have perished

¹ Polygar is the English method of pronouncing the Tamil words which designated the office of these chieftains, the words are "Paliyam" a fort, and "Kâran" (plural Kârar) a defender, so that "Polygar" means "The guardian of a fortress," each Polygar was obliged to defend, at his own cost, a bastion of the Pandion capital in time of war.

beneath the hand of the notorious Chunda Saheb had not the Rajah of Hyderabad, from political motives, lent the expiring power a friendly aid ; however, it did not last long, for their sway soon passed into the hands of the Nabobs.

In the foregoing pages I have endeavoured to show by what means and at what period these tribes entered the south. I am sensible that a more elaborate and perhaps satisfactory history might be given, but with the scanty materials at my command my account cannot be otherwise than meagre.

THE LATE REV. J. WILLSON, OF THE DIOCESE OF
GRAHAMSTOWN.

In the *Colonial Church Chronicle* of June last, p. 239, there is an account of the cruel murder of the Rev. J. Willson, of Port Elizabeth in British Kaffraria. We hope that the following letter, with which we have been honoured from Mrs. ARMSTRONG, the widow of his late diocesan, the Bishop of GRAHAMSTOWN, will meet with an abundant response.

“DEAR SIR,—May I hope that you will make known, by means of your magazine, the distressing case of the two sisters of the Rev. J. Willson, of the diocese of Grahamstown, whose melancholy death will be remembered by many of your readers. Mr. Willson entirely supported, out of his own small clerical income, his two sisters in England, who are both in weak health and unable to obtain a maintenance by their own exertions. An attempt is being made by a few who knew Mr. Willson’s zeal and devotion to alleviate that part of the heavy burden of sorrow laid upon these poor ladies which is within the reach of human help, by securing to them a small yearly sum, which may afford them the necessaries of life. Donations, however small, will be thankfully received by the Rev. C. B. Riddell, Harrietsham, Maidstone ; by Alfred Whitmore, Esq., 17, Change Alley, Cornhill, London, E.C. ; by the Rev. John Hardie, Abbey Close, Kelso, Scotland ; or by myself.

Trusting you may be able to help in this urgent case,
I remain, dear Sir, yours faithfully,

FRANCES ARMSTRONG.

Bussage, Stroud, Gloucestershire, August 16, 1858.”

COLLECTIONS FOR FOREIGN MISSIONS IN THE DIOCESE
OF ADELAIDE.

In the Diocese of Adelaide there is an annual Sermon in all the churches for Foreign Missions. In 1857, the proceeds were given to Borneo. We think our readers will be glad to see the Bishop’s Letter for the present year, requesting a collection to be made for Indian Missions.

“Bishop’s Court, February 18, 1858.

REV. AND DEAR SIR,—On the occasion of the Annual Sermon for Foreign Missions, I desire to call your attention and that of your

congregation to the Missionary cause in connexion with Hindostan. The horrors of the late massacres at Cawnpore, Delhi, and other places, awakened not only the sympathy of all civilized nations, but, in a more especial manner, the deep interest of Christians. It was not merely the melancholy fate of gallant soldiers, but the indiscriminate butchery of helpless women and children, as well as ministers of the Gospel engaged in *the Lord's work, in the Lord's house, and on the Lord's day*, which sets before us in its true light the unutterable ferocity of the 'natural man,' whether in the fanatical Mussulman or the idolatrous Hindoo. The precious truths of the Gospel, the leaves of the Tree of Life, are for the healing of the nations; and it is the bounden duty of every true-hearted servant of the Lord Jesus, who loves his Master, to join in making known the glad tidings of salvation to all mankind.

Among other Christian efforts, it was the privilege of the *Society for the Propagation of the Gospel* to have established an effective Mission at Delhi, in 1854, which, up to the moment of the Sepoy Mutiny, was in active operation, and not only so, but owned and blessed of God. That inundation of blood swept it from the face of the earth.

The Rev. Mr. Jennings and his daughter, the Revs. Messrs. Hubbard and Sandys, were among the first victims. Two converted natives, Chimmum Lal and Ram Chunder, together with Louis Koeh, who had lately joined the Mission from the College at Calcutta, are also believed to be among the slain, having thus sealed their testimony with their blood. And from beneath the altars at which they served they cry to us not for vengeance, but to open the blind eyes, and to call their benighted slayers out of heathen darkness into Gospel light, and from the power of Satan unto God. Christ is the power of God unto salvation to every one that believeth on Him. He alone can regenerate, as He has redeemed our fallen race. To Him then let us go in earnest supplication, that He will be pleased to take unto Him his great power on the earth, and pour out his Spirit upon all flesh, so that the fierceness of man shall turn to the praise of Jehovah. Let us urge upon our congregations the duty of increased Missionary efforts. Let it be our object, if it seem good to them, to restore and extend the Society's Mission at Delhi, of which the Bishop of Madras in his Visitation Report of 1857 makes the following honourable mention:—'Of the latter Missions, viz. those of the *Society for the Propagation of the Gospel*, I have already expressed my opinion that the one at Delhi is among the most hopeful and promising of our Indian Mission fields. The intelligent and well-informed converts, holding, as they do, high and important positions, independent of the Missions; the superior nature of the school, with its 120 boys—amongst the best I have visited in India; and the first-rate character for attainments and devotedness of the Missionaries and Schoolmasters, are making an impression which is moving the whole of that city of kings.'

Shall we not join in the prayer of the correspondent to whom we owe these details, the Rev. Dr. Kay, Principal of Bishop's College, Calcutta,—'Surely the place where they fell will henceforward be

a hallowed spot. May it prove the seed-plot of a future large harvest of souls, to be gathered out of that ignorant fanatical population.'

Let us count it a privilege to assist the Society in re-establishing this Mission, and pray for an abundant outpouring of the Spirit of God on the labourers whom He shall send into this portion of his vineyard, and a large measure of blessing upon their efforts and sacrifices.

Praying that God may prosper this our humble endeavour for his glory, and commending you to his grace,

I remain, your faithful friend and brother,

AUGUSTUS ADELAIDE."

MISSION AND BISHOPRIC OF NEW ZEALAND.

SIR,—I hardly know whether it is worth while troubling you with personal matters; but, so far as they affect important questions, I presume it will be allowable for me, through your pages, to reply very briefly to the remarks made in the July and August numbers of the *Church Missionary Intelligencer*, upon my article in your May number, respecting the New Zealand Mission and Episcopate.

I wrote in the kindly spirit which I feel to the agents of the *Church Missionary Society* in New Zealand. All the persons to whom I showed it, before and since the publication, expressed their judgment about it, that it was fair and temperate; and some of them are known to be well-wishers and friends of the *Church Missionary Society*.

I wrote as I felt, kindly. The writer in the *Church Missionary Intelligencer* will not believe that it is written in a friendly spirit; contrasts it unfavourably with the open enmity of another writer; calls it (in Latin, which I am willing to hope he cannot understand) the very essence of gall and bitterness, and the gnawings of envy that eats like rust into the iron it fastens upon. He calls me "the impugner," "the censurer," the man who is guilty of "one of those singular fictions, which, upon the principle that the end sanctifies the means, are sometimes indulged in, either to commend a favourite cause, or to disparage that of an adversary."

This shall not, however, provoke me to recriminate. I still assert that I feel friendly to the *Church Missionary Society's* agents in New Zealand, and have a great respect for them and their work.

I am not ashamed of my name being known as the writer of the article in question: indeed, I put my initials to it at the time. I should be glad to see the name of the writer of the articles in the *Church Missionary Intelligencer*, as I daresay I could induce him, by personal communication and interview, to believe the sincerity of my feelings.

I am, Sir, &c. &c.

C. J. ABRAHAM.

9th August, Wimbledon Common.

P.S.—I do not enter now upon the subject-matter of the reply in the *Church Missionary Intelligencer*. I simply say, that I stated *facts* that cannot be contravened by opposing *opinions* on another phase of the mission.

THE QUEBEC SYNOD.

THE *Quebec Mercury* gives us a full account of the opening meeting to form a Diocesan Synod, under the Colonial Act :—

“ The general meeting of members of the Anglican Church was attended by the greater portion, though not all, of the Clergy of the Diocese, and about one hundred and fifty lay members, of whom not more than ten had come in from the country parishes especially for the meeting.

His Lordship the Bishop, as a matter of course, occupied the chair, and the Rev. W. Woods opened the meeting by reading several appropriate prayers.

The Lord Bishop, in introducing the subject which had called the meeting together, said that, by permission of Almighty God, they had met for the purpose of considering and adopting the Act of Parliament by which synodical powers had been conferred on the Bishop, Clergy, and laity of the Church of England, and framing a constitution and regulations for the government of the Church. His Lordship remarked that for a period of sixty-five years the affairs of the Church had been conducted without the exercise of this power, and it was but very lately that the subject of synodical action had been prominently brought forward. In 1851 the initiatory movement was made in the matter by five Bishops who assembled in Quebec ; he mentioned the fact of the subject having originated amongst the Bishops, as evidence of the confidence placed by them in the laity. The adoption of certain regulations and resolutions was the first step taken. Two years afterwards his Lordship went to England for the purpose of meeting the metropolitan of Australia (the lord Bishop of Sydney), to consult the highest authorities at home, and to obtain power to act in the matter from the Imperial Parliament. Objections, however, arose in England, as to the eligibility of that course of procedure, and it was afterward thought proper to apply to the Provincial Legislature. The Act, to adopt which they had met, was the consequence of that application : it had received the sanction of royalty, and the power of synodical action had thus been constituted. His Lordship said that the present meeting was not a Synod, but simply a meeting to prepare the way for a formation of a Synod ; and in the furtherance of this subject, he had availed himself of the assistance of several gentlemen to draw up certain resolutions, which would be submitted to the consideration of the meeting. The first resolution had merely reference to the adoption by this meeting of the Act of Parliament ; the second was for the purpose of establishing the principle of representation in the Synod, when formed, and was open to all persons, members of the Church, to propose such alterations thereon, and amendments thereto, as were consistent with the general principles which governed the Church. He hoped and trusted that the consideration of the subject, and the action taken upon it by this meeting, would be such as would receive the approbation of the

Church, the Clergy, and the laity of the Church of England, not only through all the places whose interests are identified in that action, but throughout the world; and that whatever discussion took place, it would be marked by that cool and calm reflection, that Christian candour and gentleness, corresponding with the importance of the subject, and not with minds clouded or prejudiced by personal ideas or considerations. His Lordship concluded by saying that they would now proceed to consider what that synodical action would be, without which they had done for sixty-five years; and he hoped that the first steps taken would be successful ones. Referring again to the fact that the movement originated with the Bishops, and the feeling towards the laity manifested by their so doing, he sat down.

Rev. A. W. Mountain was appointed Secretary to the meeting, and read the Act of the Provincial Parliament authorizing Synodical Action.

It was then moved by the Hon. W. Sheppard, seconded by the Rev. D. Falloon, D.D.

1. That we, the Bishop, Clergy, and Laity of the Diocese of Quebec, legally convened, adopt the Act of the Provincial Parliament, entitled 'An Act to enable the members of the United Church of England and Ireland to meet in Synod.'

The first resolution was then put to the meeting and unanimously adopted.

The second resolution was proposed by the Rev. S. S. Woods, M.A., seconded by the Rev. E. C. Parkin.

2. That, pending the adoption of a constitution by the Synod at its first meeting, the Synod shall consist of the Bishop of the Diocese, of the Clergy of the same, being in Priest's Orders, instituted or licensed to the cure of souls, or being Principals or Professors of Divinity in any College, or being Head Masters of Schools under the jurisdiction (in either case) of the Bishop, and not being under ecclesiastical censure; and of lay Representatives, as hereafter to be provided."

In the debate on the second resolution and the amendments to it which were proposed, there arose a very warm discussion on the right of the Clergy to vote as a separate order. Nothing was decided. Several propositions of adjournment were made, and the meeting was finally adjourned to the first Wednesday in September.

We extract the following observations on the proceedings of the meeting from the *New York Church Journal* of July 14th:—

"To us, who have for so many years enjoyed the power of freely legislating for ourselves in ecclesiastical matters, the crude attempts of those who are yet novices in the noble art afford sometimes matter of wonder. We insert a long report of the first meeting of the Quebec Synod, where the assembly finally adjourned without doing anything but adopt the Colonial Act. And the reason why they did nothing else was, because the laity would not consent that the Clergy should vote as a separate order! This absurd extreme of radicalism would swamp Bishops, Priests, and Deacons, under the vast numerical majority of lay votes. An extreme so wild as this has never, we believe, been even

temporarily adopted in any Diocese of these United States ; nor have we ever heard of any Diocese where any sane man has ever ventured to propose it. Everywhere among us, *as a matter of course*, the Clergy and the laity have coördinate powers. In some Dioceses the Bishop alone forms a third coördinate power, as, indeed, ought always to be the case ; but even where this is not expressed in the law, there is hardly a Diocese where it is not the case *in fact*.

In the present instance, the words of the Colonial Act are clear and express. The legislative power is given to 'The Bishops, Clergy, and Laity, members of the United Church of England and Ireland.' They are mentioned distinctly as being *distinct Orders* ; and in their action, the consent of the *whole three* is requisite, otherwise it is no action at all. 'The Bishops, Clergy, and Laity,' says the Act, 'may *meet* and *frame constitutions* and *make regulations*,' &c. If, when they '*meet*,' there be no 'laity' there, it is evident that no business can be transacted ; and no other construction than this would be tolerated by the laity themselves. By the same reasoning, the presence of the '*Bishops*' and the '*Clergy*' is equally indispensable to a valid '*meeting*' of the body. But if this be so as to the '*meeting*,' it is equally so as to the '*framing of constitutions*' and the '*making of regulations*.' The same use of the same phrase settles both points in one stroke. Hence in the transaction of business, if the *laity* oppose a measure, it is not the work of the '*Bishops, Clergy, and Laity* : ' therefore it is nothing. If the *Clergy* do not agree to it, it is not the work of '*Bishops, Clergy, and Laity* : ' therefore it is nothing. If the *Bishops* refuse their sanction, it is not the work of the '*Bishops, Clergy, and Laity* : ' therefore it is nothing. So long as each of the three is distinctly recognised in the law, they *must each* have distinctive rights in all action under the law.

What makes this clearer is, that precisely the same language is used in the second section, concerning the *Provincial Assembly*, as in the first section concerning the *Diocesan Synods*. This *Provincial Assembly* would be a body corresponding with our *General Convention*. And when the several Bishops of the Province come together, shall it be said that the whole *Episcopate*, and the representatives of the whole of the *Clergy*, shall be over-ridden completely by a numerical superiority of laymen ?

It is in admirable keeping, that those who advocate such a wild extreme of radicalism as this, should be found, in debate, to taunt the Clergy with gross and insulting language, and to *shuffle* the aged and venerable Bishop, whenever he addressed the meeting. Shame ! Such a course befits such a cause, indeed ; but the sober second thought of the laity themselves will destroy every chance of success for a notion which, if successful, would—*with laity of such a temper*—soon destroy the Church. The Bishop and his Clergy did nobly well in bearing kindly and patiently with the insulting treatment they received, and yet standing firmly to the clear rights of their Orders. The Bishop, *at present*, and until the adoption of a Constitution, concentrates all the ecclesiastical power of the Diocese in his own hands ; and there it will be likely to remain, and *ought* to remain, until the laity are willing to render to others that fairness and justice which,

in this whole matter of Synodical action, the Bishops and Clergy are so careful and so happy to concede to the laity. We doubt not that 'Apostles, and elders, and brethren' will agree harmoniously and courteously on the first Wednesday in September."

TRAINING OF MISSIONARY PUPILS.

"SIR,—As the subject of Missionary Pupils is at present being discussed in your publication, I think the accompanying Report may possibly prove not uninteresting to some of your readers. I shall be glad, therefore, if you could kindly find room for its insertion in your next number.

I remain, &c., J. E. P.

Wilton, Aug. 4th, 1858."

"HAVING been appointed a Committee by the Chapter of the Deanery of Wilton, for the purpose of taking into consideration and digesting a suggestion, put forth at the late Ruri-Decanal meeting, as to the expediency of founding a Missionary Exhibition or kind of Mission Pupil-teachership in the said deanery, we beg to report to you the result of our deliberations.

After giving our very careful consideration to the matter in hand, we have come to the conclusion that a mission pupil-teachership of the kind proposed in a paper, read at a late Quarterly Meeting of the *Society for the Propagation of the Gospel* in London, and given in the *Colonial Church Chronicle* of March last, and brought forward at the Chapter, might be attended with certain disadvantages, and would in many cases prove ineffectual for the end for which it is proposed. The chief drawback to the plan appears to us that the matter in this case would rest too much upon an individual clergyman. Supposing him removed during the period of the five years of the pupil's training, it by no means follows that his successor, though perhaps equally zealous, would feel a like interest in the instruction and surveillance of a mission-pupil. Indeed we could hardly reasonably expect that such would be the case. The mission-pupil would suffer in consequence, and the intentions of the promoters of the pupil-teachership be in a great measure frustrated. It was suggested he might be the Ward of the Chapter, and might be transferred to another parish, but this would be an invidious step to take, and would seem to cast a reflection upon the zeal of the clergyman from whose care he was removed. And moreover as the *best* scholars are for obvious reasons more frequently to be met with in our larger parishes, the clergyman it is thought would have for the most part but little leisure time for cultivating and cherishing by personal intercourse a missionary spirit in the pupil. For these reasons principally we have come to the conclusion that a mission pupil-teachership is not exactly the best way of attempting to supply the want of labourers in the mission-field.

In place of the above scheme we beg leave to suggest the following, which we think is wholly free from the above difficulties and objections. The plan which we would submit to you is one in

which we are necessarily forced to look beyond our own deanery—it is this: Did several deaneries determine upon each looking out for a boy who might be trained as a missionary, and decide upon raising funds for his support, the boys so found, might, we think, be brought together, and placed under the care of some one clergyman who might devote himself exclusively to their instruction and training.

We are of opinion that, supposing six deaneries were to enter into the plan, a beginning might *at once* be made. Were the experiment (for such of course it is) found to answer, the thing might grow, and probably would before very many years, into a sort of Missionary School. Doubtless there would arise an endowment fund and a building fund; and one might hope that in time money would be given and bequeathed for so desirable a purpose.

The *local* feature, which formed a principal one, and was considered by many as a great recommendation to the first scheme, we hope still to *retain*. Each deanery would have its own boy, for whose support it would raise funds, and in whose well-being it would feel an especial interest. Were the *local* feature lost sight of, we feel the scheme would, very probably, fail in eliciting that sympathy to which we must mainly look for pecuniary support.

We have now to consider the *age* of the boys, the *class* of life from which they should be taken, and the probable *expense* of each pupil.

As it is the present practice of St. Augustine's not to admit young men under twenty years of age (Colonial Bishops for the most part not requiring their services before the age of twenty-three) we should recommend boys being taken at *any* age between fifteen and twenty. The object being to endeavour to *secure* any very promising boy who might be met with between those ages.

As regards the *class of life*, we think there should be *no* limitation as to rank or condition—that the boys might be the sons of professional men, tradesmen, mechanics, or labourers; once admitted, they would be treated on terms of perfect equality. The great point being to find boys in whom the grace of God manifests itself—who are possessed with some degree of missionary spirit, and who also appear to have sound and healthy constitutions. As a *rule*, we think that the parents should pay a portion of the boys' maintenance, but we are of opinion that exceptions might be made in the case of children of indigent parents, and those who would find it difficult to contribute towards their support. As regards the *expense*, something must of course depend upon the locality selected, &c. The mere expense of board has been set down by the master of a commercial school (who has been consulted by us) at twenty guineas a-piece, supposing there to be six boys—a fewer number he would put at twenty-five guineas. In this calculation he supposes that they would spend two months in the year as vacations with their friends. He adds 2*l.* for the laundress, and 10*l.* for clothes, thus bringing it to 33*l.* In addition to this there would be house-rent and taxes, which, perhaps, we might roughly set down at 50*l.*¹ We think

¹ At the commencement there would of course be an additional outlay for furniture.

it not unlikely that in the *first instance* some clergyman of private means might be found willing to undertake the charge of the boys, merely receiving for his services, his board and lodging. Did, however, more than six deaneries unite, there might be no great difficulty in raising a salary of 100*l.* per annum for the clergyman.

We feel tolerably confident that, should our scheme commend itself to the Diocese, money will not be our difficulty. The above plan has been mentioned by us to a neighbouring rural dean, who much approved of it, as have also other clergy of the adjoining deaneries to whom we have had any opportunity of speaking on the subject. We are truly glad to be able to inform you that a like movement has been originated in another deanery of the diocese, the members of which at their late Chapter were led to appoint a committee for a similar purpose.

As a proof that another diocese is also stirring, we may mention that we have learnt from the Secretary of their Association, that the Diocese of Exeter has already four students in training at St. Augustine's, and is shortly about to send a fifth. The Warden of St. Augustine's, although not so sanguine as some others as to the success of our plan, ends his last letter to us thus: 'But it is most desirable to be working at all ages—one of us at boys, and another at young men; and I shall heartily wish well to all attempts in such an urgent cause as we are seeking to promote.' We beg in conclusion to state our decided conviction, that were the subject of Missions brought more frequently and more prominently before our people, boys would be found to have their hearts stirred within them by the Holy Spirit, to volunteer for the service of our blessed Lord in the mission-field.

J. ERASMUS PHILIPPS, WILLIAM RIGDEN,
JAMES J. JACOB, LLOYD B. WALROND.
WILLIAM RENAUD,

18th May, 1858."

EXCURSIONS IN PALESTINE.—No. VIII.

'AIN JENNA—CHRISTIANS IN MOUNT GILEAD—THE DESERTED VILLAGE—THE CHRISTIAN SHEIKH—THE CASTLE OF RUBBAT—WADY YABES—ABÏL—GLORIOUS SUNSET—SITE OF PELLA—AN ANXIOUS NIGHT.

June 16th.—*'Ain Jenna.*—We were no sooner encamped, than our tent was surrounded by a large party of villagers, with whom we had a lively and interesting conversation by the light of the tent fire. One man appeared so much more intelligent than his fellows, that we decided he must be a Christian; and, on inquiry, we found that such was the fact. We asked whether there were any other Christians in the circle. The reply was very simple, and made a deep impression upon us. Two or three men in the company, besides the one who had first attracted our notice, quietly crossed themselves; thereby signifying not only that they were Christians, but of the orthodox Greek Rite; for the Latin Uniates sign themselves from left to right, the Greeks from right to left. There is something, surely, almost grand in this avowal of faith in the Crucified by the disciples

of a degraded and despised sect, in the face of the followers of the dominant religion, to whom the Cross of Christ is both a stumbling-block and foolishness; and the act itself, be it remembered, serves as a continued remembrancer, not only of that mystery of the faith which it symbolizes, but also of the doctrine of the Holy Trinity, the mental profession of which always accompanies the act. Our hearts were drawn towards these our brethren in our common Lord with peculiar earnestness, and we conversed with them long concerning our holy faith, and "exhorted them that, with purpose of heart, they would cleave unto the Lord." The Moslems sat by, in respectful silence, and appeared to be impressed with the hearty sympathy and mutual love which they witnessed between these strangers from the far west and their own poor neighbours: and we trusted that Giovanni's description of Acre and the English,—the stock story with which he sought to impress the natives with just notions of our vast importance,—might produce also some good effect upon both parties by furnishing them with an intelligible proof that the faith of Christ does not everywhere exist under the same condition of subjection and oppression as in Palestine.

We inquired, as usual, into the circumstances of the Christians in these parts; and I shall set down the results, which will remind the reader of the remnant of the national dispersions of Israel, described by the prophets in language so strikingly applicable to these children of the Christian dispersion—"Yet gleaning grapes shall be left in it, as the shaking of an olive-tree; two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof" (Isaiah xvii. 6, compared with xxiv. 13). God grant it may be with this small remnant as with that tenth which a former heavy judgment spared from extirpation, and that the "holy seed" may be the substance of the Church, destined to shoot out fresh and vigorous branches (Isaiah vi. 13). Indeed, the preservation of the Christian faith amid the perils that here surround it is little short of a miracle; especially when it is considered that Islâm has been dominant here now for twelve centuries, and that the agency of the Church for the supply of the means of grace is so utterly inadequate, as the following facts will show. They were derived chiefly from the intelligent Christian above referred to, whose name was Nussur-Ullah, of the village of *Kuphr er-Jân*, about an hour distant from 'Ain Jenna; but were confirmed or corrected by the other Christians, several of whom seemed to have a very fair amount of accurate local knowledge.

At 'Ain Jenna itself, are five families of Christians; at 'Ain Jerra, about half an hour distant, ten families, and a priest, but no church; so that the sacred offices are celebrated in the priest's house. At Kuphr Enji are three families; at Kuphr Abîl, three and a half hours distant, ten; at Halowa, one and a half hour distant, two; at Er-Jân, only one,—that of our informant, Nussur-Ullah; at Khirbi, three; at Phara, one; at Rasoron, in Wady Yabes, four; at Gedeta, three; at Beit Edis, three; at Hanseri, two or three; at El-Hossn, twenty, with a priest and a church; at 'Ain

Aymé, a small village near El-Hossn, all are Christians, with a priest. Ez-Zalt, however, is the Christian metropolis of all these parts ; containing a Christian population of a hundred families, three priests, and two churches.

It must be admitted, that all alike, priests and people, are sunk into a very low state of Christian knowledge and practice. It would, indeed, be strange if it were otherwise, considering that the native priests have no opportunity of receiving training of any kind, and are very little raised, either in social position or in mental culture, above the level of the poor villagers to whom they minister, and have, like them, to gain their living by the sweat of their brow : it may be, however, that, under such circumstances, their simple belief in the fundamental articles of the Christian faith, however obscured by ignorance or overlaid by superstition, will have a far more blessed reward than our superior intelligence and more rational worship. At any rate, I am sure that it is no indication of a genuine Christian spirit to regard with contemptuous indifference and unconcern the phenomenon of this depressed community of Christians still existing among the mass of infidels.

Friday, June 17th.—Our friend Nussur-Ullah, and the Christian villagers, with several of the Mohammedans, were early at our tent this morning ; and at five minutes to eight we took leave of them, to proceed on our journey. On quitting the village, the same lovely scenery which we had passed through yesterday continued. The only drawback was that the foliage was so thick as to obscure all distant objects ; so we wound among wooded hills and valleys for two hours without any incident worthy of notice. At ten minutes past ten, we came to the ruins of 'Ajlûn, beautifully situated in a fruitful valley, surrounded by mountains, many of which were richly wooded ; and above it, on a commanding height covered with foliage, towered the imposing castle of Kalaat er-Rubbat, like the princely mansion of all this grand domain.

The village of 'Ajlûn gives its name to this whole district, which is called Jebel 'Ajlûn, and is almost coincident in extent with the ancient Mount Gilead. The village probably occupies the site of an ancient town, although I have not been able to discover any one in the lists of trans-Jordanic cities with which it can be probably identified. The name, indeed, is identical with that of the fat king of Moab, who fell by the dagger of Ehud (Judges iii. 12, &c.) ; but as there is no historical record of the Moabites having extended their conquests thus far north, we cannot safely infer any connexion between the king and the town. Unfortunately, the names of the small towns of Havoth-Jair are nowhere given in detail (Numbers xxxii. 41 ; Judges x. 4).

We noticed near the entrance to the village the ruins of a large and well-built mosk, with a minaret ; and, near to this, rather a handsome Saracenic fountain. There were many houses, mostly poor, but in good preservation ; but all forsaken. 'Ajlûn was, in fact, a deserted village, without so much as one inhabitant, although the houses appeared to be in tenatable order for this country. On inquiring the cause of this extraordinary phenomenon, we were told a strange

story, which we vainly endeavoured, during the remainder of the day, to unravel from the confusion in which it was involved ; and it is still a mystery. I can only tell it as it was told to us. 'Ajlûn was a Christian village ; and on this account Ibrahim Pasha appointed over it a Christian Sheikh, according to that impartial rule which certainly signalled his government. The Moslem Sheikhs of the neighbourhood looked with suspicion and envy on this promotion of a Christian to equal dignity with themselves, and watched for an opportunity of compassing his ruin. This was shortly furnished by his own impartial administration of justice. His sister's son committed some offence—we could not learn what—which he felt it to be his duty to punish with death. The Sheikhs of the neighbourhood, who certainly would neither imitate nor appreciate the virtue of a Brutus or an Omar, professed violent indignation at this act, and took the law into their own hands. They seized his flocks and herds, and other moveable property, took violent possession of his fields, olive-yards, and gardens, and forced him to fly for refuge to ez-Zalt, whither he was followed by all the villagers—whether influenced by attachment to his person and sympathy with his wrongs, or by apprehension of Moslem persecution, deponent could not say. Indeed, I am far from being confident in the correctness of this version of the story as far as it goes ; but this was the best we could make of it.

Passing through this oriental "Auburn," we ascended a steep hill skirted with wood, and observed a large pool in the valley on the left, the object of which we could not divine. At five minutes to eleven, we reached the castle, but could find no one to admit us. We were, therefore, forced to satisfy ourselves with reconnoitring the exterior. The situation of Kalaat er-Rubbat will have been sufficiently described in the distant glimpses which we had of it as we approached and receded from it. I need only here add, that it occupies the most commanding position in Mount Gilead, and was evidently in former times a place of great strength ; nor is it yet in a state of complete ruin. The buildings are of considerable extent, surrounded by a dry ditch cut in the solid rock. The masonry is of various dates and different styles of architecture. We had long since learned not to regard bevelled masonry as any indication of Jewish or even Roman architecture. The Saracens certainly adopted it ; so that these specimens at 'Ajlûn need not of necessity belong to an earlier period than the pointed Saracenic arches, which are most frequent, although there are also specimens of round arches and of flat-headed windows. On the whole, we were disposed to regard it as an ancient tower, strengthened and enlarged by the Saracens, probably in the time of the Crusaders, very possibly by Saladin himself. We had no cause to complain that the view was intercepted from this point, and we perhaps enjoyed it the more from the fact that a western prospect had been shut out for some days by the leafy screen. The old familiar objects now appeared with new faces : Hermon, on the north ; the Sea of Tiberias, north-north-west ; Tabor, north-west by north ; Beisan, north-west ; Gilboa, west-north-west ; and the Jordan winding its way along the valley to the west. We looked down upon 'Ajlûn, east-north-east, and beyond

that descried 'Ain Jenna, in the same direction, embosomed in trees. Kuphr Enji we now saw for the first time, south-west; and 'Ain Jerra, east by south, which we had heard of from Nussur Ullah as containing Christians.

No description can do justice to the rich verdure of the mountain forests of Gilead, in which this castle seemed to be enveloped. The oaks, which are the prevailing trees, are not perhaps of such large dimensions as we expected to find them; but even dwarf oaks would look imposing in such profusion, especially when viewed from an elevation, and the various tints of the foliage relieved the eye, which would have been wearied by a monotonous green. The only other trees which we noticed were the arbutus and the plane.

Leaving Kalaat er-Rubbat at eleven, we had some difficulty in finding our path. We descended steeply at first, in a direction west-south-west, from which we made a sharp angle to the north-east; and, crossing a valley, again ascended a steep hill to the north, from which we got by far the finest view of the castle; for at this short distance its dilapidations could not be discovered, and it appeared to be about as desirable a property as baron or prince could desire—nay, royalty itself might envy such a site.

We had sent our baggage by a more direct route, under the escort of our Sheikh's nephew, to meet us on our road, and had with us Ghudeiphé and Nussur Ullah from 'Ain Jenna. As we passed on through this lovely country, the Christian and the Bedawi beguiled the way with responsive song. At ten minutes to one we found a more open space cleared in the forest, and passed between the village of Listub on the left and a wooded hill on the right, called Mar Elias, on which we were told the ruins of a convent dedicated to Elijah are to be seen. At one o'clock we came to Birket Listub (the Pool of Listub), and were pointed out, in a hill on the right of our path, Bir el-Yehudî (the Jews' Well), but could get no explanation of the name. As we proceeded along a tangled path, very little frequented by horsemen, we found the overhanging trees very troublesome, and should have been in some danger of sharing the fate of Absalom had we possessed his flowing locks: as it was, the worst calamity which befel us was that our Sheikh broke his spear among the branches. At twenty minutes past one we reached the baggage road, and found the country more open. We presently descended into Wady Yabes (*i. e.* Jabesh), which we followed towards the east, and at half-past one had Baûn on our right, and saw another village, named Ijdeda, at some distance on a hill to the north-west. Soon after this, we had to leave the valley and to take a road on the south, for we were informed that there was no way practicable for horses down Wady Yabes; and, indeed, the road on the south is very rugged and bad. We reached the village of Ossere at half-past two. We had made diligent inquiries all along for the ruins of Jabesh Gilead,—for the discovery of the synonymous valley convinced us that we could not be far from the site of that renowned city; but we were not successful in discovering any traces either of that or of Ramoth, the refuge city of Gilead. At Ossere we found

our baggage awaiting us, and had sad complaints of the road from the *mukerries*. Hassan's imposing turban had been sadly mauled by the branches, and was considerably reduced in circumference; while the heads of the servants had been stripped of their handkerchiefs, and had hardly escaped with *tarbûsh* and skull-cap. Having lunched at Ossere, we proceeded on our way at ten minutes past three, and descended again by a vile road, and through a rocky pass, into Wady Yâbes, which we followed for some time. At four P.M. we crossed a brook, and had Ijdeda on our right, on the north brow of the valley. Soon after, we left the valley on our left, and ascended the ridge, across which we caught sight of Kuphr Abîl, which we reached at half-past four, having left Kuphr Uwân some distance to the left, ten minutes before reaching Abil.

We were in a great state of excitement on approaching Kuphr Abîl, for we had persuaded ourselves that we were on the eve of an important discovery. All the ancient geographical notices of Pella, the sanctuary of the Christians during the investment of Jerusalem by Titus, pointed to this vicinity; and the similarity of name had almost convinced us that this must be the site. One distinguishing feature in Pella, which Pliny the Elder has recorded, is, that it had abundance of water; and our guides had informed us that, in this respect also, we should have no cause to complain of Kuphr Abil. Accordingly, our inquiries for water were more eager than usual, and had an intenser meaning. We were directed to a well outside the village, where we saw some women drawing water. We rushed to the spot, and found a tank of rain-water, thick as mud, black as ink, which we were told was the only supply for the inhabitants of the village! A woeful disappointment, which we were fain to relieve by finding another identification for Kuphr Abîl, and seeking a new locality for Pella. We finally resolved to fix Abila, a city of Peræa mentioned by Josephus, at Kuphr Abîl, and to assign Pella, *ad interim*, to some ruins which we had heard of under the name of Bellûn, about an hour north of Wady Yâbes, but which we had no time to visit.

Having provided ourselves with barley for our horses, and with some difficulty procured a guide, we proceeded on our way at ten minutes past five in a westerly direction, and at five minutes to six commenced our descent to the Ghor, through a prettily wooded valley, in which we started two of those beautiful gazelles which enliven some parts of the country. They sprang up from their lair close to our path, and, bounding up the precipitous side of the Wady, skirted the brow of the hill for some distance until they disappeared behind a tree. We found the path rough and prickly, and at twenty minutes to seven we crossed a brook for which we could find no name. We had a beautiful view of the plain of Esdraelon before us as we descended from the heights, broken towards the east by Tabor, Little Hermon, and Gilboa, and bounded on the south-west by the range of Mount Carmel, behind which the sun was setting in gorgeous splendour just as we finished our descent, at five minutes past seven, and proceeded up the Valley of the Jordan, near the foot of the eastern

hills,—enjoying a landscape more beautiful than can be pictured by pen of writer or pencil of painter, in the exquisitely rich and varied tints of the clouds and the sharp outline of the indigo mountains standing out upon the western sky. This latter appearance was most remarkable towards the north, where the mountains of Naphthali were so unnaturally blue, that they would have required a bold painter to do justice to them ; and when he had done so, he would not have been believed.

Very soon after reaching the Ghor, we crossed a copious stream, named Nahar Mûs, rushing down from a valley of the same name, in which it rises, as we were informed, about an hour from our path, and turns some mills in its course. Looking up *Wady Mûs*, we saw some rock graves in its steep sides, and were informed by our guide that there is the site of an ancient city to be seen near the fountain-head. We deeply regretted that we could not turn aside to explore the ruins, which are considerable, as described by Captains Irby and Mangles : for we did not now doubt that this was the Christians' Refuge of which we were in quest, which was a city of the Decapolis, forming the northern border of Perææa, as Machærus did the southern. A few minutes from Wady Mûs we passed Bint Yakûb (the daughter of Jacob) ; but what claim Dinali can have to be the *eponymus* of this site, or of the bridge that bears her name, I cannot explain.

As we proceeded up the valley in the twilight, we became sensible of an unpleasant altercation going on between the Arabs and our servants, which was presently referred to us by the former. It appeared that they had neglected to procure provender for their horses at Kuphr Abil, and had been urging our muleteers and servants to supply them from their store, which was only sufficient for our own beasts. We could only decide that our servants were right in refusing, and that the Sheikh ought to have been more provident. The Arabs said no more, but fell back in no pleasant mood. We wished to encamp at Wady Mûs, and again at Bint Yakûb, where our guide left us ; our Sheikh would not hear of this, but told us that we should find good water at Arbyîn, which was, he said, a short half-hour distant. So on we went in the dark mile after mile, the Sheikh protesting all the time that it was just before us ; and as we advanced northwards, we began to have no very comfortable feelings ; nor was the temper of old Ghudeiphé at all reassuring. We knew that we had emerged into the Ghor considerably to the north of Nablûs, which was our destination ; so that every step to the north was out of our road. We knew further, that, from some cause or other, the Sheikh was most unwilling to conduct us to Nablûs ; and we knew, lastly, that he was beguiling us, by his false assurances of the proximity of Arbyîn, to the vicinity of his own encampment. It was therefore with no kind of satisfaction that, when we at length reached Arbyîn at ten minutes to nine, and had commenced pitching our tent, we saw our Sheikh and his nephew mount their horses and ride off without a word of explanation or a *salaam* of adieu, as we could not doubt that they had gone to their tents, and we knew not how soon they might return with an

overwhelming force to vanquish the Arsenal and make their own terms. We were, indeed, sorely perplexed, and my anxiety was not at all diminished by various stories of similar desertion practised on other travellers, which my friend narrated for the purpose of convincing me that this movement of our Sheikh could only mean mischief. We finally resolved that, as soon as the moon set, we would strike tent and be off,—whither we knew not. Accordingly, after reading about Tabor and Hermon in the evening Psalm, and getting a few minutes of broken sleep, about an hour after midnight we commenced making our preparations for a retreat ; at which critical moment we heard, as we imagined, our enemies approaching, and the Sheikh made his appearance with his sole attendant. The fact was, they had gone to his tents to procure barley for their horses ; but, fearing we might be uncomfortable at their absence, had not stayed to feed them, although they had been without corn all day, but had brought the barley with them to our tent. We did not hint our unworthy suspicions to the faithful pair ; but I believe we both felt very much ashamed of ourselves for the wrong that we had done them. We now slept much more comfortably until daylight.

Reviews and Notices.

Sermons and Addresses, delivered in the Chapel of Marlborough College, 1852—8. By GEORGE EDWARD LYNCH COTTON, D.D., Lord Bishop of Calcutta and Metropolitan of India. Cambridge: Macmillan. 1858.

THIS selection of Sermons, preached in Marlborough College Chapel, has been published in compliance with the requests from those who have been members of the School during Bishop Cotton's mastership. The thirty-eighth Sermon in the volume was preached on the 7th of last October, the day of humiliation on account of the Indian mutiny. We extract from it the following passage:—

“And if we are opposed to such evil counsel as this,” (the preacher had been speaking of the cries for vengeance,) “scarcely less dangerous do we deem those advisers who would have our Government, if it is happily re-established in India, perfectly neutral between heathenism and Christianity. On the contrary, it should encourage the spread of Christianity by all fair and lawful means. Of course, we are not advocating compulsory conversions, or conversions for interested motives. Both are, in fact, contradictions in terms. Christianity is the religion of the heart and of the spirit ; no conversion except of the heart and spirit is a conversion to Christianity ; and therefore there should be no undue influence, no exclusion of heathen natives from posts for which they are otherwise fitted, no actual preaching by officers to their men, no attempt to interfere with the native religion by external force or authority, except where they sanction or require some immoral practice. But the English Government should avow itself Christian, and give every facility for Christian preaching, and above all, for Christian education. How else are the people to be raised from these awful vices of treachery and cruelty? It is idle to talk merely of civilisation and refinement, of the English language and English manners ; no doubt these should be supported, as all tending in the right direction ; but remember that many of the Hindoos are refined and civilised, and yet this has not prevented the unspeakable atrocities of Cawnpore. But let us add to all this, the principle of faith in Christ, which alone can free the heart from its

national or individual corruptions, and teach men that they are the children of a just, and holy, and merciful God."—P. 332.

Missions to the Heathen. No. XXXV. *The Cawnpore Mission of the Society for the Propagation of the Gospel in Foreign Parts.* London: Bell & Daldy. July, 1858.

This is one of the most interesting works in the Series of which it forms a part. It is needless for us to make many extracts from it, as it is likely to become known to all our readers. It begins with an account of the ministrations of Henry Martyn at Cawnpore. In page 31, that striking passage occurs which is quoted in the opening article of the present Number, p. 330.

The following extract shows how great is the trial of a Hindoo when he is called on to leave his kinsmen for Christ. An aged Hindoo, of the writer caste, had received from a Missionary a copy of the New Testament, the whole of which he read. In order to be more perfectly instructed, he took up his abode in the compound of the Missionary at Cawnpore, the Rev. W. H. Perkins.

"In the case of this Hindoo, the Missionary's labour was indeed repaid. His love for Christ grew stronger as he understood more clearly the fulness and freeness of the Gospel. He besought Mr. Perkins, with tears, to admit him into the Church of Christ by baptism; and in May, 1843, in spite of all the endeavours of his relatives to shake his faith, the old man was baptized by the name of Shamun, or Simeon; 'being one,' writes Mr. Perkins, 'ready to "*depart in peace,*" having seen the Lord's salvation. There was something,' adds the writer, 'so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost childlike, that every member of the Mission circle felt he had a peculiar claim on his tenderest sympathies.' After some few weeks, Mr. Perkins was led to believe that Simeon had not declared himself a Christian to his heathen relations so openly as he ought to have done; he felt it, therefore, needful to rebuke him, and, in plain terms, to point out to him his duty. 'The poor old man was deeply moved; the big tears,' says Mr. Perkins, 'dropped from his cheeks as he listened to me, and he replied: "Sir, you must not expect me to put off the vices and infirmities of seventy-two years of heathenism in a single day. I am a weak believer, younger than your infant; he is four or five months old—I was born but a few weeks ago." My exhortation seemed to have had some effect; but still I found there was some hesitation in boldly confessing his Master, and I was compelled again to introduce the subject, and to show him the exceeding sinfulness of his attempting, in any measure, to appear a Hindoo before his relatives, and a Christian before me; how his so doing would grieve the Spirit of the Lord, destroy his own simplicity, and ultimately bring upon him more suffering and dishonour. I entreated him to strengthen himself for the trial, and accompany me at once to his relatives, and fearlessly acknowledge to them whose servant he was.' Strong and painful must have been the struggle in the old man's breast; but greater was He who was with him than all who were against him: the Spirit prevailed over the flesh. He bowed his head in assent; and the Missionary and his aged convert went on their way together, that very hour, to Simeon's home, a dwelling-house in the centre of his native city. There they were received with kindness and civility; and word was sent out to his relatives, who were very many, and all in a respectable class of life, that Simeon had arrived. These soon gathered together, to pay their respects to one whom they all seemed to hold in great honour. Meanwhile, Simeon sat awaiting them under the shade of a spreading tree. A little nephew, who appeared a great favourite, sat on his lap, playing with him. What must have been the old man's thoughts, as he silently caressed the child! Here, in his own home, and the home of his fathers, how often had he sat beneath that very tree, with children playing at his feet, and their parents standing round him to listen

to his words, honoured and beloved alike by young and old. Well he knew that this was the last time the trees of his old home should shade him from the sultry sun—the last time its doors should be open to receive him from the scorching blast. Never would that little child, who clung so fondly to him, run into his arms again—never would the many dear ones come forth to welcome him. But there was One dearer even there—One who would never leave him nor forsake him—One who died and rose again for him—for him, a miserable sinner, to receive him to Himself—One whose name is Love: and for Him the aged Hindoo was resolved to take up his Cross, to leave *all*, and to follow Him; knowing that He was faithful who had promised that He would repay him a hundred-fold.

When all his friends and relations were assembled, Simeon rose up in the midst of them, and lifting up his eyes on them, he said, with quiet simplicity, 'Well, brethren, I am a Christian.'—'Not a word,' says Mr. Perkins, in his narration of this touching scene,—'not a word was uttered in reply by any one. Every eye settled on the apostate (as there esteemed) with a gaze of mingled sorrow and anger; the boy playing by him was called away, as if in danger of pollution by his proximity to his former friend; and all the persons present retired to a little distance, and sat down. I interrupted the painful silence by the inquiry, "Did you not know of Simeon's having been baptized?" "Know, sir!" exclaimed one, with the greatest bitterness. "Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers? He is the head of our family, and he has disgraced us all." After some little time had passed, Simeon turned to me, and, with his eyes filled with tears, said, "Well, sir, now I trust you are satisfied. Why should we stay here longer? We can do no good." And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever. It is difficult for one who has never known the trial, fully to realize the sacrifice a man must make who thus rives asunder strong domestic ties for Christ's sake. The events of that forenoon gave me some practical insight into its painfulness. But it must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step."—Pp. 19—22.

The Church in the Colonies and the Church at Home. The Ramsden Sermon, preached before the University of Oxford, on Trinity Sunday, May 30, 1858. By HENRY M. WHITE, M. A., Curate of Andover, late Fellow of New College, Oxford, and Principal of the Diocesan Collegiate School, Capetown. Oxford and London: J. H. and J. Parker. 1858.

MR. WHITE, the preacher of this Sermon, has earned for himself a right to speak with authority on matters which concern the Colonial Churches. The following extract refers to a difficulty which before long will require a settlement of some kind:—

"And now the very success which has attended the extension of the colonial episcopate is raising a fresh set of questions, which must be carefully studied and discussed at home. What is the relation of the colonial Bishops to each other, and to the Church at home? What are the limits of the power of each metropolitan over his suffragans? Are all, or any, of the British colonies in the province of Canterbury? What is the nature of the authority of the Archbishop of Canterbury towards colonial metropolitans? What is the relation of colonial Synods towards the Synod of this nation? These are practical questions well worthy of the attention of students of ecclesiastical history. What was the practice of the ancient Church in similar cases? How far does the condition of this age require the practice of antiquity to be modified, in order to retain faithfully the principles of antiquity?"

It is a curious fact that the tendency of the colonial mind, or at least that portion of colonial Churchmen who pay least deference to the voice of antiquity, is to

attribute absolute authority to the See of Canterbury; the parties who feel that their own Bishop would pronounce them in the wrong, are ready to pass over him entirely, and to refer the dispute to the personal judgment of the Archbishop of Canterbury. It is easy to see how strongly a similar feeling must have operated in building up the authority of the See of Rome in ancient times, and in increasing the influence Rome naturally obtained as the seat of empire and the oldest Church of the West."

Histoire de la Réforme en Angleterre. Par le REV. F. C. MASSINGBERD, M. A. Traduit de l'Anglais. Édité avec une Préface par le REV. F. GODFRAY, D. C. L. Oxford: J. H. Parker, &c. 1858.

THIS is the last publication of the *Anglo-Continental Association*, late the *Association for making known on the Continent the Principles of the English Church*. We are glad to see that it undertakes larger works than those which it has hitherto produced, and very glad indeed to learn, from a note to the Preface, that a French Translation of Dr. Wordsworth's *Theophilus Anglicanus* will soon be published. A German translation of the same work has been suggested to the Reviewer by the English chaplain of a German city as a book likely to be very useful.

We need say nothing in commendation of Mr. Massingberd's well-known work, and Dr. Godfrey, the editor of this translation, is well known as an accomplished French scholar. He has prefixed a very sound and sensible Preface, which appears to be intended as a reply to the popular objections urged by foreigners against our Reformation.

We have received a copy of *The Congregational Hymn and Tune Book*. By the Rev. R. R. CHOPE, of Stapleton, near Bristol. A correspondent writes:—"The extreme lowness of the price (6*d.*) leads me to suppose that it is well suited for use in the Colonies." The collection appears a good one. Orders for copies should be sent to Mr. Chope.

We have received from Messrs. Rivington the second volume of *Sermons*, by the Venerable Bishop of BANGOR, and we are thankful that he has been able to keep the promise which he made in the preface to his volume noticed in the *Colonial Church Chronicle* for January last. Messrs. Rivington have also lately published the very interesting *Report* of the Tithe Redemption Trust for 1858, and the *Annual Sermon* by the Rev. W. WYNDHAM MALET.

We have also received the Dean of CANTERBURY'S *Homilies on the Former Part of the Acts of the Apostles*, which contains the substance of a series of Expository Lectures at Quebec Chapel.

We have received from Messrs. Bell and Daldy *The Sweet Psalmist of Israel; or the Life of David illustrated by his own Psalms, newly versified in various metres*, by the Rev. WILLIAM SHEPHERD; and *Presumptive, Direct, and Miraculous Evidences of the Divine Authority of the New Testament*, by the Rev. E. C. KEMP, Rector of Whissonsett.

We have received from Messrs. J. H. and J. Parker (1) *Absolution, Its Use and Abuse; and Excommunication, or the Power of the Keys*,

two Sermons by the Rev. ARCHER GURNEY. (2) *How shall the Parish Feast be dealt with?* a Sermon by the Rev. J. HARRIES THOMAS. (3) *Sermons on our Relation to the Holy Trinity and to the Church of God*, by the Rev. THOMAS YARD.

Messrs. Longman have published *Katherine Ashton*, in their new edition of the Tales by the Author of *Amy Herbert*.

Colonial, Foreign, and Home News.

SUMMARY.

WE regret to learn that the Rev Mr. Weston, who had been elected Bishop of TEXAS, has declined the appointment.

The following appears in the *Calendar* (New Haven, Connecticut) of July 24:—

Prayer for Pardon.—A petition was forwarded recently to the Hon. H. T. Hicks, Governor of Maryland, signed by 114 ministers of the Protestant Episcopal Church, Black River Conference, asking for pardon and release of the Rev. Samuel Green, a coloured local preacher, who is now lying in the Penitentiary of that State, under a sentence of ten years' imprisonment, for having in his possession a copy of 'Uncle Tom's Cabin.'

In the (Roman Catholic) *Annals of the Propagation of the Faith* for July there is a letter from Father Poupinel to Cardinal de Bonald, Archbishop of Lyons, dated "Villa Maria, near Sydney, January 7, 1858," in which he says,—

"Three years ago, the Diocese of Sydney suffered a great loss by the death of the Archbishop's coadjutor. The remains of this venerable prelate were carried in procession through the streets of the town; the shops were all closed as the funeral *cortège* passed along, the bells of the Protestant churches tolled, and the Anglican Bishop sent his carriage as a mark of respect. This consoling sight was recently renewed in a small neighbouring town, Paramatta, at the funeral of the pastor; the boys of the Protestant schools even joined the Catholic schools. I have been told that English gentlemen, and even ministers, have been known to assemble a number of Catholic children on the day of their full communion, and serve them at table with their own hands. Hence, it is not unusual for heretics to call in a priest to reconcile them with the true Church on their death-bed."

At the time here referred to there was no Anglican Bishop in Sydney. Bishop Broughton was dead, and Bishop Barker had not arrived. Father Poupinel refers, we suppose, to the late (Roman Catholic) Bishop Davis.

In consequence of the legal formalities not being completed, the consecration of the Bishops of NELSON and WELLINGTON (New Zealand) has been postponed to the Feast of St. Michael and All Angels.

The *Society for the Propagation of the Gospel* announces that a site for the erection of the Memorial Church at Constantinople, of ample area, and in the main street at Pera, has at length been acquired by the gift of the Sultan. Mr. Burges, the architect, expects to begin

the work before the end of the year. The Building Committee will be glad to receive appropriate memorial offerings from those who have lost friends or relatives in the Crimean war.

BISHOPRIC OF PERTH (WESTERN AUSTRALIA).—In submitting the subject of this Memorial to the attention of the friends of the Church, the following extract is made from the last Report of the *Society for the Propagation of the Gospel in Foreign Parts* :—

“The Society has again to congratulate the Church at large on a further extension of the Colonial Episcopate. The Venerable Mathew Blagden Hale, D.D., was consecrated Bishop of Perth (with Episcopal superintendence over the Colony of Western Australia), at Lambeth, on St. James’s Day (July 25th, 1857), by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Ripon. The Bishop left England for his Diocese last September.”

An appeal is now made to Churchmen at home, cordially and liberally to contribute towards the complete establishment of Episcopal superintendence in the Colony, by the erection of a Bishop’s house. It is the earnest desire of the present possessor of the See that a residence should be built without delay,—not with a view to personal convenience merely, but for the more enlarged purpose of making the Bishop’s house available for the use of the Clergy in his widely-spread Diocese, who from time to time will find it necessary or desirable to confer with their superior pastor. To quote his Lordship’s own words—

“The Clergy in the Colonies are necessarily separated by considerable distances; and, for this reason, can see very little of each other in their own houses. I feel confident that the most important advantages would result from any measure which would have the effect of bringing them more frequently together, and of inducing a greater degree of intimacy amongst themselves and with the Bishop. My wish is, therefore, to make the Bishop’s house a general ‘rendezvous’ for the Clergy. I hope to have ‘Clerical Meetings’ at certain fixed periods; and it is my earnest desire to afford to the Clergy upon such occasions every facility for spending their time, as much as possible, in each other’s society. The Clergy Lodgings would, therefore, not only be the most valuable for these purposes, but they would be ready at any time for the reception of a Clergyman, who might have occasion to visit Perth for any purpose whatever. They would also be available for the use of young men directing their minds and studies towards the work of the ministry; and for other persons, assisting in supplying the spiritual wants of the Colony, who might wish to confer with the Bishop, and seek his advice or counsel.”

The cost of erecting a plain but substantial residence, suitable for the above purposes, is estimated at about 2,500*l.*; towards which the Colonial Bishopric’s Council has most generously granted the sum of 1,000*l.*, thus evincing its cordial approval of the plan. The Bishop has himself contributed 800*l.*; and it now only remains for those who feel an interest in the success of the Church in the Colonies, to testify

it by large and liberal contributions towards a scheme which promises such useful and practical results.

It may be said that the inhabitants of the Colony should themselves be called upon for these and similar objects; and it is not to be doubted that many will be found most willing to lend assistance to the work, —but it is entirely beyond their unaided means, and cannot be accomplished without a hearty co-operation on the part of Churchmen in this country.

Subscriptions will be received at the Office of the *Society for the Propagation of the Gospel*, 79, Pall Mall; by Messrs. Clode & Baker, 78, Mark Lane (E.C.); and by the Rev. B. R. Perkins, Wotton-under-Edge, Gloucestershire.

EXPOSITION OF THE HINDÚ SYSTEMS OF PHILOSOPHY.—The undersigned has been requested by His Grace the Archbishop of Canterbury and by the Lord Bishop of Oxford, Trustees for the adjudication of a Prize of 300*l.* offered by a Member of the Civil Service of the East India Company for the best Exposition of the Hindú Systems of Philosophy, and Refutation of their Fundamental Errors, to intimate, for the information of all whom it may concern, that the Examiners appointed by the Trustees having considered the three Essays which have been given in by the competitors for the prize, in pursuance of the advertisement signed by the Trustees on the 31st of July, 1855, have, in a Report, dated 13th July, 1858, which they have submitted to the Trustees, recorded their opinion that none of the said treatises fulfil the requisitions of the proposer of the prize in such a manner as to be entitled to claim the premium as of right. At the same time the examiners find that two of the essays, which respectively bear the mottos (1) "The worlds were framed by the word of God," and (2) "As the waters cover the sea," are, in different ways, possessed of considerable merit (the one supplying a careful, and generally accurate exposition of the Indian systems, while the other is distinguished by philosophical power), though they are both in other respects defective. The examiners therefore propose, as the best settlement which they can make of the respective claims of these two treatises, that the prize should be divided equally between the authors,—the Rev. Joseph Mullens, Missionary of the *London Missionary Society*, the writer of the first-mentioned essay, and James R. Ballantyne, Esq., LL.D., Principal of the Government College at Benares, in the East Indies, the author of the second. The proposer of the prize has intimated to the Trustees his assent to this recommendation of the examiners; and, under the peculiar circumstances of the case, leaves it to the authors of the two treatises in question to publish their works, or not, at their discretion, and, in the former case, to do so in any form they may think fit, provided only, in case of publication, a notice containing the substance of this advertisement shall be prefixed to each of the essays.

ERNEST HAWKINS,

Secretary to the Society for the Propagation of the Gospel.

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

OCTOBER, 1858.

INDIA, AND OUR POSITION IN IT.

IX.

A FRIEND of mine told me that about the end of 1856, when travelling through a part of the (recently annexed) territories of Nagpore, he had got into talk with his gareewan (or coachman), and among other things asked him how he liked the new government. "Oh! who can find fault?" he said; "the sahebs are very just and orderly; but, sir, the country is not as it was; we are not prosperous; there is no *burkut*."

This is a very expressive word, its original meaning being "blessing." It is, in fact, the very word used in the Hebrew of Ps. lxxvii. "The earth shall bring forth her increase; and God, even our own God, shall give us His *blessing*."

Nor is this a notion confined to Nagpore. It exists in our old possessions on the banks of the Ganges. There are people in the Allahabad districts, who believe that the land only yields one-half as much now as in former days.

I had frequently mentioned this anecdote to old Indians, but it was generally met with a smile of incredulity; so that (although I did not doubt its truth—my authority was too good for that) I was getting to be rather shy of it, when I suddenly found a new light thrown upon it by the following anecdote:—

"As Kobád was out hunting one day, he got separated from his attendants; and, the weather being hot, he was parched with thirst, and went wandering about in search of a spring, and the shade of a tree. At length he espied a black object in the desert, and galloping up to it, found a tattered tent, with an old woman and her daughter sitting beneath. As soon as the King came up, the old woman arose,

and holding the reins of his horse, assisted him to alight, and with great alacrity produced the best food that she had at hand. Hunger gave a relish to the hard fare ; and when the King had finished his scanty meal he fell asleep, and slept so soundly that he did not wake till it was too late to find his way back. So he made up his mind to pass the night there.

When evening prayers were over, the girl went to milk her cow, which had just come home ; and the King was astonished to find that one could yield so much. So he began to turn in his mind that there was a large tribe of these wanderers in the wild parts of the country who paid no rent nor tribute, and that if all their cows gave as much milk they must be very rich, and that it would be no great hardship on them to take the milk of one day out of the seven, while a great increase would be made to his revenue. The thought pleased him so much that he resolved to put the plan in execution, and fell asleep with his head full of schemes for spending his new wealth.

At dawn, when the girl went out to milk the cow, there was scarcely any ; and she came running back, in great alarm, to tell her mother that the cow had gone dry in the night. The old woman, with great calmness, replied, 'Depend upon it, then, the King has formed some scheme of injustice.' 'What makes you think that ?' said the disguised monarch. 'Because, sir, it is an old saying, that whenever the King sets his mind upon violence, God withdraws his blessings from the land.'

The King, alarmed at these words, renounced his design, and desired the daughter might go once more and try what the cow would give. The girl did so ; and now came back, smiling, with the usual supply of milk. And the King returned to his palace, satisfied that justice and moderate taxation were the best means of increasing his own and his people's wealth."¹

I am simple enough to believe that this little story explains a great deal of the history of 1857.

X.

If the English had confined themselves to small settlements in the immediate neighbourhood of Calcutta, Madras, and Bombay, and had thoroughly attached the native population of these settlements to them by social and religious bonds, we might, by this time, have been exercising a far more powerful influence on the nations of Hindostan than we do at present.

The direct amount of beneficial influence exercised by the English, as governors of the country, is small. The civil servants spend the greater part of their day in *cutcheries*,—courts of justice, into which the respectable native can hardly be induced to enter. Here they are surrounded by officials, whose

¹ "Persian Stories," by the Rev. H. G. Keene. [*S. P. O. K. Supplemental Catalogue.*]

revenues are derived from a systematic obstruction of justice. Every judge and magistrate *knows* that this is the case, and yet all confess themselves powerless to apply a remedy. The witnesses who appear in these courts, are men who have no scruple about perjury. Even the documents produced, as from the Record-office, are in many cases forged. And, after all his most elaborate examination of a case, a judge knows that his decision may be reversed by the Sudder Court of Appeal, on the most pettifogging *verbal* grounds, such as neither law nor equity would recognise.

It is hardly to be wondered at, if the people believe the whole system of judicial proceeding to be only a contrivance for putting money into the pocket of Government.

Meantime the civil servant is working out his contract of labour. He moves from one station to another, rises from one grade to another,—but has no friendships among the native gentry, has no gratitude from the peasantry; and in many cases quits the country, in which he has lived twenty years, without a single pang of regret, or the slightest wish ever to return to it.

No great reformation was ever produced by agency like this.

* XI.

The solitary spot where I live is connected with the high road that leads to the nearest town, by a narrow shady avenue, about half a mile in length. Often have I thanked the provident kindness of a former generation, for giving us so beautiful an approach. The trees were selected with admirable taste. The tall and majestic *casuarina*, the dark and bushy *debdari*, the *sirissa*, light, expansive and open-hearted, the bignonia, toon, kadumba, and other graceful plants, show that the work was not left to hap-hazard.

To keep the avenue in order, it is necessary to have a periodical lopping-off of branches. I was lately engaged in superintending this operation, and, after having gone up the whole extent of the avenue, was returning with some self-congratulation at the improved appearance of the walk. While I was thus engaged, a ryot came out of a hut by the side of the road, and, after saluting me, used the common prefatory phrase, "Sir, I have a representation." "Well, what is it?" "Sir, you see the large branches of this tree; it does great harm (*burā nukshan*) to my field." I looked, and saw that the tree spread some twenty feet over a well-tilled, garden-like piece of ground. I gave orders to have the tree lopped on *that* side. I had scarcely done so, when two other ryots appeared with similar requests.

In fact, now that I looked at the outside view, I found that the whole line of trees on both sides must be doing great damage to the crops.

Such, I said to myself, is too much the effect, I fear, of most of our English methods and systems. Great good taste and skill is employed in bringing together rare and beautiful materials, and arranging them in regular order, and keeping them neatly trimmed; but our cutcherries and sudder-dewannys, and orders, and regulations, and perpetual settlements, have all tended hitherto to injure the poor ryots who live within their shadow.

Valeat fabella, quantum valere deceat.

THE TREATY WITH CHINA.

BEFORE this paper is in the hands of our readers, the public will, doubtless, be in possession of the full copy of Lord Elgin's treaty with the Emperor of China; by which, as is already known, the protection of the Chinese law is extended to Christian Missionaries labouring in China. The clauses seem to amount to something more than mere recognition of missionary efforts, though they stop short of direct encouragement. It would be a curious, rather than a profitable inquiry, to ask what has induced the British Government, usually so backward to stimulate the extension of the Christian faith, to take a part in dictating such terms to a vanquished heathen emperor. We thankfully accept the sign of a distinctly Christian policy.

There is more, perhaps, of warning than of encouragement, in the history of the previous attempts of Christianity to penetrate that vast empire. In the seventh century, when Germany was the field for the missionaries of the Western Church, and particularly of England, Nestorian monks, with a bishop at their head, went forth from Mesopotamia, and diffused some knowledge of Christianity over a portion of China. But the Church which they planted died out or was uprooted. In the seventeenth century the Jesuits, after seeming to hold the conversion of China within their grasp, were driven with ignominy from the land. A monument of their labours still remains in the extensive framework of a Christian church. An imposing array of nineteen French or Italian Bishops is assigned (in the *Catholic Registry*, 1853) to China and the adjacent kingdoms: their converts are said to number a quarter of a million, and the crown of martyrdom has been claimed on more than one recent occasion for Roman Catholic priests in China. Early in the present century Protestant Missionaries from England, America,

and Germany began to establish themselves on the coast of China; the Episcopal Church of America sent a Bishop in 1837, and the *Church Missionary Society* in 1844 began a China Mission, which now includes nine European clergymen, under the Bishop of Victoria. From missions of such recent foundation it would be wrong to expect any large number of converts.

Three distinct efforts have thus been made for the accomplishment of perhaps the greatest task which remains for the Christian Church to fulfil. How small and how tardy has been the contribution of our own branch of the Church to the work!

Nestorianism and Romanism have succumbed beneath political influences, which are not likely to be again exerted for the suppression of Christianity in China. Seed has been scattered in the land, and a few feeble wild shoots are growing up. The present is a golden opportunity to strengthen and improve upon that which exists, and to plant a more healthy tree. Such obstacles to Christianity as Hindoo caste, and Mohammedan bigotry, never existed in China. When persecution is disarmed, and the prejudice against Europeans is overcome, we may perhaps find that the tendency of education in China has been to foster a disposition less averse than that of some Eastern nations to the reception of Christianity. It was the opinion of one who, at a far less favourable juncture than the present, surveyed the field with the experienced eye of a missionary—"Sinarum civitates si semel semen Evangelii accepissent, propter accuratissimum disciplinæ atque administrationis genus longe uberrimos fœtus edituros."—XAVIER, *Life by Tursellinus*, iii. 15.

Let us have a new and great effort by the Church of England for the evangelization of China. A stirring call was addressed by the Bishop of Victoria, at the beginning of the Chinese insurrection, to the *Society for the Propagation of the Gospel*, and the northern part of China was pointed out as an unoccupied field. Shall not an answer, though a tardy one, be sent to that appeal?

Is there no tried Missionary, who, having worked long and well elsewhere, is now able to offer the benefit of his experience to initiate a mission in this comparatively unexplored field? Cannot our Universities, and the Missionary College of St. Augustine, supply a few zealous labourers in such a cause?

The speech of the Bishop of Exeter, which has just reached us, is a gratifying sign that amongst the rulers of our Church there exists a spirit which can judiciously discern, and heartily embrace, the opportunity now afforded to the Church.

"It is impossible, in looking at India in connexion with the great subject of missionary exertions in that vast portion of our Queen's

dominions, not to remember that *a new, a much larger field has been opened* to our hopes, to our exertions, aye, and to the certainty of our success, if these exertions are carried out in obedience to God's laws, in dependence upon His aid, and in the application to it of all those powers that He gives to men to carry out His objects. CHINA must require a large effort of missionary labour, and I hope our Church will not be slow or backward in contributing fully to the great cause. You have heard how a gentleman has wisely offered that if nineteen gentlemen will meet him with 100*l.* each, he will give 100*l.* Now I know not how I can do better than follow that example, but I shall not be so liberal as he is. I shall give my 100*l.*, but I shall require a hundred hundreds. If one hundred hundreds are given before this day six months, I hope my 100*l.* will be demanded if it please God that I live, and I certainly shall endeavour that my departure out of this world shall not interrupt that intention."

K.

Correspondence, Documents, &c.

THE CHURCH IN BERMUDA.

WE think that the following extracts from a Charge delivered to the Clergy of Bermuda by the Bishop of Newfoundland, on Easter Tuesday in the present year, will be interesting to many of our readers. We trust that that zealous and energetic Prelate will have the blessing of God on his abundant labour of love.

"MY REVEREND BRETHREN :—I have now once more, and for the fifth time, performed and completed the usual duties of a Bishop's Visitation in this colony. It commenced, as you are aware, with an Ordination in St. George's parish church on the second Sunday in Lent ; when the excellent curate of that parish was advanced to the priesthood. Since then I have held a Confirmation in every parish, except one, from which the candidates were brought to the church of the next parish, under charge of the same Rector. I have preached twice in all the churches, and in several more frequently. If I am spared to officiate another Sunday, I shall, please God, have administered the Holy Communion in every church but one. I have inspected and examined all the schools, and I believe I might say every child in all the schools, under your superintendence, or with which you are connected as parochial clergymen. I speak now, you will understand, of the week-day schools ; but I have also visited nearly all the Sunday schools, and ascertained their state, as well by observation as by information from the superintendents and teachers. It only remains for me to address to you, my reverend brethren, as on former like occasions, a few parting words of advice, exhortation or encouragement, according to the various and varying circumstances of time and place.

SCHOOL FOR THE COLOURED RACE.

With regard to the attempt to introduce a higher School, or order of instruction, for the boys of the coloured race (of which I spoke with qualified approbation three years ago), it may be sufficient to say that it has failed, because, undoubtedly, such an attempt, having regard to the condition and prospects of the persons in question, without reference at all to race or colour, was premature. It could be of little advantage to boys or men of that condition of life, and often might be much the reverse, to be instructed in foreign or dead languages, and especially with only that degree of moral training and discipline which a day-school could supply. In justice, however, in this respect, to the originators and promoters of the intended college, it is right to remember that their design extended to those of the coloured race rising, as we understand they do in other colonies and countries, to higher places in society, and who find a difficulty in obtaining a suitable education. I am not aware of any persons of that race in this colony in such a position, or likely at present to occupy it, with any amount of education. Still I conceive it desirable that some opportunity should be afforded to all who do or may occupy that position in life, whether rising or falling, to obtain instruction and an education, somewhat better in quality and of a higher degree than what they at present can find in the parochial schools. And with this object in view I have much pleasure in learning that an attempt will shortly be made to render the funds of the Devonshire College available for the purposes of general education. In what way this will be attempted I have not been informed, and I believe no plan has yet been brought to maturity. In this crisis I imagine you would do well and wisely to meet together and agree upon some plan, or plans, to submit to the consideration of the trustees; since no persons in the community can be more interested than yourselves,—I mean, of course, with a view to the general welfare of the community,—none better qualified to suggest the best mode of applying the funds for the promotion of the desired object; none, I think I may assume, whose suggestions would be more willingly received or more carefully considered.

PUBLIC CATECHISING.

By the mention of your Sunday schools, and of the manner and matter of teaching in them (of which perhaps I have not said so distinctly as I intended, that all ought to be in connexion with, and in subordination to, the teaching of the Church in the Catechism), I am led to insist on the advantage, if I should not say necessity, of catechising occasionally in the church. You are all aware of the Rubric not recommending only but, it would seem, enforcing this duty upon the curates of every parish; and I am equally aware that this Rubric, generally speaking, is not, and therefore, I presume, cannot be, strictly obeyed. But it may not perhaps have been noticed by all of you, that the Rubric does not say upon *all* Sundays and holy-days; and I know not why, upon some Sundays and

holy-days, this direction may not, and still less why it should not, be observed. You will not, I am satisfied, plead in excuse that no children are sent unto you, until you have given them not only the opportunity but an invitation to come. Neither, I conceive, would you plead that the teaching of the Sunday school, which you do not attend, supersedes the necessity of your catechising in the church; rather you may be disposed to think the necessity is made thereby the more imperative, that you may discover, not merely what the children have not learnt, but what they have, and supply or correct accordingly. The only excuse, I think, you will be disposed to plead is that of fatigue to yourselves or your congregations: and with respect to yourselves, if the catechising be, as it may and I think should be, instead of a sermon, you will have little reason to complain; and as little will your congregation, if you only make the instruction interesting and edifying to all. To succeed in this point (and here, I apprehend, is the real difficulty) will require, it is admitted, some pains and preparation on your part, perhaps as much as, perhaps more than, on that of the children, but the pains and the preparation cannot, I am sure, be better bestowed,—in a way more in accordance with the will and purpose of the Church, or more likely, with God's blessing, to ground and establish your congregation in the principles of the doctrine of Christ. May I be permitted to add that in our Cathedral Church in Newfoundland, ever since its consecration, the children have been thus catechised after the Second Lesson on the first Sunday in every month, with benefit, I trust, to them and to the whole congregation.

CONFIRMATION CLASSES.

You will perhaps think that little need be repeated, and that nothing new can be said, on the subject of Confirmation; but as on every occasion I seem myself to learn something new, or at least to receive new evidences and instances of its importance, I must ask you to bear with me while I both add and repeat, with a view to our still further improvement of this holy rite. . . . And I have on a former occasion ventured to suggest that you should have continually, or at least for several months (I would say twelve or a whole year), before the Bishop's expected visit, a class especially for these catechumens or candidates for confirmation. This is the suggestion of former years. I will now mention what has occurred on the present occasion to enforce it. In the parish which has presented the largest number of candidates (upwards of a hundred), I am informed by the Rector there are still many persons of the competent age, who in the short interval taken for preparation could not be induced to come forward; and, I think I might venture to say, could not, if they had come forward, have been sufficiently and satisfactorily instructed. In another parish, which presented the smallest number (only three, and all females),—and I regret to say that in the same parish, at my last confirmation, three years ago, not one white male was presented, so that certainly for five years, and probably more, no white male person

has been there confirmed,—in that parish, I am informed, several young men of respectability, members of the Church, are growing up in neglect of this sacred rite. And it is probably due to their example that on this occasion not one coloured person, male or female, could be brought forward. It is right to mention that in this latter case the officiating minister is only at present a *locum tenens*, and has been but a very short time at his post, for I am well satisfied that no exertions have been spared, or would be spared, by him to produce a more satisfactory result.”

THE BISHOP OF CALCUTTA ON INDIAN MISSIONS.

THE Salisbury Diocesan Anniversary of the *Society for Promoting Christian Knowledge*, and the *Society for the Propagation of the Gospel*, was held on Thursday, August 26. There was Divine Service in the Cathedral in the morning, when the Bishop of Calcutta preached from Philippians iii. 7, 8. There was a meeting at the Council-chamber in the evening, the Bishop of the Diocese in the chair. At this meeting the Bishop of Calcutta spoke as follows:—

“Ever since my appointment to the office of Bishop, I have had very great difficulty in addressing meetings of this kind; first, because when it is announced that the Bishop of Calcutta is to speak, it might be expected that I should speak with something like authority and experience, and that I should be able to give some information which is worth listening to, and tell the people something they did not know before. As for myself, however, I have hitherto been Bishop of Calcutta only in name, and am going to acquire my experience; and possibly, if God should spare my life, I might at some future day relate it to you. At present, however, I have no more right to speak on this subject, than any one else in this room. But, besides this, I have felt another increasing difficulty. As the time approaches when I am to be Bishop of Calcutta, not only in name, but in reality, there sometimes comes upon me such an overwhelming sense of responsibility, that I really almost shrink from talking about it, and I have a real difficulty in rising to address you, to bring back my mind to all that is before me. Possibly, however, it may be good for me, and it may be good for you also, if at this time we think for a few moments of what is now doing; if we revise, as it were, our intentions, opinions, and operations, and try whether the ground is firm below us—if we are certain that we have a worthy object before us—and if we are carrying out that object in a worthy manner. I say this, more particularly at this time, because not only are everybody’s thoughts turned to India, but everybody is expecting that something will be done there. Some felt distrust and discouragement, others felt hope and confidence as to the future; and it is therefore well for all of us to think what we are about. Now, why are we contributing large sums, and taking so much trouble to evangelize the world? We have heard a good deal about proselytism. It has been said that we send missionaries to India and other parts of the world, to propagate

merely our own opinions. The word proselytism has sometimes an ugly sound. We know that our Lord himself on one occasion spoke of it with severe censure ; you all remember that he told the Pharisees that when they had made one proselyte, they made him ten times more a child of hell than before. It is possible, therefore, as we see, that proselytism may be wrong, and even sinful. What is the difference, then, between that proselytism—that mere propagation of opinion of which our Lord spoke—and the proselytism to which we are devoting all our energies ? There are, I think, two tests whereby we can discriminate between false and true proselytism. In the first place, we are not seeking to proselytise for the sake of aggrandizing ourselves ; we do not wish to swell our own party, or to increase our own importance—to make ourselves leaders to add to the number of our spiritual subjects—we desire nothing but the highest and most lasting good of those whom we proselytise. This is one test—the good, the eternal, the universal good, of the object before us. The other test is, that this proselytism is, or ought to be carried out in the spirit of self-denial. If our object in proselytising is to aggrandize ourselves, it will be much better to sit and agitate at home. If we have a strong will, we may at home acquire great importance by making ourselves party leaders ; we may do exactly as the Pharisees did when they elicited a stern rebuke from our Lord. But as this is not the case, as we have no personal object in view,—and as men went forth, some of them giving up everything for the sake of doing the great work of proselytism, and in order to propagate, not opinions, but eternal truths,—I say, therefore, that we must not talk of proselytism, we must not talk of spreading our opinions in Asia or elsewhere, but we must see that we are really devoting ourselves to a great, a holy, and a blessed work.

It has been said that we propagate opinions : what are these opinions which we desire to propagate ? I suppose they are such as these :—We desire to propagate among the Hindoos that which will render them just and merciful ; we desire to propagate the opinion—if the offensive word must be used—that they are the children of one common Father—that they are the children of a Father who loves them, and not of a fierce destroyer, whom they sought to propitiate by horrid rites and sacrifices ; we desire to show them that they may be restored to the Father's love through a Son who had died for them ; we desire to propagate the opinion that if they tried to be just, and true, and merciful, they would not be left alone, but that the spirit of their Father would raise them up when they fell, strengthen them and make them holy. This is the work we are trained to do in India. We do not attempt to spread our own opinions in contradistinction to those of Asia, but to spread opinions which shall make those who receive them happy through life, through death, and through eternity. This being our simple object, we must be made to feel that the ground is firm below us—we must be made to feel that we have a high and worthy object before us—and that we are devoting ourselves to a work which will be blessed of God and man. As to the opinions of Europe, people sometimes spoke as if there were various religions

existing in the world, and that these religions were adapted to some different race or nation. They spoke as if Christianity were the religion of the West, as if Mahomedanism were a part of the religion of Asia, Brahminism of India, and I know not what form of idolatry and bloodthirsty worship of Africa and some of the islands of the Pacific. But even as a mere fact, which can be proved historically if necessary, that this is a mere delusion—the notion that Christianity was only the religion of Europe, shows an absolute ignorance of its origin. Christianity, as you all know, is of Eastern origin—it was an Eastern people who were its first dispensers, and it shows its universal power, its comprehensive character, because it embraced within it various races, various nations, and men of various realms. What it has done already it will continue to do, if we who have learnt its Divine teachings will only zealously devote ourselves to the performance of the task which God has set before us.

We know that there have been many hindrances to the propagation of Christianity in India, and we have been taunted with the little we have done; but it should be remembered that we have not only to do, but also to undo. Christianity has been more or less spread in India, I suppose, omitting all mention of the Syrian Churches, which existed in very early times; we may say, then, that systematic efforts have been made for three hundred years to propagate Christianity in India. But how? First, the Portuguese tried to do it by force—by persecution and massacres. Then the Jesuits tried to do it by fraud. The name of Francis Xavier stood out as an honourable exception; but, generally speaking, the efforts of the Jesuits were fraudulent efforts. They said they were not Europeans—they pretended to belong to some aboriginal tribe of Brahmins, and they forged Vedas, or sacred books, together with a decree of the Pope, sanctioning practices which he himself had condemned. This was the way in which the Jesuits pretended to spread Christianity in India. Then came the Dutch who had settled in Ceylon, and they sought to do the work by bribery, and by excluding from their employment all persons who did not side with their profession of faith. Such was the way in which Christianity had been sought to be propagated in India. This went on to the beginning of the last century. These efforts had done more harm than good, and had given a mistaken idea of Christianity, by leading the natives to think that fraud and wickedness formed part of a religion which they were told would save them. Then, at last, at the beginning of the last century, people began to see that the weapons to be used must be persuasion and conviction. Then came the Danish missionaries, to whom all honour must be given. Schwartz was the real founder of the Christian Church in the South of India, and his blameless life produced such an effect on the Rajah of Tanjore, that when he wanted a guardian for his infant son, he could find no one whom he could trust but this humble Danish missionary.

The fruits of this work now remain in the Christian province, as it might almost be termed, of Tinnevely. This work of the Danes was checked by the wars between the English and the French; at last, about the beginning of the present century, the work of conversion

was undertaken by Englishmen. The great hindrance was not that we set about the work in a wrong spirit, but that the lives of Englishmen were so very unlike the Christianity they taught to the natives. I might give you many illustrations of this, but I will only mention one, which came before my attention yesterday. One of the Bishops of Madras—I do not know which of the three who have occupied that see—was travelling on board a steamer for several days, and there was also on board a very learned and famous Brahmin. The Bishop had daily prayers in the cabin of the steamer, accompanied by an exposition of the Scriptures. He invited all who liked to attend these services, and the Brahmin was always present. At the end of the voyage he went up to the Bishop to bid him good-bye, and said that he had been greatly edified by what he had heard, adding that he would himself become a Christian, but for one reason—he could not believe what the Bishop had said to be true, because all the Europeans that he knew in India led lives so utterly unlike what the Bishop had described. This, then, was the great hindrance to the propagation of the Gospel in India. Let us hope that the warning we have lately received will enable us to proceed in a very different spirit. Let us hope and pray, that, after this dreadful mutiny, we may now begin to do our duty, humbly, earnestly, and zealously showing forth to the natives that Christianity contains within itself the sublimest morality, that it is the only religion that can bring them happiness, and faithfully and earnestly enable them to do their duty. I am going to India, to bear some little part in this great work. If it shall please God to spare my life to revisit England, I need hardly say what pleasure and delight it will give me to return to this ancient city, to this beautiful cathedral, and once again meet you in this room, and tell you all the experience that I have gained in India; and I hope that I shall be enabled to say that some good has been done, but I shrink from talking in this way. Everything is so uncertain that we must not look to the future; let us only think about the present. I ask you, then, for your prayers for myself and those who belong to me, and more especially for one who is now in this room, and who has been under my care for some years, who is about to share with me my cares in India. I ask you, then, for your prayers; and I feel assured that I shall derive much encouragement by the reflection, that, though separated from you by a long distance, you are still working together for the cause of our common Lord and Saviour.”

THE MALAYS OF CAPETOWN.

IN No. 32 of the *Occasional Papers from St. Augustine's College* there is a very interesting letter from the Rev. T. F. Lightfoot, dated "Capetown, May 20, 1858." He gives an account of his voyage from Gravesend, which we should be glad to transfer to our pages, if our limits would admit. He left Gravesend February 14, and arrived at Capetown April 13.

His work is to be in the town, and is to be strictly missionary. He is to be the Missionary-Curate of St. George's, the cathedral church. The Mohammedan inhabitants of the town, about 5,000 in number, are to be the special objects of his mission; the other coloured inhabitants, many of whom are heathen, or altogether without religion, are also under his charge. He gives the following account of them:—

“ Before I say anything as to what I have been able to accomplish, or what I propose with God's blessing to do, it may perhaps be interesting if I tell you something about these different races, whom I am to consider the special object of my future work. Foremost among the coloured people here are certainly the Malays. This is the name the Mohammedan population go by, although there appears to be but little pure Malay blood here. They are essentially a mixed race. In the old slave-holding days numerous immoral connexions are said to have been formed between Dutch masters and their Malay maid-servants; and in later times it is sad to know that some of our own countrymen and countrywomen have apostatized, and joined their ranks. This to some extent will account for the manifestly European features and complexions to be seen among them. On the other hand, a considerable number of negroes and other liberated slaves have been gained over to their ranks by the industrious agents of the Koran. As a class they are in many respects altogether distinguished from the rest of the community. The dress always indicates a Malay, whether man or woman, although in both instances it is fashioned after the European mould. The men universally wear jackets with large pockets; their lower garments resemble those of an ordinary English shopkeeper or artisan, but their heads are always bound round tightly with a red handkerchief; while over this, when abroad, they place a large hat made of plaited straw or wicker-work, and strikingly suggestive of the top section of a bee-hive, or of a whipping-top turned upside down. The men have now generally adopted boots, but the women still preserve the wooden sandal or clog, which is kept on the foot by means of an expedient which it almost makes one lame to contemplate—a large button passing between the great toe and its next neighbour. The women are to be seen going about usually without any head covering, except their hair, which is uniformly twisted back in a manner somewhat resembling a fashion adopted in England some time since. But the distinguishing mark of a Malay woman is her gown. It is very high-waisted, and the upper portion, though of the same sort of fabric, is always, without exception, of a different pattern to the skirt. So much does this seem to be looked on as a mark of Mohammedanism, that yesterday, on being told of a young Malay woman who wanted to receive instruction, and had been adopted by a coloured woman who is a Christian, it was mentioned as a very decisive circumstance, that she had already abandoned the jacket.

The language these people use is uniformly Dutch; of Malay they are almost entirely ignorant; many of them, however, can speak some English, which language is said to be much on the increase among them. They associate very little with other classes of the

community, and it appears rather a difficult thing to get at them. However, to do anything with them, one must have a good knowledge of Dutch as spoken here—I mean by the coloured people; a very different language from ‘book Dutch,’ or Dutch as used in Holland, or by educated people here. As a proof of this, I may mention the fact that the sermons in the Dutch church are said to be not at all understood by the majority of the poor coloured people. I am making it my first business to obtain this knowledge. Generally, they are very ignorant; their ‘sacred language’ is said to be unintelligible, even to their priests, and hence they know but little of the religion they profess. In fact, Mohammedanism here seems to be rather a social bond than a religion. As regards morals, they are said to be at the bottom of most of the vice in the town. Of their own family arrangements but little seems to be known. The possession of two, and, in many instances, three wives is said to be common enough. In other respects they are said to be clean and industrious, simple as regards their food, and therefore they are easily enabled to earn a livelihood, which leaves them time and means for the enjoyment of their numerous festivals, as well as for the support of their religious system, for which they are said to be very zealous.

But I must now turn to the other coloured people, though my account of them must be brief. They consist of numerous classes. There are Mozambique men from the east coast, and the representatives of numerous negro tribes from the west coast, liberated from slave-ships captured by British cruisers. There are also numerous representatives of inland tribes, who have been brought down as servants by officers, &c.; and within the last few months great numbers of the starving Kaffirs have been introduced into this part of the colony, where their services are very useful. Lastly, there are ‘bastaard’ Hottentots, and other mixed races, of all shades of black and brown. To furnish you with an idea of this diversity of race, I may give you the result of some inquiries I made as to the nationality of a certain number of men attending a night-school which I have three times a-week. There were thirty-four men; and among these were one Kruman, one Fingo, four Zulus, five Kaffirs, fourteen Mozambique negroes, five West-coast negroes from the Congo district, one escaped Brazilian negro slave, and three brown Africaanders. [The Bishop has since told us that the number has now increased to eighty.]

Hitherto, besides improving my Dutch with a master and among the people, I have done little but study the ground, and get in hand again a number of strings which have been once in use, but which, through unavoidable circumstances, had been lost for a time. It seems a Missionary of the *Society for the Propagation of the Gospel* is working here for some time, with but little marked success among the Malays, but with much encouragement among the other classes. After he left, this mission-work was carried on to some extent by the other clergy, but frequent changes and other duties seem to have prevented its being pushed forward with anything like vigour. I have thus been endeavouring to regain an influence with the objects of the former exertions.

In this, I am thankful to say, I have succeeded to a very encouraging extent, and I hope to have in this manner little *nuclei* to work from, in different parts of the town. I have now a school or class, for either men or women, on each evening of the week, and I have just arranged to have cottage lectures in different parts of the town, where, as I am now told, I can read Dutch very intelligibly. I shall hope to have prayers and Scripture-reading in Dutch and English (I should have said that many of the negroes do not understand Dutch), and a sort of semi-catechetical discourse. I have already found that in this way I can make what Dutch I know useful. I am looking forward anxiously to the time when I shall be able to use it fluently, for open-air preaching in some of the places frequented by the Malays, seems to be in some respects the key to the great difficulty, how to get at the Mohammedans. However, there are some other means which may be used as well, and I heartily pray that while I use the instruments which may be put in my power, God will bless His own cause, and by sending His own strengthening and life-giving Spirit upon the work, may more than compensate for the weakness and insufficiency of the worker.

Hitherto my services on a Sunday have also been required at the ordinary services at the Cathedral, through the absence and illness of two of the clergy; but as they have now returned, I trust to have services of my own in a schoolroom or elsewhere, in the morning and evening, as well as one which now takes place in the Cathedral on Sunday afternoons, specially for the benefit of the coloured people.

I had an interview with the Governor last week, and had a long conversation with him on the subject of my work, in which he seemed to take considerable interest. I was surprised to learn that representations had been made to his Excellency to the effect that serious results might follow any attempt at 'proselytising' among the Mohammedans, especially if undertaken by a clergyman representing to some extent the members of the Church of England here. Sir George Grey also told me that it was currently reported the Malays would not hesitate to poison any one whom they suspected of being likely to be converted to Christianity."

THE BORNEO MISSION.

THE following letter will, we think, interest our readers. It is extracted from the *Occasional Papers from St. Augustine's College* (No. 33), and is written to the Warden of the College by a Student who accompanied Mr. Chalmers, whose letter we had the privilege of printing in August, and who was ordained at the same time.

"Banting Hill, Linga, Borneo, June 9, 1858.

REVEREND AND DEAR SIR,—I should like to write you a long letter, if I were sure it would interest and gratify you; but as I cannot satisfy myself on this point, I must ask you to be as forbearing as you can, and wait till I have something more to say worth my telling.

What a long time it seems since we left St. Augustine's! And yet,

for myself, I must say I am only just beginning to work. Borneo seems as far removed from England as the circumference of the globe would allow it to be; and while we were coming hither, and reaching our several stations, others could go through their last term at College, and set out for, and even reach their fields of labour. What with the long voyage, the few days' delay at Singapore, the troublous voyage thence to Sarāwak, and afterwards waiting some time at the Mission-house for ordination, it was the 24th of April before I saw Banting, the present centre of the missionary work in this quarter. It is true our time spent in Sarāwak was far from being lost; we learned a little Malay, and assisted in the school, and had the great comfort and pleasure of the daily services of the Church, and Christian intercourse. But for getting hold of the language, whether Malay or Dyak, Sarāwak is not the place; nor do I think you can do much anywhere except among the people themselves. For my own part, I seem to have learned much more, both Malay and Dyak, since coming to Banting, than on the voyage out and while staying at Sarāwak. It is by patiently listening to the people themselves, by asking them simple questions, and drawing from them the names of things and actions, that one has the quickest and truest apprehension of the language as understood by them. This plan, followed or preceded by committing to memory a number of recognised words every day, is what I should recommend to any one coming out to these parts; still, of course, until arriving here, nothing can be better than obtaining all possible familiarity with the Malay by reading.

Of Banting, I will first endeavour to say something in reference to the place, then the people, and lastly the work; on each point I must be as brief as possible.

The situation of Banting is about fourteen miles from Linga, on the Clau, a small tributary of the Linga river, and about half a mile from their junction. The Linga Mountain rears its rocky crest almost directly to the west of us, at a distance of about two and a half miles. Our Mission-house and Church are situated on the so-called Banting-hill, which rises in a bow shape upwards of 150 feet above the level of the river, which almost washes its base at the north-west end. This end is the highest and most precipitous, and is crowned with the Mission-house, of fair dimensions, and entirely constructed of wood, a great deal of which is sinking under the moisture of the climate, and the repeated and destructive attacks of the white ants. A road winding along the top of the hill leads, at the distance of a few hundred yards, to the little wooden church; a good sketch of which was in the *Gospel Missionary* for last year. It is small, but well built, and intended to serve for a chancel when it becomes too small for the increasing congregation. There is an overgrown foot-path that leads on beyond the church to the end of the hill, and down to some of the Dyak houses situated round the base of the hill near the river. From our end of it, the north-west, we have a fine view of water, wood, and cultivated paddy-ground. The Linga and its tributary, the Clau, here wind about in an extraordinary manner, enclosing numerous curiously shaped pieces of land, which are all owned and cultivated by the

Dyaks. The rivers are their highways to and from their farms, and their prahus are their carriages. From the expanse spread out before my eye at this end of the hill, I should say there are at least four square miles of cultivated land here; beyond this there are the thick forests to the north and east, and to the west and south various hills and mountains, all covered with dense vegetation, most of them some distance off. These are sometimes, and especially in the evening after sunset, exceedingly fine, as they assume the various colours that a tropical sun and moist atmosphere alone can give.

Of the climate I have not been here sufficiently long to judge accurately; but it seems to be devoid of those distinctly wet and dry seasons which mark other parts of the Archipelago; at the longest we are never more than a few days without rain, and the state of one's books and clothes tells plainly that the atmosphere is constantly loaded with vapour. The thermometer generally stands between 83° and 87° at midday, and sinks to about 75° during the night; and upon the observations I have taken since coming to Banting, at 8.30 A.M. the average height is about 77.5°. The lowest point I have yet seen in Borneo is 72°, and the highest 92°.

The people here are not such savages as many suppose them to be; and even those that have not heard the voice of the Missionary, have not the same earnest desire to 'take heads' that they formerly had; nevertheless, it would be quite wrong to suppose that the practice is anything like extinct among them. Their social state is better than I expected to find it. They love and respect each other; and rarely, if ever, are found pilfering or stealing, or treating one another unjustly. They are fond of talking; and many of them take a pride in winning the attention and conversation of the Orang putih; and those who are most successful in this, are most thought of by their neighbours. Their affability is, no doubt, a good trait in their character; but unless properly dealt with, its natural result will be an increase of the feelings of pride and self-conceit: by Christian instruction, it may be improved so as to produce happy results, in leading others to become Christ's servants. One good instance of this has come under my notice; and I think, with God's blessing, others will occur.

Our work is of the simplest kind, and must for years, perhaps, be almost exclusively elementary: even those that have been baptized some time are 'babes in Christ,' altogether unfit for 'the strong meat' of God's Word. We tell them, therefore, of a heaven and hell, of the punishment of the wicked and the happiness of the good; of the Great God, Father, Son, and Holy Ghost, who rules over all, and is constantly doing good, 'giving rain from heaven, and fruitful seasons, and filling our hearts with joy and gladness.' We tell them particularly of Jesus Christ coming down from heaven for our sakes, because of His great love to us, of His dying on the cross, His burial, resurrection, and ascension into heaven; of His sending the Holy Ghost to dwell in, to purify, direct, and comfort our hearts. We try to teach them how to pray and praise their God, 'to flee from the wrath to come,' and at once to make up their minds to learn His laws, and become His servants.

The chief part of this work is done at the Mission-house, whither some of the people are constantly coming. On Sundays we have morning and evening service in church, and on other days every evening. For nearly a month past it has been my duty to read the prayers in simple Malay, and Mr. Chambers gives some short portion of Scripture to be learned by repeating it to them time after time, and then explains and exhorts from it. Could we but get our little church full, this would be very cheering, and, I think, productive of much good; but from the very irregular habits of the people, we have not many at our services: they seem to have but little notion of times and seasons, except as connected with their paddy-farms,—the times of sowing, weeding, and harvesting. Indeed, this is so much the case, it forms a necessary part of the catechumen's instruction to teach him the names of the days of the week; indeed, until we teach them new habits, we cannot be sure of Sunday being kept, or of catechumens coming regularly for instruction.

I am longing to speak with accuracy and fluency to the people, that I may be something more than a listener or a mere repeater of verses and hymns, and may take pleasure in talking with and instructing them. I ought to say, for the good of those that are, or will become, medical students, that they cannot pay too much attention to that subject. In almost every part of the colonial world, many instances of illness will offer themselves, when it will be something more than tongue can tell to feel anything like confidence in one's ability to relieve or cure. Already, instances too numerous to mention have been offered to me, even in the short space of a few weeks; and I have felt the greatest satisfaction in being able, to some extent, to relieve the body, when my mouth was all but sealed with reference to the good of the soul. What I now wish is, that I had more ability, and had taken more special note of treatment of particular cases in the hospital.

A few parting words, and I will lay down my pen. Please tender my kindest regards and remembrances to my friends at St. Augustine's, and to all old students of my acquaintance who still remain at College. I am very glad to learn, from the *Guardian*, that this year commenced with so many students.

P. S.—The Serebus Dyaks are just now very unsettled; they have lately attacked a small boat at the mouth of the Batang Lupar, and killed two women and wounded a man. The people killed were quite harmless, getting their living by fishing at the mouth of the river, and were reckoned as belonging to our Dyaks, who are in a very excited state, and will not rest until they have full restitution."

DIOCESE OF MELBOURNE.

OUR readers will be glad to see the following valuable paper, which has been printed by the Bishop of Melbourne. It contains a brief but clear view of the present condition of the Church in Victoria; and points out its most pressing wants. The Bishop's exertions are unremitting to render the Church both self-supporting and adequate

to the spiritual need of the people. Our readers will not fail to observe the great benefit of having a well-organized Church Assembly to appeal to on such an occasion; and we are sure they will join us in wishing that the Synodal movement may make as sure and speedy progress in other Colonial Dioceses as it has made under the auspices of the Bishop of Melbourne. Without this, the Church can have no real strength or influence in any Colony.

“ The Bishop of Melbourne desires to bring the following statistics concerning the Church under the consideration of the lay members of the Church Assembly, and thus of the laity of the Church throughout the Diocese :—

By the census taken last year the whole number of members of the United Church of England and Ireland in Victoria was 159,677.

In the same year the number of the parochial Clergy was 56.

The manner in which these were distributed, together with the population under their ministry, is shown in the table which is subjoined.

Their incomes for the year, together with the sources from which they were derived, are also shown in a return, which has been already transmitted to all the members of the Assembly.

From that return it appears that the whole aggregate amount was 26,225*l.* 13*s.* 4*d.*, and that of this there was derived from

	£	s.	d.
Church of England portion of the 50,000 <i>l.</i> out of the public revenue, available for stipends of parochial Clergymen	9,333	3	0
Grant of the Society for the Propagation of the Gospel (England)	650	0	0
Diocesan Board, and donations for Diocese	984	13	9
Fees, surplice and surrogate	4,556	12	8
Local contributions, including in some cases payments for sittings	10,701	3	11

There have been some changes both as to Clergymen and districts during the present year; but it is not necessary for the object of this paper to notice them. They do not in any way affect the conclusions to be drawn from these statistics upon the two points to which the Bishop is anxious to call attention: viz. the inadequacy of the present staff of Clergy for the wants of the Diocese, and the necessity for adopting measures, as well to preserve an efficient Ministry in settled parishes, as to supply the ministrations of the Church to districts where the Clergy cannot be maintained by the people.

I. The present staff of Clergy is quite inadequate to the wants of the Diocese.

Of the whole number of parochial Clergymen, three-sevenths are located in Melbourne and its vicinity. This may seem an undue proportion; and yet, far from there being any to spare, more are greatly needed both for the city and for the suburbs and adjacent districts. It is very desirable, that there should be in almost every one of the parishes of the city a Curate, or assistant Minister: for it is impossible for the Incumbents single-handed to perform efficiently all their various public and private ministerial duties. It is also very desirable, that the opportunity of attending the ministrations of the Church should be afforded to the inhabitants of the many villages and agri-

cultural districts in the neighbourhood of Melbourne, in which there is no stated ministry.

But the want of additional Clergymen will be felt to be far more urgent, when the state of the country population is considered.

For, first, there are many gold-field towns of considerable size, where there is no resident Minister of the Church, and where Divine service is either never held at all, or only on alternate Sundays, or at longer intervals. Such are Maldon, Dalesford, Maryborough, Amherst, Creswick, and others. From several of these, earnest applications for Clergymen have been addressed to the Bishop.

Again ; in the neighbourhood of every large gold-field town, such as Castlemaine, Sandhurst, Ballarat, and Beechworth, there are many smaller centres of population of a more or less settled character, for which in general no ministerial provision has been at present made.

There are also throughout the country numerous small hamlets in the midst of a scattered population, which are quite beyond the reach of the Clergy, and where the ministrations of the Church are unknown.

And, lastly, besides these more settled portions of the people, there are thousands of gold-diggers and others, who are continually removing from one place to another, on the report of a new gold-field being discovered, or of a rich lead having been found in an old one. This class can be supplied with the ministrations of the Church only by means of Clergymen willing to follow them in their continual migrations. There are none such at present in the Diocese.

II. There is a necessity for adopting measures, as well to preserve an efficient Ministry in settled parishes, as to supply the ministrations of the Church to districts in which Clergymen cannot yet be maintained by the people.

With respect to settled parishes ; the tabular statement of incomes shows that, while some Clergymen have received from local sources, without any addition to their stipends except from the public revenue, what may be regarded as an adequate maintenance, the provision made for others—some of them eminent for their zeal and diligence, and ability in the ministry—has been quite insufficient. This has been the case in parishes where large sums have been expended on Church buildings, and where the people certainly cannot plead poverty as an excuse for having failed adequately to support their Minister.

Hence, to preserve an efficient Ministry in such parishes, it is essential that the Incumbents should have some better security than they now possess for the regular payment, without any trouble on their part, of incomes which would enable them to maintain their proper position in society, and relieve them from all permanent anxiety. Unless such security be afforded them, it will be impossible to procure for the ministry a body of men qualified by their character and education to be religious instructors of the people, and to exercise a due influence over the various classes of their parishioners.

Again ; the particulars of the incomes of the Clergy in districts which have been recently occupied, and especially on the gold-fields, and in the towns which have sprung up on them, show that the ministrations of the Church could not have been provided in such places except by extraneous assistance, either from the *Society for the Propagation of the Gospel*, or the Church funds of the Diocese, or some other source.

Hence, for the extension of the Church to meet the wants of a rapidly increasing population, such as that of Victoria, it is necessary that the occupation of new districts should be regarded as a missionary work ; and that the cost of introducing additional Clergymen from England, and of supporting them for a time in the districts where they are located, be defrayed out of a general Church fund. This fund must be chiefly formed by the contributions of the members of the Church residing in settled parishes ; who, in order that the Church may fulfil its office for the evangelization of the whole land, must be willing, as they are in general able, not only to support their own Ministers, but also to contribute towards providing Ministers for those districts in which they cannot as yet be maintained by the people.

The Bishop most earnestly entreats the representatives of the various parishes and districts of the Diocese to consider this important subject, with a view to the adoption of some plan for arousing the laity to a sense of their responsibility, and for calling forth, combining, systematizing, and wisely directing their exertions, for the maintenance of an efficient Ministry, and the progressive extension of the Church. The Bishop does not forget that the well-being and progress of the Church depend altogether upon the spiritual influence of the Holy Ghost ; and that no human organization can by itself avail, either to procure a supply of faithful and earnest Ministers of Christ, or to obtain from the people a due provision for their support. The Lord alone can send forth labourers into his harvest, and He only can incline the hearts of men to give of their worldly goods to the support of those labourers. Nevertheless, reason teaches us that human wisdom may devise and carry out means, which will be, under God's blessing, conducive to these ends : and experience confirms this. The Lord does ordinarily act through such means. He adopts, if it may be so said, and gives effect to the agency, which his servants, in dependence upon His blessing, employ. The members of the Church in this country are therefore bound, not as though they could accomplish anything independently of God, but looking to Him for guidance and success, to endeavour to devise measures which they may reasonably hope He will make effectual to the accomplishment of the desired objects.

As it may assist the Assembly to have some distinct propositions laid before them, the Bishop would submit the following as the groundwork of their deliberations at the adjourned Session, which is to commence on the 15th instant.

1. That, before a Clergyman is appointed Incumbent of any parish,

the amount of his income shall be determined, and an undertaking on behalf of the people, of such a nature as may impose upon them a moral obligation to provide that income during his incumbency, shall be entered into by the trustees, churchwardens, or Church committee of the parish.

2. That in every parish there shall be a parochial fund, to be raised and administered in such manner as the parishioners may think fit, upon which the Clergyman's stipend shall be the primary charge.

3. That a certain sum shall be appropriated by the Church Assembly every year for the introduction of additional Clergymen into the Diocese, and for supplying the ministrations of the Church to districts in which Clergymen cannot as yet be maintained by the people. The sum which the Bishop would desire to be appropriated to these objects for the year 1859 is 3,000*l.*

4. That in every district which is assisted out of this money a local Church fund shall be formed, the amount of which shall be applied toward the income of the officiating Clergyman.

5. That a statement of the number of Clergymen introduced, with the cost of their introduction, and also of the several districts assisted, with the several amounts appropriated to them and the local funds raised by them, shall be laid every year before the Assembly."

ERUNGALORE FEMALE BOARDING-SCHOOL.

WE have occasionally brought before our readers the necessity of educating the female children in India. We think they will be interested in the following accounts, which we extract from *The Intelligencer* of the Madras District Committee of the *Society for Promoting Christian Knowledge*. The following appears in the Number for October, 1857 :—

"To the Rev. D. Simpson, A.M., Secretary M. D. C. S. P. C. K.

REV. AND DEAR SIR,—In forwarding to you the Account Current of the Erungalore Female Boarding-school for the half-year 1857, I beg to subjoin a short Report of the Institution for the period under review.

Our present number of boarders is 13, and of day-scholars 3 ; one other girl will soon be admitted as a boarder, so that the total number will be 17. Of the boarders, *three* are supported by contributions from England, and are respectively designated the 'Broughton,' the 'Benson,' and the 'Twyford' scholars. These helps have been received with great thankfulness, particularly under the pressure of our present limited resources, and have enabled us to add three girls to our original number of 10. I cannot here refrain from noticing the self-denying manner in which the last of the above-mentioned contributions was got up. The Rev. Mr. Kitchin (apparently at the head of an educational institution at Twyford, near Winchester) writes as follows :—'My boys heard some time ago of the way in which chil-

dren are being educated both by yourself and by some of the Church Missionaries in Travancore, and God put it into their hearts to help you, *so that they have gone without sugar in their tea*; and as my house-keeper says that is worth 2*d.* a week each, and as my boys are here about thirty-eight weeks in the year, and as about thirty of them do without sugar—(there is no universal rule, and each has sugar or not as he likes),—I suppose I may set the present income at about 9*l.* a year. Consequently we are justified in assuming that (this year) we may support *two* children—one in your school, and another under the auspices of Miss Tucker, who has friends in Tinnevely. Next year perhaps I may be able to offer you another 3*l.* But just at present it is desirable to have a little reserve money, as boys' minds are changeable and I should not like to have to draw back.' How much encouragement this has afforded us in our work, I need scarcely assure you of! The strength of our confidence is this, that the Lord will, in his own good time, find the ways and the means whereby to accomplish his own designs!

During the past half-year, two of the girls who had attained womanhood left for their respective homes, and their places have been supplied in the school. When vacancies occur, it has invariably been our object to extend the benefactions entrusted to our care to orphans or to the most destitute in our district in the first instance;—this has been done in the present cases, as both the girls who fill the vacancies above referred to are orphans, insomuch as that they have lost their fathers, and their widowed mothers have been left unprovided for. Of the two girls who have left the Institution, one was lately married to Assistant-Catechist Ignatius (one of my assistants from the Madras Missionary Seminary), and the other is under an engagement of marriage, which I trust will soon be consummated. They were by far the more advanced of our girls, and since their leaving I have found it necessary to put back the others belonging to the same class a little in their lessons."

The following is from the April (1858) Number of the same publication :—

"Herewith I have the pleasure to forward to you the Account Current of the Erungalore Girls' Boarding-school for the half-year ending 31st December, 1857; and as I shall soon have to give over charge of this Mission to the Rev. Mr. Kohlhoff, for whom I have been acting for the past two years, I beg leave to append a few remarks in connexion with this most valuable Institution, the importance of which is now being more and more deeply felt, acknowledged, and appreciated by our people in the district. I have no hesitation myself in recording my testimony as to the benefits, advantages, and the good in general which have resulted from the establishment of this school.

The Erungalore Girls' Boarding-school was opened in January, 1846; so that it has now been in existence for twelve complete years. I believe I am right in stating that it owes its establishment, in

a great measure, to the ready and liberal assistance afforded by the *Society for Promoting Christian Knowledge*, under whose auspices and patronage the school was at first set a-going. The *Society for the Propagation of the Gospel* did not, at that time, make any grant for this purpose. Your Committee contributed largely also towards the erection of the buildings. These at last being completed, it was no easy task to collect a sufficient number of girls to begin work with. The people of the district, naturally apathetic as to education in general, and more so as to *female* education, showed no inclination to back the efforts of their Missionary by sending their daughters to the Institution, and it was after much persuasion and entreaty that they were eventually prevailed upon to consent to do so. The school opened with 10 girls; the contributions began to increase; the feelings of reluctance and indifference which were at first shown began to pass away; an interest began to be awakened; so also in proportion did the number of scholars continue to increase, at first to 15, and afterwards to 22. The *Society for the Propagation of the Gospel* then came forward with a monthly grant of 14 Rs., which is continued to the present time. Subsequently came the crisis which obliged us to reduce the number of boarders. In consequence of the reduction of your Committee's quarterly allowance to nearly one-fifth of its original grant, and the embarrassed state at the same time of the finances of the *Society for the Propagation of the Gospel* Committee, who were therefore unable to assist us more largely, the Institution began to suffer considerably: in fact, when I took charge of the Mission in the beginning of 1856, the school was actually struggling for its existence. By the timely assistance of a few friends, as well as by the present contributions from England for the support of *three* girls, we have been enabled, I am happy to say, not only to keep up our original number of 11, but also to increase it, during the first half-year of 1857, to 12; and, during the second half-year, to 16;—and what is more, as the Account Current will show, we are free from debt.

The School Register numbers 42 girls since the establishment of the institution. Of these 12 are married, 13 have been sent back to their relatives, one is dead, and 16 are with us. With the exception of a very few, the others are all the daughters, and some of them now the wives, of villagers whose chief occupation is husbandry, and who necessarily expect that their wives will render them every assistance in that portion of the work in their fields which devolves upon the female. Hence the question has frequently been asked, 'What then, after all, is the advancement or benefit these girls derive from the education imparted to them, if they are to return to their fields after leaving school?' I need not stop, I think, to show that such a query can be put only by those who either do not understand or who mistake the object with which this school has been established. We do not aim at elevating these girls above the *social* position in which it has pleased Providence, to place them, but our endeavour is, in that very sphere, to ameliorate their *moral* condition, by removing them from the degrading and pernicious habits of early associations, by instilling

God-fearing thoughts into their youthful minds, by raising the tone of their morals,—in short, striving to teach them to live pious, honest, and virtuous lives. Our instructions are directed more to the *heart* than to the *head*; so that all that they are taught here will tend materially, unless I am greatly mistaken, to make them not only good *wives*, but especially good *mothers*; and who does not know the influence a mother has over her child either for good or for evil? ‘First impressions are always lasting,’ it is said, and we are aware that the impressions made by native mothers upon the minds of their offspring are not of the purest moral tendency;—what incalculable good then may be effected by those educated here in this respect. But this is only one of the various ways in which these girls may benefit themselves as well as those among whom their lot may be cast. Among other instances, perhaps I may be permitted to mention the following: one of my assistants in the Mission (Assistant-Catechist Ignatius) married one of the girls brought up in our school; and it is gratifying to see the influence she exercises over the little girls in the village where she is residing;—she has gathered around her quite a small knot of little ones whom she assists in instructing; and as she sings very nicely, this portion of the chapel service there is entirely conducted by her and her companions.

But to return from this long digression. The number of boarders at present in our Boarding-school is 16, and of day scholars 2—total 18. Of these, *three* (as I have stated before) are supported by contributions from England. Mariummall, the ‘Broughton scholar,’ is an orphan belonging to Periaverseelee, a village about ten miles distant from here. She is about eleven years old. Selvum, the ‘Twyford scholar,’ is motherless, and her father in very destitute circumstances, belonging to Silvaputty, a village about twenty-one miles from here. Pareepooranum, the ‘Benson scholar,’ is fatherless, and her mother very poor. She belongs to Erungalore. Her age is about eight. The first of these is in the first class, and the other two are in the second class. Since their appointment to their respective scholarships, I have observed with pleasure a marked progress in their studies, and a desire to show themselves worthy of the privileges which have been conferred upon them. The other girls have all behaved very well, and have given us satisfaction in their studies as well as their behaviour. There is only one other girl of whom I need now make mention—one of about eleven or twelve years of age, whom I had the gratification of preventing from being placed in the Nunnery at Porthagoody, a Roman Catholic village adjoining Erungalore. Our funds at the time were low and would not permit us to add to our number, but still the peculiar circumstances of the case prevailed with me to admit her at once. Her father is very staunch in his profession of Protestantism, and I believe him to be a sincere convert, but her mother is still undecided. The girl herself does not wish to go from us.

The course of instruction during the past half-year has been, for the most part, a continuation of the first half-year’s studies, and is as follows:—

The First Class, comprising 6 Girls ; Lessons : The Journeys of the Israelites, Twenty Chapters of the Acts of the Apostles, Watts' Scripture History, Scripture Doctrine, 'Hundred Verses,' Fabricius' Hymns, Arithmetic, Writing.

The Second Class, comprising 4 Girls ; Lessons : Fourteen Chapters of St. Matthew's Gospel, Compendium of Scripture History, Gospel History, Explanation of the Church Catechism, Arithmetic, Fabricius' Hymns, Writing.

The Third Class, comprising 8 Girls ; Lessons : The First and Second Books in Tamil, the Church Catechism, Select Prayers, Fabricius' Hymns, Writing.

The sum realized by the needlework of the girls is Rs. 9-1-0. In this department Mrs. Nailer bears testimony that the girls are fast improving. Many of the younger girls are just beginners, but they evince great aptitude.

In conclusion, I would beg to thank the Committee for the support they have all along given to this Institution, and the lively interest they have taken in its prosperity ; and fain would I hope that they may soon be enabled to increase their grant towards it. I am well assured in my own mind that much substantial good is being done through its means, and as such it is worthy of your Committee's patronage. It is pleasing to observe the spirit of lively interest which is being created in the minds of English ladies for the enlightenment and improvement of the females of India, and it is earnestly to be hoped that, by such and similar efforts, this portion of the Native community, for so many years held in perfect thralldom, may gradually rise in the moral, intellectual, and religious world. The undertaking is a noble one, and, with God's blessing, it will prosper.

With the prospect of having soon to leave this sphere of labour, I would only desire to say that my best wishes accompany the Erungalore Girls' Boarding-school, and I pray that Mr. Kohlhoff may be spared to witness the full success of what he himself was the chief means of establishing, and that the school may flourish and prosper under his unwearying, diligent, and paternal care. Commending it also to the prayers of the Committee, I am, &c.,

A. R. C. NAILER,
Missionary.

Erungalore, 7th January, 1858."

THE ATLANTIC TELEGRAPH.

At the late Annual Convention of the Diocese of Western New York, the Rev. William B. Otis, as Chairman of the Committee in reference to the Atlantic telegraph cable, offered the following Report:—

“The Committee to whom was referred so much of the Bishop's address as relates to the Atlantic cable, beg leave to report the following preamble and resolutions:—

Whereas, an event of extraordinary character has been just announced, to wit: the successful laying of a telegraph cable across the Atlantic Ocean, an event affecting not only the social, political, and commercial interests of the world, but bearing also upon the progress of education, morals, religion, and the extension of the kingdom of Christ on earth; and whereas the successful achievement of this stupendous enterprise has sent a thrill of electric joy throughout two hemispheres, filling nations with new hopes, and individuals with brighter views of the future; therefore, be it resolved,

1. That this Convention, as a body, participates in the general rejoicings inspired by the accomplishment of this great event, and sends its congratulations to the men who have been the instruments in bringing it to its hoped-for issue.

2. That while honour is due to those whose time and energies and means have overcome the mighty obstacles before them,—yet, inasmuch as an overruling Providence permits and orders all things, the glory belongs to God.

3. That we see in this achievement a bond drawing still closer the sympathies between a daughter and a mother-Church, and that nothing on our part which desires and prayers can accomplish, shall be wanting to give force and perpetuity to the injunction, ‘What God hath joined together, let not man put asunder.’

4. That in this leading event of the age we recognise another and more effectual link than heretofore vouchsafed to us, in that chain of agencies which is to help on the Church of God in its mission to the world; and that while we look at it with profound thankfulness, we hear in it the voice of God calling us to unusual action, and a more self-consecrated zeal in doing our humble part in the performance of the duty with which this Church stands charged, of diffusing the saving truths of the Gospel throughout the world.

5. That we accept this blessing as a boon from God, and hail it as we would every achievement of science and triumph of human enterprise, as a powerful auxiliary in extending the knowledge and kingdom of Christ, and promoting unity and concord among nations—peace and good will to men.

WM. B. OTIS,
WM. SHELTON, D.D.,
THOMAS L. FRANKLIN,
HORATIO SEYMOUR,
WASHINGTON HUNT, } *Committee.*

These resolutions were discussed very ably by several gentlemen, and among the rest by ex-Governor Hunt. After some appropriate comments on the grandeur and importance of the event referred to in the resolution, he alluded to its bearing on political and commercial relations, and then proceeded to a brief discussion of the subject in its moral and religious aspects. He considered it as a new agency for the diffusion of religious truth and a spirit of brotherhood among the nations. An achievement so wonderful filled the mind with feelings of awe and delight. In comparison with it the fables of mythology

are insignificant, and the exploits of heroes and demigods 'pale their ineffectual fires.'

He alluded with becoming national pride to the fact that American genius and intellect had snatched the lightning from heaven, and made it a medium for the transmission of thought over mountains and under the seas to the uttermost parts of the earth. This wonderful triumph of thought and energy he regarded as a rebuke to the spirit of scepticism and infidelity, and a new proof of the celestial origin and immortal existence of the spiritual part of our nature, and a new argument in support of the credibility of miracles.

He expressed the belief that it would prove conducive to the highest interests of civilisation, religion, and humanity.

A motion was carried requesting the Bishop, in behalf of the Convention, to send a message of congratulation to the Archbishop of Canterbury."

The following verses of Ps. xxix. were sung, closing with a Hallelujah Chorus, in the regular course of the services, and without any intentional application, at the church of the Holy Cross, in the city of Troy, on the Sunday after the accomplishment of the undertaking:—

"Give the Lord the honour due unto his name; worship the Lord with holy worship. It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.

The Lord sitteth above the water-flood, and the Lord remaineth a King for ever.

The Lord shall give strength unto His people; the Lord shall give His people the blessing of *peace*."

TRADE WITH THE RIVERS OF WEST AFRICA.

(From a Correspondent.)

ALTHOUGH it may be hoped that the question of the blockading squadron on the coast of Africa has been shelved for many years to come by the decisive majority which negatived the motion for its removal, there are special reasons which induce us to recur to this subject, in order to direct attention to one aspect of it which does not seem to have attracted sufficient notice. We allude to the bearing of the question upon our commercial relations with the rivers of the west coast of Africa.

The fact is, we are so accustomed to connect Africa with the slave trade that we are apt to lose sight of the fact that there is a large and perfectly legitimate trade carried on by British merchant vessels in the principal rivers of the western coast, chiefly in cotton and palm-oil, and that this trade demands a far stricter supervision than can be exercised by our few consuls scattered at long intervals at the ports along that coast. Owing to local circumstances, to which we shall have occasion to recur more pointedly in the sequel, it has been

found necessary to invest the officers of our blockading squadron with very stringent powers of police, which must, however, be rather extended than diminished before we can hope that our commercial relations with the natives of Africa can serve to civilise them, or cease to brutalize our own people.

We have lately been presented on the high seas with a notable example of the idea which a captain of a merchant vessel entertains of his own inherent powers, and of the interpretation which he is apt to put upon the laws which the State has rightly devised to insure the obedience of his crew, and to secure him and his employers against the danger of mutiny. According to Captain Franklin's construction of law, the vulgar taunt that "his ship was a floating hotel and he the landlord," was sufficient to justify him in placing a passenger under arrest, loading him with irons, and confining him for ten days in a close and ill-ventilated berth, from which he was only released on a medical certificate that his health was being seriously impaired. We have no reason to believe that the captain of the *Undaunted* was an unfavourable specimen of his class. So far from it, he has borne an excellent character for twenty years; and as his vessel was evidently one of a high class, it is natural to suppose that he possessed some special recommendations for so important a post.

Now let us imagine a man of ungovernable temper and strong passions, with Captain Franklin's notions of authority, far removed from the control of Mr. Ignatius Krog and from the humanising influences of more refined passengers, with no appeal from his arbitrary rule, and with a crew entirely at his mercy. It is not difficult to conceive what brutal tyranny might be exercised under such circumstances, and we know that the most disgraceful scenes of outrageous cruelty are enacted by the captains and supercargoes over the unfortunate seamen, the influence of which is most injurious to the cause of civilisation and a disgrace to the national flag. We will give one instance, within our own private knowledge, as a specimen of many cases which occur, but are never brought to light, as this happened to be by the accidental visit of a Queen's ship to the scene of the outrage for quite another purpose. The commander happily had the consul in his company, and these two officials were legally entitled, by a special Act, to investigate the case. The charges brought against the captain by some of the white crew were of a most serious nature, involving cruelty to his crew generally, and, in particular, brutal treatment of one of the seamen, who suffered from ulcer in the leg, from which and from fever, aggravated by the conduct of the captain, the poor man died. The witnesses, who were most respectable men, were examined on oath; the charges were proved, and the captain was dismissed from his ship and sent to England. The consul and commander had no further power; but a full report of the proceedings was sent home by the former. It is barely two years ago since this case occurred; and already the captain, notorious as he is for his cruelty among both the black and white men in the river, has been actually sent out again by his employers in Liverpool.

We have heard other well-authenticated stories of similar brutality on a larger scale, showing an ingenuity of ferocity worthy of the worst ages and the most barbarous nations, which we can merely allude to; such, *e. g.*, as marching a whole gang of white men some miles into a swampy forest to cut wood, and keeping them out all night exposed to malaria known to be almost certainly fatal to an European constitution; placing men loaded with irons on the beach under an African midday sun, for a punishment, in an atmosphere reeking with the pestilential vapours of mangrove swamps; handing over white men to native chiefs, to be disposed of at their pleasure,—a novel mode, it must be admitted, of repressing the slave trade.

Now, although it is true that the consular establishment has been lately increased on the coast of Africa, yet it must be considered that the consuls would be almost powerless if unsupported by the naval force in those waters, and there can be no doubt that, should the blockading squadron be withdrawn, there will be no bounds to the capricious tyranny of the captains, and to the sufferings of the crews of the traders, and that the consular authority will be reduced to a farce.

We have directed attention to the condition of the trading vessels on the African coast at this time, because the Consuls for Lagos and the Bight of Biafra are now in England, and ought before they return to their posts to be examined on the subject, with the view of ascertaining more fully the existing abuses, and devising a more effectual remedy.

EXCURSIONS IN PALESTINE.—No. IX.

THE VALLEY OF THE JORDAN TO NABLÛS.

FORD OF SHIBBOLETH—THE GHOR—ROBBERS—TIRZAH—ANCIENT SITES—THEBEZ—NIGHT MARCH—NABLÛS—ALARMING CRISIS—ANGELINA—ARAB FIDELITY.

Saturday, June 18th.—We were stirring betimes this morning, and saw the sun rise at fifteen minutes past five; ten minutes after which, we set out from Arbyîn for the fords of the Jordan. We had some difficulty in finding our way to the place of the ford, as our Sheikh did not seem to be at all familiar with the place; and on reaching the river at half-past six, we had still greater difficulty in discovering the actual ford. The river at this place was wider than usual, the stream exceedingly rapid, and for more than three-fourths of its width very shallow, rushing impetuously over a pebbly bed; but near the western bank it flowed on silently in a deeper channel, and we could discover no indications of a fordable passage. Our Sheikh stripped himself and his horse, and swam down the stream several times without finding a bottom; and the nephew had no better success without his horse. At last my friend and myself stripped and swam down the stream near the western bank. It was not, however, until our second essay that we discovered a ledge of natural rock crossing

the bed of the river, at a depth of about four feet, not more than a few yards in width—so narrow, indeed, that I had to stand on the ledge in order to guide the baggage-mules over, and, even so, one or more slipped from the rocky shelf and floundered in the stream, baptizing our books and baggage in the sacred water. We were thus detained at the river until forty minutes past seven, and had time to become well acquainted with this most important of all the ordinary fords,—for so indeed it is from its historical associations. There may be some doubt whether this is the passage of Shibolet, which proved fatal to forty-two thousand Ephraimites in the days of Jephthah (Judges xii. 5, 6); but it is certainly that by which the valiant men of Jabesh-Gilead, in grateful recollection of the timely succour against the Ammonites (1 Samuel xi. 11), crossed on their night march to Bethshan, and carried off the bodies of Saul and Jonathan his son, and burned them in Jabesh (xxxii. 11—13); and here probably it was that Pompey crossed the Jordan on his march from Damascus to Judæa, by way of Pella and Scythopolis (Bethshan) (Josephus, Ant. XIV. iii. 4; War, I. vi. 5). We were now at no great distance from the ruins of this last-named city, the acropolis of which we had seen from Jezreel, and could now descry distinctly across the plain; but, as we had lost so much time, and had a long day's journey before us, we reluctantly turned our backs upon it, and set our faces towards Nablûs at twenty minutes to eight. As we proceeded in a direction south-south-west down the Ghor, or valley of the Jordan, we fell in with two Bedawîn, who pointed out to us, on the other side Jordan, Wady Mûs, the mouth of which we had crossed last night; the source of the stream being marked by a dark patch of herbage or foliage high up the valley. To the north of this they also pointed out Bint Yakûb, and close by it, on the north, the site of Sukkât—the Succoth, no doubt, where the patriarch, the father of Dinah, “built him an house and made booths for his cattle” (Gen. xxxiii. 17); afterwards occupied by the city whose princes and elders insulted Gideon as he pursued Zebah and Zalmunna, and were afterwards *taught* with the thorns of the wilderness and with briars (Judges viii. 61-6); between which place and Zarthan, in the plain of Jordan, was the clay ground where King Solomon cast the brazen ornaments and utensils for the temple at Jerusalem (1 Kings vii. 46).

At nine o'clock we came to a wide but shallow stream, running rapidly down from the south of Jenin to join the Jordan. As we were about to enter the water, a party of Bedawîn, twelve in number, rushed down from a slight eminence behind which they had been concealed, shouting a wild war-cry, and drew up in a line on the opposite side, intercepting our passage. They were armed with matchlocks, knives, and bludgeons, and the character of their demonstration left us no doubt of their hostile intentions. They were headed by a Sheikh on horseback, whom we had encountered in the plain, driving two oxen, and with whom we had been conversing amicably, until he had suddenly vanished in a mysterious manner to reappear as suddenly at the head of these robbers. Our suspicions at once

returned to our Sheikh, for the ruffians were evidently expecting us, and we could hardly doubt that he had contrived this ambushade at his tents last night, and had now led us into the trap which he had laid. We drew up on the opposite side of the stream, with no comfortable feelings. "R——," said I, "what are we to do—to fight or run? because, if we run, the sooner we are off the better." We watched our Sheikh with intense anxiety. He rode on without hesitation and without looking round, but waved his hand above his head, beckoning us to advance. We did so; and the file of black, murderous-looking villains opened us a passage, through which we passed without the slightest molestation. They belonged to the Anezzi tribe, which is happily less powerful than that of the Beni Sakhar, to which our escort belonged, or it would have gone ill with us, especially as the Anezzi with two other tribes have joined the Government in an expedition against six Arab tribes which have revolted from its rule, of which the Beni Sakhar are one. As it was, our Sheikh had to pay 150 piastres to this tribe for a passage through their territory. We now learnt the true cause of old Ghudeiphé's unwillingness to conduct us to Nablús. It appeared that, some time ago, two tax-gatherers, who had been sent to collect the *furdkeh*, or capitation-tax, among his tribe, had been murdered at one of their encampments, and that the Pasha of Acre had marched to exact punishment for the outrage. We learnt from the Sheikh of the robbers, who had contributed a contingent of one hundred cavalry to the Government force, that the Pasha's head-quarters were now at Nablús, so that our Arabs were very anxious to hand us over to this Anezzi Sheikh to conduct us to Nablús, as his alliance with the Pasha would have allowed him to do without any risk. To this arrangement, however, we demurred, and told Ghudeiphé that he could hardly expect us to trust ourselves in the hands of those who would have robbed us the minute before, had he not been with us. The poor old man said not a word more, but put his life in his hand, and walked deliberately into the lion's mouth, in order to fulfil his engagement; I have now no doubt that, had we acceded to his request, the robber-chief would have faithfully performed his engagement.

As we proceeded through the Ghor we met two more mounted Sheikhs, each with a single attendant, who exchanged a few words with our Sheikh, and then allowed us to go on our way. These incidents, which showed how narrowly all parts of this vast plain are watched by the eagle-eyed Bedawîn, and how jealously they guard their territorial rights, made us congratulate ourselves that we had firmly resisted Ghudeiphé's proposition to leave us at the Jordan; for it would be impossible to pass through any part of this region without the certainty of being robbed. In both cases our Beni Sakhar chief had to pay a toll of fifty or a hundred piastres for our passage through these tribes. We found the plain intensely hot, and there was not a shrub or particle of vegetation to relieve the eye. We had started without breakfast, and were suffering much from hunger and thirst. At ten minutes to ten we met three stray camels

running over the country, belonging to an encampment of the Beni Sakhar which had been attacked by the Pasha's troops on the preceding day, and abandoned by the Arabs. Our poor Sheikh endeavoured to drive them back in the direction of his people. At ten minutes past eleven, to our great relief, we emerged from the plain through Wady el-Kushney, up the right side of which we mounted to an elevated plain, which we reached at twenty minutes to twelve, and found it covered with corn, on which the reapers were hard at work. At ten minutes to one we descended into a small plain, which we crossed, and then mounted again to a high *saal*, on which stands the village of Teazareh, surrounded with olive-trees, which we reached at a quarter past one, having been in the saddle eight hours (with the exception of our bathe) fasting, under the excessive heat. We were actually frantic for water, and it went hard with a poor lad who had the cruelty to ask for *bakshîsh* before he would give us drink. We sat down under the olives outside the village, thoroughly exhausted, but were told we could be supplied with nothing until the Sheikh of the village arrived. He soon made his appearance, and we found him to be a very respectable good sort of man, capable of giving sensible answers to the questions with which, as soon as the cravings of nature were satisfied, we plied him, as usual, touching ancient sites in the neighbourhood. We had not a particle of doubt that in this village we had recovered the name and the site of the royal city of Tirzah, where Jeroboam, the son of Nebat, established the seat of his government (1 Kings xiv. 17), and which continued to be the residence of his successors (1 Kings xv. 21, xvi. 6, 8, 9, 15, 23), until Omri transferred his court to Samaria. The Sheikh told us of Toláz, which we should pass on our road, which we had no difficulty in identifying with Thebez, also celebrated in the earlier history of Israel, under the Judges, where the fragment of a millstone from the hand of a woman broke the skull of Abimelech, the son of Gideon (Judges ix. 50—55). He mentioned also as ancient sites Yirza, on the left of our road to Nablûs; Dotân, four hours distant from this place, on the left of the road from Jenin to Nablûs, one hour and a half from the former—the Dothan, no doubt, sometime garrisoned by the angelic protectors of Elisha (2 Kings vi. 13), mentioned also as Dothaim, in the history of Judith, as lying near to Bethulia (Judith iv. 6), perhaps identical with that more ancient patriarchal Dothan, where Joseph found his brethren, and was by them sold to the Midianites (Gen. xxxvii. 17); and Khubr el-Yehûdi (the Jew's tomb), three hours distant, in ruins. He pointed out to us Bezîk, towards the north, in sight, above this village, which we identified at once with the Bezek where Saul mustered the children of Israel for the relief of Jabesh Gilead (1 Sam. xi. 8), not, probably, identical with the old Canaanitish city that gave its name to Adonibezek, which appears to have been situated in the tribe of Judah (Judges ii. 5); but certainly that described by Eusebius as lying between Scythopolis and Sichem, seventeen miles from the latter, which was our destination to-night. He told us also of Sâlim, near Nablûs, still inhabited, and with a plentiful supply of

water, which we had already identified with the Salim of St. John (iii. 23). He knew also of Ainûn (*Ænon*, St. John iii. 23), of which we had already heard, but said it was not near Sâlim. There are no Christians at Tezareh.

Leaving this village at four o'clock, we passed a mass of masonry, which looked like ancient work, the only trace of ruins we discovered, being too much fatigued to explore the place thoroughly. Crossing over a low ridge, we came in sight of Tobâz (*Thebez*), pleasantly situated on a steep hill, with a wide and fruitful plain on the north, through which ran a fine broad road, following the line of the old Roman road between Scythopolis and Nablûs. The olive-yards seemed to be cultivated with great care; and the place had an appearance of greater and more substantial prosperity than is commonly seen in the villages of Palestine. We passed the village on our right at ten minutes past five, but did not enter it. It contains a population of about a thousand, of whom there are about ten Christian families. Soon after passing this, we followed for half an hour an old road of great width, cut in the rock, along the side of a steep wady (*Farrah*), and at a quarter to six came by a steep descent to the side of a water-course, fringed with oleanders, which we skirted on our left, and presently passing beneath an old tower on our right, came at six o'clock to a flour-mill of very primitive construction, driven by this stream. Half an hour beyond this, our general direction being still south, we came in sight of a wide valley, running down to the Ghor, for which we had two names given us, Wady Kasseia and Wady Messahûd, a name which our Sheikh pronounced not without some reasonable alarm; for there, sure enough, was a division of the Government troops encamped, the advanced guard of the Pasha's army, which lay to-night at Nablûs. We had a fine view from the high ground which we here traversed, commanding the country beyond Jordan, south of the Jabbok, and our path now lay for some distance among the hills to the west of the valley, from whence we witnessed a glorious sunset at seven o'clock. In twenty minutes more, having descended into Wady Bethân, we passed some large ruins, with columns, &c. on our right, to which a miller, whom we found near the site, gave the name of Farephe, and described as a large Christian town. I never saw anything more picturesque than his water-mill, with a copious stream of water gushing out of a sylvan screen, and pursuing its way down the wady in the midst of oleander blossoms. Whether it was contrived by nature or by art, or a combination of the two, I could not discover; but certainly, if the miller had any hand in it, he would have made his fortune as a landscape-gardener in England.

From this point our road lay up a deep and rocky pass, nearly in the dark, for the young moon scarcely illuminated our rugged path. It served, however, to throw the precipitous sides of the ravine into all manner of fantastic forms, and to invest the crags with the character of a gigantic castle, with massive towers, ramparts, and bastions, girt by a fosse hundreds of feet deep, through which we rode, from

half-past seven to ten minutes past eight, when we left the valley, but still passed through very wild scenery, skirting the eastern base of Mount Ebal. It was forty-five minutes past eight when we reached the valley of Nablûs, and fifty minutes past nine when we entered the city, passing through the encampment of the Pasha's troops, just outside the walls. In the gate we saw a group of officers and civilians; and as we rode up the first street of the city, some soldiers made a dash at the Sheikh's nephew, and attempted to drag him from his horse. Our escort had been recognised in the gate as belonging to the Beni Sakhar, and the soldiers could not be blamed for trying to get possession of their persons. Our duty was very different. Having driven off the assailants from their prey, by an application of the *corbash*, our next care was to recover our Sheikh, who, at the first alarm from his nephew, had dashed off like an arrow, and disappeared in the dark and narrow streets. We had to awaken the echoes of the silent town in order to recall him, and at length arrived at the house of our friend Abu Shullabi, the old Samaritan, at whose house we had promised to lodge when we returned to Nablûs. He was at home, but could not receive us; for as it was now the Feast of Weeks, all his tribe were worshipping on Gerizim, and this great Sabbath must not be profaned. It was a terrible disappointment, for we must needs venture out into the streets again, at imminent peril to our faithful Arabs, who had lost all presence of mind, and were pitiful objects of terror, skulking away into holes and corners, and imploring us not to give them up to the soldiers, which we certainly had not the slightest intention of doing. We had to go through great part of the city from the house of Abu Shullabi to that of Angelina, to whom we had resolved to apply in our emergency, but could not, of course, accept her hospitality until we had informed her fully of the critical posture of our affairs. I shall not readily forget the generous answer of that noble-hearted Christian lady, when she had learnt the peril in which we had placed our unfortunate Arabs, and our fixed determination to protect them at all hazards. "Come in, gentlemen," said this Christian Judith; "my house is a castle!"

We had now been travelling seventeen hours, and I had no sooner reached the terrace of the house, than I sank down on the pavement, and fell fast asleep. I had not slept long, when I was awakened with the intelligence that a colonel and three soldiers had come from the Mutsellim, to demand the surrender of our Sheikh and his nephew. We immediately held a consultation, and resolved at once to insist upon sharing the fate of our Arabs, whatever that was to be. It was, however, determined that R—— should accompany the colonel to the Mutsellim, while I remained with the Arabs, who were embracing our knees, and fawning upon us in most abject terror, imploring us not to leave them. After an anxious half-hour, R—— returned, and set us completely at rest. It was now past midnight, yet he had found the Mutsellim in full divan, giving his last instructions to the officers, who were to march at daybreak for the Ghor. My friend had no sooner entered, than the governor recognised him as an old acquaintance,

rose to meet him, placed him in the seat of honour at his side, and amid the customary civilities of pipes and coffee, declared himself entirely at his disposal, and asked what he could do to serve him. Our tale was soon told, and the Mut-ellim acted like a perfect gentleman, as he was. He at once declared, that as the Arabs had come to Nablûs in our service, and under our protection, he should not think of molesting them, though specially anxious to get them into his hands: so far from this, he would give them a safe-conduct back to their tents, and send a trustworthy officer with them to-morrow, to prevent them from falling into the hands of the soldiers, who were to march before sunrise.

Most grateful were our poor Arabs for this intelligence, and now at last we could sleep in peace, although we should find on waking that our apprehensions for the safety of the trusty pair were not yet entirely removed. If, last night, in the valley of the Jordan, within a few miles of their own tents, we had found reason to admire their fidelity, how much had the experience of this day served to prove that these children of the desert remain true to the traditions of their fathers, recorded by the father of history, more than two thousand three hundred years ago, and that without the solemn sanctions which then gave weight to their treaties, and under an entirely new form of religious belief, they yet reverence treaties more than any men: nor do I believe that the annals of all their tribes would show a more noble self-sacrificing regard for their plighted word, than that exhibited by old Ghudeiphé towards two strangers, when entirely at his mercy, and utterly powerless to enforce compliance with their demands.

Reviews and Notices.

A Charge to the Clergy and Churchwardens of the Diocese of Salisbury, at his Triennial Visitation in August, 1858. By WALTER KERR, Bishop of Salisbury. Salisbury: Brown & Co. London: Rivingtons. Oxford: Parker. 1858.

WE learn from this Charge, what St. James means by the words "meekness of wisdom." We pray God that He will long spare the Bishop of Salisbury's life, and make him useful to the Church. If ours were not a missionary Journal, we should not know whence to quote, but the objects of this publication limit us to the following extract. We commend the Charge itself to our readers.

"The claims of the missionary work of the Church have ever possessed their own very special power over the hearts of the Pastor and his flock; but this power has lately been, almost beyond all precedent, intensified. If we cannot hear the voice of Jesus speaking to our inmost souls on behalf of our emigrants, as He permits them to spread themselves all over the world, and to contribute by their prosperity to the wealth and glory of England, we cannot be so deaf as not to hear his voice, whilst, as we look at Delhi, Cawnpore, and Lucknow, He first touches our ears with the blood of those who are our brothers and sisters in Him, whether our

fellow-countrymen or native Christians, and then, having so given hearing to our ears, He speaks to us, as our God and Saviour, in words both of rebuke and mercy. I say of *rebuke*, because He is telling us that we are 'guilty concerning our brethren'—that He made us 'keepers' of the heathen, and that through our unfaithfulness to his charge, many of our brethren have perished at their hands; and I say of *mercy*, because He testifies that He has now opened the door of hope to the heathen; and that, if we would still enjoy the blessings of his kingdom, we must try to bring the heathen into our and his inheritance. I trust, my beloved brethren, that we shall all give heed to such a rebuke, and do our utmost to obey our Lord's most merciful bidding, and that you will keep the details of this work of the Church constantly before the minds of your people, and so, to their own souls' well-doing, secure for it the support of their alms and prayers. He who has received the Book of God's providence and decrees seems to have opened one of its seals, and to have announced his work with his angel's trumpet. It is a glorious season for sowing the seed of God's Word in those vast uncultivated lands of India; and if we in faith throw ourselves heartily into the work, and with like faith use God's ordinances as instruments, mighty through God, and instead of wasting our energies in trying to stereotype individual opinions, endeavour to give to the heathen what we ourselves have, the doctrine and fellowship of the Apostles, I am bold to hope that we may win many dominions for our Lord. I lay the more stress on our faithfulness to our Church, because the one discouraging circumstance connected with this opening of God's providence is, that the heathen will be brought into contact not only with the one Church of God, but with the countless divisions and infinitesimal claims of rival sects. Now then, more than ever, should we seek to draw into our souls the full meaning of the prayer of our Lord and Master for all who believe in Him through the word of his Apostles, 'That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, *that the world may believe that thou hast sent me.*'

I should also mention that I have received a letter from his Grace the Archbishop of this province, telling me that the want at the present moment is as much of labourers in the vineyard as of means of paying them, when hired, their necessary wages. And this being so, it gladdens my heart the more to inform you that associations are being formed in different parts of the kingdom to found Missionary Studentships, and that the subject of educating boys whose hearts seem to be drawn by the Holy Spirit to this high calling is now occupying the attention of the members of the Chapter of the Rural Deanery of Wilton."—Pp. 64—66.

The Anglo-Indian Magazine. A Soldier's Friend and Home Companion.
No. 1. May, 1858. Simla.

WE give a hearty welcome to this new periodical. We transfer from it "A Glimpse of Sir Henry Lawrence, being an extract from a letter from one of his old assistants to another, on hearing of his death."

"Since I last wrote to you, what a loss have we sustained in our ever dear friend Sir Henry! There seem doubts in the Delhi camp about it; but Lord Canning's letter to — mentions that General Neill received the news in a letter from Lucknow, so I conclude it is quite true. It would be too selfish to wish it otherwise; for what a happy change for him, after his long battle of life—his restless strife for the benefit of others, the State, the army, the native princes, the native people, the prisoners in jail, the children of the English soldiers, and all that were poor, and all that were down,—to close his flashing eyes for the last time on a scene of honourable struggle for his country, and open them again where there is no more evil to resist, no wrong, all right, and peace, and rest, and patient waiting, with all who have gone before, till earth's trial comes to an end, and a perfect heaven begins. It must be the only real happiness he ever has felt, poor fellow; and we could not wish to bring him back to the dust and noise and misconstruc-

tion of even so great and good a labour as the reorganization of our army and empire in India. Fine, brave old fellow, he has fought his fight and won his victory; and now let him lay his armour down and rest!

You cannot think what a comfort I find in the memory of the eight days I spent with him in April last. Seven years ago his dear sister L—, in England (who is exactly like him), asked me in her abrupt way, ‘whether I thought her brother Henry was merely a philanthropist, or really a Christian?’—and I was much hurt and offended at the question. But she was quite right to ask, and to have it much at heart; and in this last visit, her question (doubtless, her prayer) had been very plainly answered. In the days when you and I first knew H. M. L. he was heart and soul a philanthropist; he could not be anything else; and I believe truly that he was much more, and had the love of God as a motive for the love of his neighbour. All good and sacred things were precious to him, and he was emphatically a good man, influencing all around him for good also. But how much of the man there was left in him! How unsubdued he was! How his great purposes, and fiery will, and generous impulses, and strong passions raged in him; making him the fine genuine character he was, the like of which we never saw; and which gathered such blame from wretched creatures as far below the zero of human nature as he was above it! He had not been tempered yet, as it was meant he should be. And just see how it all came about. He was removed from the Punjab, which was his public life’s stage, and he was equal to the trial. His last act at Lahore was to kneel down with his dear wife and pray for —. We who know all that they felt must see in that action one of the first and loveliest pictures that our life has ever known. Nothing but Christian feeling could have given them the victory of that prayer. What a sweet creature she was! In sickness and sorrow she had disciplined herself more than he had; and as they walked along their entirely happy way together, she went before, as it were, and carried the lamp. So she arrived first at the end of the journey, and dear heartbroken L— was left alone. All of trial must have been concentrated to him in that one stroke—he loved her so thoroughly. But again, and for the last time, he had the necessary strength given him, and his character came slowly out of that fire, refined and sweet to a degree we never saw in him before. I do so wish you had been with me, and dear —, and indeed all our old circle who loved him so;—to see him as I saw him at Lucknow. Grief had made him grey and worn; but it became him like the scars of a battle. He looked like some good old knight in story. But the great change was on his spirit. He had done with the world, except working for it while his strength lasted; and he had come to that calm peaceful estimate of time and eternity—of himself and the judgment—which could only come of wanting and finding Christ. Every night as we went to bed he would read a chapter in the New Testament (out of the Bible she had under her pillow when she died), and then we knelt down by his bed, and he prayed in the most earnest manner, dwelling chiefly on his reliance on Christ’s atonement, to which he wished to bring all that he had done amiss that day, so as to have nothing left against him and be always ready; and asking always for grace to subdue all uncharitableness, and to forgive others as he hoped to be forgiven himself. The submission, humility, and charity of these prayers were quite affecting; and I cannot say how grateful I feel to have been led, as it were by accident, to see our dear chief in these last and brighter days of his bright and good career. For the same reason I tell it you all, and have told it to B—, because it completes that picture and memory of our lost friend which will ever make him our example. Oh, no! we had better not wish the news untrue, but try and follow after him!”

We have received from Messrs. Longman, *Margaret Percival*; the last volume published in their new edition of the *Tales by the Author of “Amy Herbert.”* This book was written, as the authoress states in the Preface, “with the view not of entering into the Romish controversy, but of setting before young persons the difficulty of engaging

in such a controversy, and the danger of allowing our affections to be engrossed by persons, who, however excellent in other respects, are likely to lead us into errors of faith."

We have received from Mr. Masters, the First Series of *Rosa's Summer Wanderings*, reprinted (with additions) from the "Churchman's Companion." It treats chiefly of the Lake District in the North of England.

Colonial, Foreign, and Home News.

SUMMARY.

THE Feast of St. Michael, September 29th, is appointed for the consecration of two new Bishops for New Zealand. The Venerable Charles John Abraham, Archdeacon of Waitemate, has been appointed Bishop of WELLINGTON in the Northern Island, and the Rev. Edmund Hobhouse, Bishop of NELSON, in the Middle Island.

A third Diocese, TAURANGA, on the Eastern Coast, is to be established, of which the Venerable William Williams, Archdeacon of Waiapu, will be the first Bishop. We suppose that his consecration will take place in New Zealand. We record this progress with deep thankfulness.

On July 22d, the Bishop of HURON held a Confirmation in Grace Church, Brantford, when 300 Mohawks were present, and 60 of them were confirmed.

At the late Annual Convention of WESTERN NEW YORK, the sum of 1,500 dollars was voted to enable the Bishop (Delancey) to take a suitable vacation, and to visit Europe.

The consecration of the Rev. Samuel Bowman, D.D., as Assistant Bishop of PENNSYLVANIA, took place at Christ Church, Philadelphia, August 25. The Bishop of WESTERN NEW YORK preached the Sermon.

The minutes of the proceedings of the Conference of the Clergy and Laity of NATAL have been published. We regret that we can do no more at present than chronicle this step in the Synodal movement. The 15th rule is, "That the members of the Conference shall give their opinion in two bodies, viz. of the Clergy and Laity." The members are required to make the following declaration: "I declare myself to be a member of the Church of England and Ireland." We fear that this will not secure even that they who make it have been baptized.

A volume of Sermons preached by the late Rev. C. M. Betts, will shortly be printed at St. Augustine's College, Canterbury, at the request of Mr. B.'s parishioners at Goulburn, New South Wales. A short memoir will be prefixed. Mr. Betts was drowned in crossing a stream near Goulburn, July 28, 1857; and mention of him will be

found in our last Volume, p. 436 (November), and in the January Number of the current Volume, p. 34.

The Secretaries of the Cawnpore Memorial Church have announced that the Bishop of Calcutta, who is about to leave England for his Diocese, has kindly undertaken to make personal inquiries in India, with a view to determine the most eligible site for the proposed Church, so as to carry out the designs of the promoters with as little delay as possible.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*September 10, 1858.*—The Annual Report for the current year has been printed, and is in course of distribution.

A meeting of the Standing Committee was specially convened, on August 26, to take into consideration the expediency of sending a Mission to the newly proclaimed colony of British Columbia; and it was resolved that a Mission be established immediately in British Columbia, and that the first Missionary or Missionaries be despatched as soon as possible.

The Rev. J. Gammage, curate of Newton, Hyde, Manchester, has been selected as the first Missionary. By the liberality of her Majesty's Government, a free passage has been granted for Mr. Gammage and his wife on board the *Thames City*, which is to sail from London on the 15th inst., with troops for the new colony.

Mr. Gammage's mission is to the gold-hunters at Fraser's River, and elsewhere on the mainland. In the same week the Society is despatching a Missionary to the native Indian population of Vancouver's Island, the Rev. R. Dowson, who has been kindly allowed a passage on board the Hudson Bay Company's ship which sails for Victoria about the 16th inst.

While the Society has been induced by the exigencies of the time to undertake these new missions, it is right that the friends and supporters of the Society should be informed that the monthly statement of its receipts up to the present time does not warrant the hope of an increased income this year. It is, therefore, earnestly hoped that no exertions will be spared by the Society's friends to prevent the prospective excess of expenditure over income which, without such exertions, will ensue.

SYDNEY.—DEATH OF ARCHDEACON COWPER.—(*Extract from a Private Letter.*)—"We are just now lamenting the demise of the most excellent Archdeacon Cowper. And yet not so much lamenting as rejoicing; for he died in a good old age and with a hope full of immortality. His has been a most valuable life; and his death is calculated to bring the glories and the joys into which he has entered nearer than usual to the expectant believers who loved and revered him—and they are many. How sweet to contemplate a Christian departing to be for ever with his Lord! The Governor has expressed publicly his wish that the funeral should be a public one."

THE
COLONIAL CHURCH CHRONICLE

AND
Missionary Journal.

NOVEMBER, 1858.

SOME OF OUR ISLAND MISSIONS IN THE EAST.

CEYLON AND MAURITIUS.

THE missionary work of the Church of England is now so vast, that it is becoming very difficult to follow its different lines of operation, and still more to combine into one clear view the real progress and present results of the labours of our evangelists. When our Dioceses abroad have increased to thirty-five, it is absolutely necessary for those who wish to maintain any real acquaintance with the subject to endeavour to reduce the great field of observation into some manageable compass; and this of course not by omission of any part of it, but by seeking to gain points of view which shall command, so to say, the general outline and the main characteristics of the whole.

But here we are met by another difficulty. Our information about the state of our Missions, very much as we have improved in this respect of late years, is still very defective; and the labour of arranging what is really attainable, is much more than most persons will undertake. This arises mainly from two circumstances, of which the first is as much a matter of satisfaction as the last seems to call for sincere regret. On the one hand, the very desire, now so widely spread, of gaining early tidings of our Missions has led to the publication of numerous extracts from letters and reports, which supply of necessity very disjointed and fragmentary information; on the other, partly from a honest reluctance it may be to give premature and incomplete, and so far unsatisfactory statements, partly, we fear, on less sufficient grounds, many of our distant Missionaries leave us (and some year after year) almost wholly in the dark, not about their prospects only, but about the results of the past.

We do not intend to enter more at length upon this subject; and we have so far alluded to it, chiefly in order to explain the purpose of the present paper, and at the same time to account for some of its deficiencies and possible errors.

Only let us remember that we are really arrived at a very important stage in the history of our Missions. We who are at home have a very great work to do, no less than to try to enlighten the mind of the Church upon this her most glorious, but most anxious and difficult duty, and under God's help to quicken her zeal to discharge it. On the other hand, our Bishops and Clergy abroad, we hope, will remember that it is a real and a very important part of their work, to place as clearly as possible before the Church at home the exact state of their labours, whether they seem to be in vain, or whether they seem to prosper. We have the highest authority surely for the Evangelist and the Apostle "rehearsing before the Church all that God has done with them."¹ St. Paul we know "declared *particularly*, ἐξηγήειτο καθ' ἑν ἑκάστον, what things God had wrought among the Gentiles by his ministry."² Some of our most excellent and most hardworking Bishops have admirably fulfilled this task from time to time. It is one additional advantage to the Church in their office, that they are bound really to oversee the labours of their Clergy, that they can from their position and knowledge duly estimate that whole result of which others see but the separate parts; and we can hardly conceive for them a more useful, or indeed a more appropriate function out of the many which it must be their burden as well as their honour to discharge, than to instruct their Mother-Church, how "God opens the door of faith to the Gentiles," and how the "ignorant worship" of the Brahmin or the Buddhist, or the fanaticism of the Mahometan, may be won over to the truth as it is in the Lord Jesus Christ."³

This Journal has, from time to time, attempted to give such a comprehensive view of the state of particular Dioceses of the Church in the colonies and dependencies of England as we are now recommending; and we hope it may be in our power, with the help which we thus solicit, to do this for the future more frequently and more fully.

It has long appeared to us that Ceylon and Mauritius, the first especially, present peculiarly strong claims upon our most

¹ Acts of Apostles, xiv. 27; cf. xv. 4, 12.

² Ibid. xxi. 19.

³ We hardly see what good and intelligent progress we can make in England towards the training of Missionaries for India, till we have from competent authority such an insight into the present state of the caste question for instance, and again of Mohammedanism as we had, *e. g.* now some years ago, about the moral and social condition of the Tinnevely Shanars from Dr. Caldwell.

active sympathy, and that they hold out peculiarly favourable opportunities for a great and most influential Mission work. Even merely as islands in that vast Indian Ocean, they would always have had a singular attractiveness to a people whose destiny it seems, like Athens and Carthage of old, to reproduce their own image in the waste places amid the seas, to extend their imperial rule, as Thucydides says on one occasion of Athens,¹ very strikingly, "upon the island principle," and "because they are masters of the sea," and whose nobler Christian vocation we trust it yet may be, if we may appropriate humbly more thrilling because sacred words, "to blossom and bud, and fill the face of the world with fruit."²

But these two islands have not only temptations for the keen eye of an adventurous commerce or a grasping ambition. Pre-eminently beautiful as they both are, and rich as Ceylon is especially in the gifts of a most bountiful Providence, to a Christian they have a far deeper interest, and they inspire a more yearning hope. Look at them once again as they lie midway between the Atlantic and Pacific, Mauritius a mere speck upon the water, Ceylon, as some have called it from its shape and position, with a very natural touch of fancy, "a pearl-drop on the brow of the Indian continent." See how the first is placed in our path, just a resting-place, rather let us hope now a shrine and shelter for the faith, between Africa and India, not only a stronghold, as God grant it may be, for His Church, but a home where those two helpless races, the negro and the Hindoo, meet together, as if rescued and brought away from their old bonds within the shade of the Cross; and for the other, who can refuse to see in Ceylon a point of most momentous importance in the diffusion of the Gospel in reference to that mysterious Asia, to which, year after year, we are called, almost in spite of ourselves, by such remarkable leadings of the hand of God?

True it is, that that beautiful land has had a sad and a bitter experience of the Western nations, and, alas! of the Christian name. True, that now for three centuries and a half Ceylon has been, till comparatively of late, rather the spoil than the care of men professing the faith of the Gospel. Portuguese, Dutch, English, all in turn have had long possession of "the Holy Land" of that Eastern world. What thoughts of shame rise up at the retrospect! Almost every form, so to speak, of moral misgovernment and of perverted Christianity has been exhibited by the stranger before these ignorant worshippers of the unknown God. Before the British rule, the island, it has been said, "had passed through two eras; that of artifice practised by the early Portu-

¹ vii. 57.

² Isaiah xxvii. 6.

guese, and that of coercion by the Dutch." The first "soon reduced the whole of the northern peninsula under the authority of their Church. They even divided it into parishes, each of which was provided with a chapel and a school, and some with magnificent churches and convents. But they seem to have had recourse to the same faulty system of conciliation which has stamped so deep a stain on the South India and South America Missions of the Roman Church. Baldæus, who went to Jaffna, A. D. 1658, immediately upon the retirement of the Romish priests, describes their churches as fitted up with stages for theatrical representations of the Gospel history. And to this day the Roman Catholics in the north of the island celebrate their worship with fireworks and tom-toms, and in their processions drag decorated cars bearing garlands and idols, differing from those of the Hindoos in name only." The second rulers of the island employed means hardly less objectionable for the diffusion of their creed; in fact, if we must choose between two forms, both of plain and unquestionable error and wrong, we may lament the harshness, and the want of feeling and consideration, of the rugged Protestants of Holland even more than the most mischievous yet less offensive suppleness and pliancy of the Missionaries of Goa. The same writer whom we have already quoted dwells minutely "upon the small amount of knowledge exacted from the candidates for baptism." Many of the converts were actually forced into receiving that holy Sacrament; and the efficiency of the pastoral superintendence exercised over these may be judged of from the fact, that "in 1663 there were only two, or at most three, Reformed Ministers where there had been upwards of forty Romish Ecclesiastics." Again, "towards the middle of the last century, the Dutch reduced their original scanty supply of chaplains. In 1717 there were only five in all Ceylon, and of these only one understood the language."

What wonder if the Dutch themselves described their converts as "Sine Christo Christiani," or if, in 1806, "Buchanan, who visited the island, described the Protestant religion as extinct in the northern province!" It is surely remarkable to hear that the Roman Catholic converts have adhered "to their religion," however that religion may have been terribly overloaded with error, and however false and sinful a compact it may have made with idolatry, "for three hundred years with great tenacity in the face of Dutch persecutions, that they still form by far the most numerous community of Christians in Ceylon, and, even now, that Portuguese is still in almost universal use in the maritime towns, while the Dutch is all but extinct."¹ Man's mind, alas!

¹ These extracts are all taken from an article in the "Calcutta Missionary," upon Sir J. E. Teument's "Christianity in Ceylon."

has no preservative against error, and we do not use, of course, the fact of an adopted foreign language and religion, striking as it is, as any proof, by itself, that the creed so received is pure; but the treading out of almost every trace of the later and the longer dominion is surely most significant and full of warning. There is still in suffering humanity everywhere a sense that returns love even for the show of love and kindness, as long as that love can be at all trusted; and there is a true and irrepressible instinct that revolts against all injustice, and most of all against that crowning injustice of using force in the service of the God of Mercy and of Truth.¹

But it is time to consider briefly the third era of the later religious history of Ceylon, before we take up the account of our present Missions. In 1795 the British dispossessed the Dutch, and Ceylon has been from that time to our own days under the direct government of the English Crown. It might have seemed that warnings had been written with terrible distinctness upon the face of that twice-conquered island. It might have seemed, now that the policy of deception and of force was seen in all its deformity, that there was no other refuge even for a reluctant Government, or a timid Church, but to try the power of a pure faith and to exhibit the simplicity and the integrity of the Gospel. But those were still dark days for England, and for England's Church. Another, and surely a far worse, sin than that of Portuguese or of Dutch was unhappily still possible for a Christian people; and the English rulers had the miserable distinction of making even policy and violence in the propagation of religion wear something of the semblance of a virtue, in comparison with that apathy and indifference to the truth of God and the highest welfare of man, which is, in one plain word, simple infidelity.

"For three years after the conquest of Ceylon, the religious welfare of the natives occupied no part of the attention of the new governors." The Dutch clergy died out; no English succeeded them. Already before Buchanan visited the island in 1806, "a strong appeal had been made to the British Government from Tranquebar, for missionaries and schoolmasters for 130,000 native Christians in the province of Jaffna. But only one native catechist was placed there; only a small additional expenditure was made for the purpose of education; and numbers of native Protestants every year apostatized." In 1808 Buchanan reports, "there were two, and only two, English clergymen in the island."

¹ It is only fair, on the other side, to remember the zeal and real services of the Dutch. "Everywhere we see traces of large and substantial churches, which they erected in the 240 parishes into which they had divided the island. Not less munificent was their zeal for education." See "Monthly Record" of the *Society for the Propagation of the Gospel*, 1854, p. 250.

Doubtless the Dutch greatly erred in much of their religious practice, but they did raise a bold witness against idolatry. "They allowed no single idol temple to be built within their bounds; they allowed no single native to enter Jaffna with the stamp of idolatry on his person." When we consider the almost inseparable connexion between idolatry and immorality, there is surely much to be said in support of such exercise of authority; the very fact of the possession of a heathen land by Christians seems to involve, as a necessary consequence, that the occupied part shall be kept pure from heathenism, where heathenism is only another name for gross sin; a line is surely possible, and *ought* to be drawn by a Christian people between persecution of mere opinion, and connivance at acts of shame. But British governors at first thought otherwise. "In the first year of British rule not less than 300 temples were built in this single province (Jaffna), and out of every ten natives we now meet [this was written twelve years ago], nine will be seen with the mark of heathenism visibly stamped upon the forehead."¹

Alas! for our English unbelief in these miserable days; alas! for the spirit which has descended to us from that unbelief, and against which we have now to contend, even that spurious liberality, which in Mauritius has lavished support upon an alien Church, while it has utterly neglected its own, and which almost everywhere abroad has made a loud assertion of toleration, almost convertible with a depression, if not with a restraint, and an unjust control of that one creed which is still the national faith of England.

It was only in 1816 that Bishop Middleton publicly represented, as it were, before Christian and native, in his Visitation in Ceylon, that the Church of England cared for this distant dependency; only, that is to say, after twenty years of secure occupation that the efforts of such a Christian ruler as Sir Robert Brownrigg were strengthened and encouraged by the active co-operation of one who had at last the charge of building up the Church again, where it had been twice planted, and twice had failed to live.

Without such a summary as this, meagre as it is, it is quite impossible at all to enter into the difficulties of our work in Ceylon. We have not time, nor is it necessary, here to dwell on the events of that long interval between Middleton's first Visitation and the appointment of the first Bishop of Colombo in 1845. Heber, and Bishop Spencer of Madras, exercised at

¹ These notices of British misgovernment and apathy have been taken from a sketch of "Missions in Ceylon," in the "Monthly Record" of the *Society for the Propagation of the Gospel*, 1854, p. 251—253. It is admirably written, and is full of information.

distant periods the personal superintendence which ought to have been constant, and ever at hand. But precious years were lost. The reproach has been wiped out at last, however tardily; but we must expect our efforts in Ceylon for years to be embarrassed by our past miserable neglect.

However, the appointment of a resident Bishop gives us a sure confidence that we shall not be allowed any more to forget our great responsibilities in the charge of the heathen of Ceylon; and if the Bishop's chair continues to be filled as it is so admirably by its present occupant, we have a no less strong conviction that the Church amongst the Singhalese will not be a feeble dependent and pensioner upon the Church of England, but that it will take really vigorous root in its native soil, and expand naturally and healthfully by the development of its own native resources.

And now, so far as we are able, we propose to place before our readers some of the religious statistics of the Diocese of Colombo, and to illustrate these according to our means of information, thus supplying, we hope, some little help to those who wish to form a better notion of the state and progress of Christianity in this, perhaps the most promising of all our Indian Sees.

We find from the reports of our Missionary Societies, which are just published, that they have at present, the *Society for the Propagation of the Gospel* fifteen, and the *Church Missionary Society* twelve clergy in the Diocese of Ceylon. Of these, two out of the whole number of the Missionaries of the last Society are natives, the rest are European; while in the case of the fifteen clergy of the Gospel Propagation Society, we believe, ten are either Singhalese or Malabar by birth. The whole number of the clergy of the Diocese is only thirty-eight, according to the Clergy List of 1857; the excess representing, we suppose, the Government chaplains.

But this number, small in itself for a country equal in area to half of England, and with a population represented at present to be 1,627,849, will be found still more inadequate when we deduct from it the clergy who are most usefully employed, but still only indirectly and remotely concerned with the office of evangelizing the heathen. We allude, of course, to the educational establishments at Colombo, Cotta, and Kandy, maintained by the two Societies, and to the chaplains of the Government. There must be another abatement made from the effective force of the ministry by the usual furloughs for sickness, so often reducing our Indian clergy; with these deductions, we doubt if we can state our actual number of Missionaries in Ceylon as much above thirty.

How, then, are these distributed? Here the disparity of our numbers to our work is still more apparent. Only about Colombo,

and in the southern districts of the island, and there chiefly at a few places on the coast, can the Mission work be said to be at all active. At Colombo there may be about fifteen clergy, and there are several Mission-stations occupied in the neighbourhood; Cotta, the seat of the Church Missionary "Institution," being one, and Milagraya and Galkisse, where the Gospel Propagation Society has so interesting and hopeful a work going on under the charge of Mr. Thurstan, another. On the coast there is only a thin and broken fringe of Christian encampments here and there, even in the south. Then at Kandy, the old capital of the island, each Society has a Mission; but neither can report, we fear, much progress. "Only two Kandyan adults have been admitted into the Church by baptism," is the statement of Mr. Oakley to the *Church Missionary Society* this year; and there is, we observe with regret, an entire blank without any returns from the station of the other Society in the same place, and this, if we mistake not, for a second year. But what is the description of the northern and eastern districts? There is indeed on the north-west a Mission at Manaar, but from the single-handed ministry of one labourer amongst a population returned at 28,050 we are not surprised to find the report only of 91 members of the Church. Again, on the eastern coast, Trincomalee has its chaplain, and lower down Batticaloa has two Missionaries of the *Society for the Propagation of the Gospel* superintending the work; but the province of Jaffna, once in days gone by so rich in promise, and even in our own times not wholly barren, has at present only the feeblest signs of our Church's exertions. Of the two Missionaries stationed there in 1857, one is obliged to return to England, and his comrade is almost disabled by severe indisposition. What wonder that in his Report to the *Church Missionary Society* for this year, he can only state, as he does most candidly, "no adult members have been added to the Church at Nellore and Chundicully, and only one at Copay."¹

(To be continued.)

W.

ON THE PRACTICAL DIFFICULTIES EXPERIENCED BY A MISSIONARY TO THE HEATHEN.

WE trust that our readers will be glad to have this valuable paper, which has been prepared by one who has had practical experience in the matters of which he writes:—

"I intend in the present paper to take notice of some of the practical difficulties which the Missionary encounters; and my

¹ See Report of the *Society for the Propagation of the Gospel*, 1858.

remarks will allude more particularly, though not exclusively, to his proceedings among savage tribes.

And here I would remark, that, so far as my experience goes, savages are much more accessible to the impressions of the Gospel than civilised heathen. The reason seems to be, that with the former both the intellectual powers and the moral and religious faculties are found equally undeveloped, and are therefore capable of being developed together in a corresponding ratio; while, in the latter, the intellect has been so stimulated, and so accustomed to look at everything in a worldly and selfish point of view,—a view in which moral considerations are to a great extent ignored, while, at the same time, the religious faculty is scarcely ever evoked at all,—that the intellectual development of the man is altogether out of proportion to his moral development. Add to this, that the civilised heathen looks at everything exclusively as it bears upon his own advantage or disadvantage, and thus contracts a thoroughly selfish habit of thought; while the savage, being habituated to war, is thereby, to some extent at least, accustomed to the idea of enduring, fighting, triumphing, and dying for others.

The prime obstacle to the propagation of the Gospel among heathen, whether civilised or savage, is exactly that which meets us at home,—viz. a dislike of religion altogether, from the consciousness on man's part that he does many things which religion condemns, while, at the same time, he has no inclination to leave off doing them. As this is a feeling with which we are all acquainted, I shall say nothing more of it here; but you will see that many of the Missionary's difficulties are but exhibitions of this one, modified by circumstances.

The first difficulty I shall treat of which the Missionary experiences, and one which he finds to a greater extent among civilised than among savage heathen, is a general indifference to unseen things. The daily wants of their daily life seem entirely to have engrossed their attention; and their minds, enchained by these, appear incapable of arising beyond them. This, of course, is exactly such a difficulty as we often meet at home, but it is much greater, and their devotion to the world much denser than is generally seen amongst us. Here there are many things, such as poetry, history, music, which, by making the past, the distant, or the future predominate over the present, tend to prevent the exclusive influence of the things of sense upon the mind; but, there, there is no counter-acting influence whatever, and the affairs of this world reign with undisputed sway. Of course the only true way of meeting this difficulty is to show them the enormous importance of the future life as compared with the present; but this topic alone,

and at first, is found to be very dry, and very ineffective. It is very useful to tell them of the marvels of Europe, and thus to excite their wonder and stimulate their imagination; and it is seldom difficult to introduce a sentiment or an idea which shall have a religious tendency, and yet shall not be felt to be out of place. In this manner they may be gradually brought to think of some other things than their boats, their houses, and their paddy; and thus, if they do not in this manner receive religious truth, they may be gradually prepared for its reception.

The next difficulty which I shall treat of, and one which would appear to exist in an inverse ratio to the last, is the influence of their own superstitions. But though it would naturally seem *à priori* that where the greatest devotedness to this world existed, there the influence of the national superstition (which is a kind of religion) would be least apparent; yet this in reality does not seem to be the case. The most worldly and least elevated minds are those most devoted to superstitious practices,—practices to which they are blindly and bigotedly attached, and which they generally follow from the hope of procuring worldly advantages.

Among civilised heathen, where their mythology has been wrought into a system, its influence among the mass is very considerable, and consequently its power of excluding Christianity is very great; but among savages, whose religion consists of a series of disconnected legends, and almost unconnected names, there is no difficulty at all in getting Jesus recognised as a superior Being, and getting accorded to Him that mental respect which they entertain for their own superior Powers. This, of course, however, is not what we want; as not only must He be set up, but also they cast down, and this is no easy matter. If we tell them, for example, that the spirits in whom they believe do not exist, they will simply think that we do not know any better, and will treat our assertion much in the same way as if we were to assert that alligators do not lay eggs. They would freely admit that, as regards England, that might be the case, but as regards Borneo they know better. Our only way, then, is, not to deny the existence of these spirits, but to tell them that they have no power over good Christians, that God takes Christians under His protection, so that, if they obey His laws, no one can hurt them. And thus, as we declare Him to be omniscient, omnipotent, and omnipresent, we set Him up as supreme above all other powers, most of whom exist in the imagination of those who have received Christian truths, alongside of Him, and with little reference to Him—much in the same way that fairies, Kelpies, and Brownies existed in Scotland. As a belief in these latter, however

logically inconsistent with Christianity, did not prevent our forefathers from being Christians, so neither, in my opinion, does a belief in ghosts and spirits, which has no influence on the conduct of the baptized, prevent them from being sincere Christians likewise. Indeed, their belief in their own ghosts and their belief in Christianity are two things, quite different in kind. The latter is, like our own, precise, historical, and distinct; and as well adapted as any fact within their knowledge can be to influence their conduct. The former is shadowy, indistinct, and doubtful; and much more a matter of conjecture than of knowledge. Most of these spirits, I have said, exist in their imagination, alongside of God, and with little reference to Him; but their class of evil spirits they have identified, of their own accord, with Satan. As soon as we speak of the devil and his angels, as being always on the watch to do men harm, they generally exclaim, 'Oh, yes! we know them; these are the "Lantu Girgassi."' They have great big teeth as big as my arm, and they kill men and eat them.' I generally try to draw their thoughts from the harm they might do to our bodies to the evil they do our souls by involving us in sin.

It will thus be seen, that, among the Dyaks at least, and I should be inclined to say among most savage tribes, their native superstitions have not in themselves much power to prevent the spread of Christianity. No doubt if we were to attempt to eradicate the one before implanting the other, the case would be hopeless; but the very hopelessness of the case is, to my mind, a proof that it is not required. We must sow the good seed as best we can, and trust the result to Him who giveth the increase. If it be received in an honest and good heart, it will spring up and bear fruit, and ultimately overshadow and destroy the noxious weeds by which it has been surrounded. Teach them the truth, and let them assimilate it to their own minds and accommodate it to their other ideas in their own way. If these ideas modify it wrongly, correct the result, and you will thereby also tend to correct their previous ideas; but if the result is on the whole right, leave the previous ideas alone.

Among civilised heathen, however, as I have said before, the influence of their own superstitions, in preventing the spread of Christianity, is very great; and this proceeds not merely from the hold which it has over their minds, but also, in a still greater degree, from the belief that giving up their own religion denationalizes them. This is the case among the Brahmins and their followers, as we have all read. It is equally the case among the Parsees and Chinese; and though the Malays are not heathen, yet this feeling is so strong among them, that with the Dyaks, to become a Malay and to become a Mahommedan

are synonymous terms. The heathen generally say, that every man ought to follow his father's religion, that all religions are ultimately the same, and all lead to the same result: and that our form is best for us and theirs best for them. It is to no purpose to point out to them the opposition between their own religion and ours, and to argue that if one is right the other must be wrong. Such a mode of procedure is generally met by some vague generalities, or by a polite laugh and a turning of the subject; or, if the arguer be fairly brought to bay, by giving a contemptuously compassionate approval of the Missionaries for following *their trade*, accompanied by bitter imprecations upon the persons who go near them. Sometimes, also, I have been told, they will, if worsted in argument in the presence of their countrymen, resort to horrid blasphemies in order to drive the Christian away.

The difficulty, then, arising from the belief that giving up their own religion denationalizes them is one which cannot be directly met, and is best let alone to fall of itself. It is not an objection which they ever make in words, and is perhaps rather a feeling than a belief; consequently, it is not a subject to which the Missionary need ever allude, and it is one from which it is wise to abstain. The difficulty will not come practically upon any man till he has begun to think of becoming a Christian, by which time other influences are at work upon him, and, if he manifests any hesitation on this score, he may generally be shown that he may become a good Christian without changing his social condition at all. Where there is already a native Christian Church, the difficulty, of course, is very much lessened.

But if the difficulty arising merely from their own superstitions be not great, that arising from the clashing of Christian requirements with their own habits is very great. It is, indeed, the greatest difficulty of all.

Christianity requires in them a much stricter morality than they have ever been accustomed to exercise, and this they are wonderfully quick at perceiving, without ever being expressly told of it; and hence a decided repugnance on the part of a great many to Christianity. Even savages are by no means slow at following out principles to results; as an instance of which, I may mention a Dyak who objected to become a Christian because he should have to liberate all his slaves; and this, though a legitimate conclusion from Christian principles, is certainly what he had never been told.

Again; most heathen, both civilised and savage, have some national habits which are closely intertwined with the national life, and which are yet utterly repugnant to Christianity. As

examples of these, I may mention, among the Chinese, the worship of their ancestors, and, among the Dyaks, head hunting; and those familiar with the social life of heathen nations will doubtless have discovered that in each of them there is something equally entwined with their social life and equally repugnant to Christian principles. Now the only way of meeting the difficulties which arise from the existence of habits of this kind is by first showing that they are inconsistent with principles which they would admit to be true, and that, therefore, they are in themselves wrong; and then telling them that God has forbidden these things, and that they must forsake them if they would become Christians; that they ought to forsake them because they are wrong; and if they do not forsake them they will be punished, because God is the God of all men,—of heathens as well as of Christians.

Now though the existence of habits of this kind is the main obstacle to the spread of Christianity, yet it is advantageous, in so far as that it forms a test of sincerity and of earnestness. But for some such thing, involving a sacrifice on the convert's part in embracing Christianity, we could have no guarantee of his sincerity; and, although we might in this way get a larger number of converts, the state of native Churches would be much less satisfactory than at present.

The next difficulty which I shall take notice of, and one which, while it is felt in some degree among civilised heathen, is experienced in full force only among savages, is the mode of teaching them. Any attempt to teach them the *doctrines* of Christianity, at first, is almost sure to prove uninteresting, and even, from the entire novelty of the subject, unintelligible; and very soon the auditors will either drop off or manifest utter inattention to what is being said. The way to overcome this difficulty is to give them only the *facts* of Gospel history, allowing them in a great measure to draw their own conclusions; and their attention being thus kept alive by the interest of the narrative, the subject is remembered and thought upon afterwards. The narrative being thus received, and thus familiarised to their minds, gradually but insensibly modifies them. Their world of thought is enlarged, and to some extent reconstructed, by the entering in of a new element, and its recognition slowly but surely alters their habits of thought, and so fits them to receive and embrace Christianity.

Even this, however, is not the best plan. We found it best to conjoin with this the singing of a Christian hymn containing the principal articles of the Creed, and even to give to this mode of instruction the first place. The method which I ultimately followed, with any who knew little or nothing of Christianity,

was somewhat of the following: After a little introductory conversation, I would tell them that I had come to teach them true religion, and how to worship God. "Do you know God?" "No." "But you know Battara" (a name applied by the Dyaks to—both individually and collectively—the three principal deities of their pantheon; such is Battara, yet they form only one Battara). "Oh, yes, we know Battara. He lives on the hill-tops." "Oh, no, he lives higher than the hill-tops; he lives in the sky." "We Dyaks say he lives on the hill-tops." "Oh, he is on the hill-tops, and he is here, and he is everywhere; but his home is in the sky. He knows what you and I are doing just now, doesn't he?" To which appeal they would sometimes answer, "Yes," and sometimes they did not know. To this I would reply, "Oh, yes, he knows what we are doing, and what everybody is doing; what they are doing in Sarāwak, and in Europe, and in China, and in India, and in all the countries of the earth. We white men know this, because he has given us to know true religion. He sent his son (Tuhan Isa) to teach the Jews, and the Jews taught the white men; and here am I, a white man, come to teach you. Will you learn?"

This appeal was generally answered by "I don't know," or "I am not clever," or some such evasion. "Oh, but I want to teach you," I would tell them, "because it is right. See; listen to me." I would then repeat to them the first verse of a hymn containing the chief articles of the Creed, and then,—in company with some Christian boys, whom I always took with me on missionary expeditions, and who generally followed me even at home,—I would sing it to one of our chants. With this they were invariably delighted, and invariably expressed a desire to learn it; when I would slowly repeat each line of the first verse, explaining its meaning where necessary, and then make them repeat it after me. With some, of course, when the novelty wore off, the attraction ceased; but many others went on, and thus they gradually learnt the principal articles of the Christian faith, with pleasure as well as profit. When in this manner they had learnt something of Christianity, and of its requirements in faith and conduct, we found out whether or not they were willing to become Catechumens; and, if they were, we would then proceed to teach them, in a similar manner, the Creed, the Lord's Prayer, and the Ten Commandments, as preparatory to baptism.

Another difficulty which is experienced by the Missionary is that of getting proper theological terms. All have heard of the difficulty of finding a word for God among the Chinese; and a difficulty of a somewhat similar kind is experienced in every

Mission. It must be overcome either by employing the native word which nearest expresses the idea, and then restricting its use to that; or by adopting a word from a foreign language, and explaining the meaning in which we use it. Among the Dyaks we had a long controversy as to what was the best term to use for the name of our Lord; whether the Malay (or rather Arabic) form, *Isa*, or the English form, *Jesus*. The chief argument against the use of the former was, that *Isa Ben-Daud*, as the Malays term our Lord, was the subject among them of many absurd and ridiculous stories, which they would be sure to tell the Dyaks, and so either corrupt the faith of the baptized, or preoccupy the minds of the heathen disadvantageously to us; that their account of Him was so entirely different from the reality, that it might be said with truth that they were different persons; that no argument could be used on its behalf which would not equally go to prove that it ought to be used in every country, from Spain to New Guinea, in which Mahometanism had ever prevailed; and that the name of *Jesus*,—the name of the Saviour,—the only word common to the Dyak and the English Christian, would alone form a bond of communion between them. On the other hand, it was contended, that *Isa* was much more consonant to the genius of languages of the Malay family, and that the use of this word would be a standing testimony in the midst of Mahometans that *Isa Ben-Daud*, whom they revered as their sixth prophet, was in reality the Eternal Son of God.

The last difficulty which I shall take notice of is that of managing a few Christians isolated from the Missionary; a very grave difficulty indeed, and one which opens up the whole question of organizing a native Church. Into this I do not intend to enter; but evidently the principle on which we ought to proceed is, that no Church can be regarded as established until it has been supplied with Bishops, Priests, and Deacons who are natives of the country. To this end, then, we should direct our endeavours; and upon this principle should we act when providing services for an isolated body of Christians. We should seek out those who are best qualified to be leaders of the worship, and must trust very much to them; giving the congregation only such occasional superintendence as other duties will permit. It must be confessed that, though this is the best that can be done, the results will not be found very satisfactory, and many difficulties of many kinds will be experienced. These, however, will be very much like those of a cure at home; and as the Mission extends, the *peculiar* difficulties of the Missionary will cease.

Having thus supposed the Mission to have so increased that it may be considered a Church fairly planted, though under the guidance of foreign pastors, I shall now take leave of the subject. I have endeavoured to give an account of the various difficulties which the Missionary to the heathen meets in the first stages of his operations, and the best means of overcoming them. The main difficulty, as I said at first, is their unwillingness to have anything to do with religion, from a consciousness that it condemns actions which they are in the habit of doing, and which they have no inclination to leave off; but even where this difficulty does not manifest itself in a very high degree, there are still many others of no small weight. All these, however, may be overcome, through God's grace, by remembering that those whom we address are men like ourselves, capable of being won by a sympathising, and repelled by an ungenial disposition; and by making them know and feel that our only object is to do them good. There will always be scoffers and those who hate religion; but the well-disposed will come to find *that* in the Missionary and his teaching which opens their hearts; they will know and, in some degree, love the truth; and their conduct, imperfect though it may be, will yet, from its contrast with that of their countrymen, give evidence of the operation of Christianity upon their hearts. Those only who have lived in a heathen country, have watched the inner and outer life of the heathen, can know the difference between the moral atmosphere of a heathen and a Christian country; and can thus feel the social benefits of our religion. If it be true that, so far as the final end of Christianity is concerned, many be called but few chosen, it is not less true that as a civilising instrument it is the most powerful of all; and, no doubt, this was one of its intended effects from the beginning. Regarded even in this point of view, it is a success; and even those most bitterly hostile to it are, though perhaps unconsciously, under the deepest obligations to it.

Even in those Missions, then, where little fruit appears, the heaven is working; and the Missionary, in reliance upon the Great Head of the Church, will yet find realized that promise, 'Cast thy bread upon the waters, and thou shalt find it after many days.' "

A. H.

Correspondence, Documents, &c.

THE CHURCH IN TRINIDAD.

THE following extracts from a sermon preached at the consecration of St. Matthias' Chapel, Trinidad, on June 3d, 1858, by the Bishop of Barbados, will place before our readers the state of ecclesiastical matters in that island. We wish that there was the name of a London publisher on the title-page, that they might be able to profit by the remainder of the discourse :—

“What the future of this rich and splendid country may prove, especially in a Christian view, it would be almost idle even to conjecture. Perhaps, whilst its vast resources are developed more and more by the influx of low-caste heathen immigrants, the religious prospects of the island may become more and more overcast; so great are the difficulties of bringing these semi-barbarous pagans under the blessed influences of Christianity: yet remembering in whom we trust, and calling to mind our past experience of His mercies to us, we would not counsel despondency, but would go on still in the work of the Lord, trusting that the mountain of difficulties now in our way may gradually be removed.

Time was, not forty years since, when one small room in Port of Spain sufficed for the only congregation that met together in this land to worship God in connexion with the Church of England. Even so late as the year 1835 we had only one church; *that*, indeed, a noble one, but it stood alone, the sole representative of the English communion throughout the island. At length the spell was broken: slavery was abolished: Christianity began to spread; our places of worship raised up their heads; a church was built here, a chapel there; and the work, blessed be God! is still going on. Last month I had the happiness of consecrating two parish churches in distant parts of the country; and now we have been dedicating to God this chapel of ease (at once beautiful in its form, and of substantial materials), being the thirteenth of our places of worship already completed, whilst another chapel is nearly finished in the quarter of Carapichaima, waiting only for help to be also ready ere long for its sacred purposes.

* * * * *

One of the trials which our Church has to encounter in this island is the largeness, for the most part, of the parochial cures with which our Clergy are charged. The consequence is, that to the indolently inclined pastor they furnish an excuse for doing little, where so much more is to be done than any one individual can possibly accomplish; whilst to the zealous clergyman the temptation is to over-exertion: his energies are rapidly exhausted, his strength and his health fail him, or at best his activity is absorbed in his more public duties, with little leisure for personal improvement or pastoral visitation. The work, if it is to be done well, requires many more hands to be employed in it than it can now command, and more Clergy especially

than our present staff comprises. May He whose resources are inexhaustible, our great Master in heaven, help us in this our need, and open up a way for the supply of our wants!

* * * * *

The work, as I have admitted, is a most difficult one: and the prospect before us is dark; yet, as I have said, not hopeless. Already indeed we begin to perceive here and there 'dawnings' of light, and 'promises of day.' Not only have we natives of Africa in large numbers even among our communicants, and walking worthy of their Christian calling, as much so perhaps as many of European extraction, but we have Chinese immigrants attending our Sunday-schools, and admitted to holy Baptism, while from the lips of Hindoo children we may, in different parts of the island, fifty miles asunder, hear books of Christian instruction read, and Christian hymns recited, not only in their own language, but in ours also. Yes, God has been graciously putting it into the hearts of some of His servants, but few indeed as yet—a privileged few, a bright example to us all—to feel for these heathen, and to exert themselves on their behalf; and He has moreover been pleased to encourage their efforts with appearances of success. While the dark cloud which for the most part hangs over the moral condition of our immigrants may teach us that the work of their conversion is one to which Divine grace and blessing alone can insure success, the bright spots to which I have alluded are indications that if we will but make the effort honestly, humbly, religiously, success will not be withheld.

I might add more, and advert to circumstances full of encouragement as regards the adult Hindoos, of whom I have already, in the rite of Confirmation, admitted four into the full communion of the Church. But the time forbids me to enter upon a subject which could not be done justice to in a few passing words.

I will therefore conclude by calling upon you first, to thank God for His past favour to our Church in so wonderful a multiplication of our congregations and their numbers, and in particular for this last instance of His goodness—the erection of this chapel for a district in which one was so much needed."

The following appendix on the "English Church Establishment in Trinidad," is added to the sermon:—

"Trinidad became a British dependency in 1797, with a population under 18,000, which had increased at the Emancipation (1834) to 39,000, and is now (1858) about 80,000. In 1800 the Rev. J. H. Clapham, M.A., was appointed minister of Port of Spain, and officiating minister to the forces in garrison. The latter office afterwards devolved on a regular Garrison-Chaplain, and remained distinct till 1846, when, at the death of the Rev. D. Evans, who had held the office since 1821, it became connected with other clerical duty.

Trinity Church, in Port of Spain, was first used for Divine service on Trinity Sunday, 1823; Mr. Clapham being still minister. In 1824 Mr. Clapham retired, and was succeeded by the Rev. George

Cummins, B.A. (the present Archdeacon of Trinidad), who had been Assistant-Minister of Port of Spain during part of 1823.

In April, 1825, the newly-appointed Diocesan, Bishop Coleridge, paid his first visit to Trinidad; and from June in that year, Savanna Grande was provided with a resident clergyman, with some interruptions till 1829, when the Rev. George Cummins was again left; and, with the exception of a few months in 1831, for some time remained, the only clergyman of the English Church in Trinidad, besides the Chaplain to the Forces.

So matters stood in 1835, when an Assistant-Curate was appointed to Trinity Church, Port of Spain; and his place, being left vacant almost immediately, was again supplied in 1836. In 1836 also the *Church Missionary Society* sent out two clergymen, to labour at Savanna Grande, and in Naparima (north and south). A clergyman was provided in 1837 for Couva, and in 1838 for Tacarigua.

In 1841, besides the army chaplain, the number of clergy was five, officiating at the following places: Port of Spain, Couva, Savanna Grande, San Fernando, Tacarigua.

In 1842 the Archdeaconry of Trinidad was constituted; and in the same year a separate clergyman was appointed for South Naparima.

A similar appointment was made in 1843 for Chaguanas, and in 1845 for Diego Martin; making in all nine clergymen, besides the Chaplain of the Forces.

In the last year (1845), an Ordinance of the Council of Government was passed, dividing the island for ecclesiastical purposes, so far as regards the Established Church of England in Trinidad, into sixteen parishes, and constituting seven of these (two being united) into six Rectories, with a provision for the addition, when sanctioned by the Governor in Council, of an Assistant-Curate to each Rector, and of an Island-Curate in each of the parishes not included in the Rectories.

At present (August, 1858) the actual provision allowed is for sixteen Clergy, who are all resident; namely, one Archdeacon, six Rectors, five Island-Curates, and four Assistant-Curates.

The parish churches are nine in number: Trinity Church, Port of Spain; St. Paul's, San Fernando; St. Andrew's, Couva; St. Philip's, Savanetta; St. Mary's, Tacarigua; St. Stephen's, Savanna Grande; St. Thomas's, Chaguanas; St. Michael's, Diego Martin; St. Matthew's, Oropuche.

The chapels are four: St. Barnabas, South Naparima; All Saints, Port of Spain; St. Clement's, North Naparima; St. Matthias', Laventille.

There are, besides, eight temporary places of worship, at the following places—Cocorite, Carenage, Aricagua, Dunmore Hill, Williams-ville, Arouca, Claxton's Bay, Turure; and Divine service is also held in borrowed buildings at Cedros, Erin, Free Port, Gasparillo."

MISSIONS TO THE KAFIRS IN THE DIOCESE OF
GRAHAMSTOWN.

(From a Letter to a Friend in England.)

King William's Town, British Kaffraria, August 6, 1858.

I AM here with the Bishop, who is on a round of visitations to the Kaffrarian Missions. Next week we are to go to East London, on the coast, and to a Mission Station on the Kahoona River, not very far from it; and then to St. John's, to attend a General Conference of the Missionaries from all the Stations, which is summoned for Wednesday, August 18th. There are many matters to talk over and arrange. Among others, the question of translations of the Prayer-book, and other books for use in schools: plans for the prosecution of Mission labours in new spheres and fields open before us; arrangements for the conduct of Mission Stations; treatment of Catechumens and Converts, and so on. We have, I find, altogether ten Stations, at which Mission work is going on to a greater or less degree, viz.—

1. *At Grahamstown.* A Kafir school for children and adults. The children's school, in the morning, from ten to one o'clock. The adult, in the evening, from seven to nine. (This is at present in abeyance, waiting for a native teacher.)

2. *At the Mouth of the Cowie River,* where several hundred Kafirs are engaged in some public works, with a view to making a good harbour. This Mission is under the care of the Rev. J. P. Syree, a German, ordained by Bishop Cotterill. He has learnt the language, and speaks it fluently already. He has an English Service on Sundays as well.

3. *At East London,* near the coast. The Rev. W. Greenstock has charge of this Mission. He also speaks the language well. Mr. Greenstock was first at Umhalla's kraal; but that chief is now in prison, and his place is quite deserted.

4. *St. Matthew's Station,* Keiskamma Hoek. This is a school with twelve Fingo children as boarders, training as Christians, and with preaching at two outlying kraals, one three, one six miles off. I went to one of the kraals last Sunday, and preached through an interpreter. A school hut was filled with from sixty to seventy children, and as many adults, nearly all in native costume, and squatting on the ground before me. Oh, how I longed for *the gift of tongues*, that I might proclaim in their ears the unsearchable riches of Christ!

5. *St. John's Station,* in Sandilli's country. This is a school, with between seventy and eighty Kafir children, of both sexes and all ages up to fifteen or sixteen, given up to us by their parents to be trained as Christians, or rescued from starvation by ourselves, and having no friends whatever to look after them. This place was in the very midst of the dying people during the famine of 1857, and was the means of saving the lives of multitudes; though many perished around them. In the small graveyard of the Station, sixty-nine bodies were

interred in a few months. Many of the children are baptized, and there are one or two adult converts on the Station. This St. John's Station is chiefly under a Miss Harding, a person long engaged in missionary work among Kafirs, who knows something of the language. There is also a Catechist from the *Society for the Propagation of the Gospel*, who exercises a general oversight and teaches the boys.

6. *St. Luke's* or *Newlands*, on the Kahoon River, near East London. This is under the care of the Rev. J. C. Lange, a German, who speaks the language, ordained by the late Bishop. I cannot give you particulars. We go there next week.

7. *St. Mark's*, over the Kei River, in British Kaffraria. This is in a very promising condition, with large schools and a good number of converts—how many I cannot say. A letter was received yesterday from Mr. Waters, the clergyman in charge, who reports the baptism of thirty-three Kafirs (adults and infants together, I suppose).

8. *St. Peter's*, among the Tambookies under Queen Ilizmi, by the Guytyre River. This is in charge of a Mr. Mullins, and is prospering greatly. There are schools here with 120 children attending, and schools at three outlying kraals. Adults attend evening schools also, and there are a few converts, walking consistently, on the Station. Last St. Peter's day there was a gathering at this place. The Revs. H. Waters and R. G. Hutt were present, and administered the Sacrament to thirty *Kafir converts*, from various adjoining Stations. 200 natives at the least were present on the occasion.

9. *St. John Baptist*, on the Bolota River. This was begun in July, 1857, by the Rev. R. G. Hutt. He had at first only himself and his Kafir servant at his service: now he has thirty-four men, fifty-five women, and ninety-eight children, Kafirs; and forty-five Hottentots under Christian instruction; and from amongst them a class of Catechumens who have *asked for baptism*. Here also some Kafir children (fifteen) are boarded and fed, clothed, and taught at Mission expense.

10. *St. Barnabas*, a new Station in the same locality, just commenced under the care of the Rev. W. H. Smith.

These last four Stations are all to the north-east of King William's Town, some seventy or eighty miles away, quite among the Kafirs, and apart from European influence, save of the Missionaries themselves. They are prospering beyond our hopes, and we sincerely trust a great work is really going on.

THE TRIBES OF SOUTH INDIA.

BY THE REV. J. F. KEARNS.

(Continued from p. 339.)

IN the former extract from the *Madras Intelligencer of the Society for Promoting Christian Knowledge*, a brief history was given of the Naiker and Rheddy tribes of the South. The writer then proceeds to give an account of their religion, manners, &c.; and first of

"THEIR WORSHIP.

Perhaps it is not the least interesting fact in the history of the Hindoos that the majority of the people hold a faith, if I may be permitted the use of that term, widely different from that of the Brahmins. One would naturally expect the possessors of any creed to endeavour to make proselytes thereto; and, were it not easily accounted for, the fact noted above should appear to us passing strange. The genius of Brahminism, like that of every other idolatrous system, troubles itself but little concerning the welfare of the *people*; indeed, its wisdom consisted in the perpetuation of ignorance. To open up their own system to the gaze or scrutiny of the learned, or to expose it to their polished shafts, was that which they desired to avoid; hence, to raise the semi-civilised, semi-barbarous races in the world of intellectual or moral enjoyment formed no part of their system. Entrenched within their caste customs, multiform rites, unmeaning ceremonies, and extraordinary privileges, they looked with indifference and contempt on the less-privileged castes. . . .

The general ignorance of these tribes is such as to forbid the idea of expecting to find among them any *digested* system of worship; and that system whose adherents they profess themselves to be, is scarcely known to them beyond its name; certainly I have not yet met one of them able to give me any account of it further than that their fathers before them did so, and therefore 'we must do likewise.' The Rheddies divide themselves into twenty-four families, according to an ancient practice. They are *all Vaishnavas*, by profession at least (for, as I have said above, they are totally ignorant of the tenets of their system), and consequently, as followers of Vishnoo, they have no bloody sacrifices among them, nor do they set up any idol in the *village* churches which properly belong to them. Those which I have seen contained nothing but a brass lamp, which they light at night, and before which some devotee occasionally hangs up a garland of flowers. They assemble before their rude churches on stated occasions for worship, which seems to consist in nothing more than meditating on the attributes of Vishnoo, or repeating his salutations: none of the worshippers are permitted to enter the church; that honour is reserved to the priest *and his wife*; the priest is generally a Rheddy. The priest enters the church with flowers, &c. &c., and repeats certain mantras, during which time the congregation outside preserve profound silence; as soon as the priest comes out, he is saluted by all present, each one calling out, 'I'm your slave.' All present then cook before the church, a large portion of the food is given to the priest as his fee, and should there be persons present whose circumstances are so poor as to deprive them of the pleasure of helping to provide the sacred meal, they are allowed to partake of the mess of their more favoured brethren. Though followers of Vishnoo, they use on these occasions spirituous liquors. Dr. Wilson seems to question the veracity of the Abbé Dubois when the latter states that the sectaries of Vishnoo partake of spirituous liquors: had

the good doctor lived down here, I doubt not that he would have discovered not only that the Abbé's statement was quite correct, but also that Vaishnavas in the Deccan are very different persons from Vaishnavas in Bengal. Why they use spirits I am unable to divine; and on inquiring the reason of one of their priests, he was unable to tell me more than that this part of their worship was called 'Thirumantram,' which may be translated 'the divine *mantram*.' I could not repress a smile on hearing it, for I believe that this is the true spirit which *inspires* their worship. As Vaishnavas, they are very degenerate; and I dare say that even Ramanuja himself, anxious as he was to make converts to his system, would scarce acknowledge the Rheddies for disciples could he see them now. However, this degeneracy may be accounted for in some measure, for, as already stated, they are a foreign race, and living among a people whose religion, such as it is, has permeated the whole Rheddy family. However, they boast of three sacred places, where, they say, their faith is upheld in all its truthfulness; the principal of these is Rannivadi, in the Madura country; and to this place many of them, on certain occasions, journey for holy purposes. In all my wanderings, and in all my conversations with this people, I never met one who had the slightest idea of his own accountability, the individual immortality of his soul, or an hereafter. They had *some* idea of a god, but God, as the rewarder of the virtuous and the punisher of the wicked, I never yet met one of them who *pretended ever to know*. One only object appears to them the *end of religion*, and, to put it in the coarse homely garb of every-day life, that one object is 'a *cloth for the body and food for the stomach*.' The god who is *reputed* able to do this, either in fable or fiction, is the god for a Rheddy, whatever his *professed* faith may be; and all their worship is with this object, namely, to conciliate God, and so induce Him to give them wealth.

I have said that as religionists they are degenerate; this does not require proof, for with the Shanars and others they are worshippers of every demon, real or supposed, and with these they will sacrifice and assist in all the rites of demonolatry, and will besmear their bodies with ashes in the same manner as devil worshippers, though this is positively forbidden to Vaishnavas.

The Rheddies, however, have demons and little divinities as good and as bad as any of those venerated by their neighbours, and whose aid and assistance is very frequently sought for by them. The principal one of these is a departed saint of their sect, and as the legend is not a very long one, I add it here:—

In days gone by there lived in a village called Roothalapuram, somewhere in the Madura country, a man of the Paller caste, rich, ignorant, and devoted to a god called Palla Kirpa Sami, whose priest he was. The services of this Sami were becoming rather burthen-some to the priest, when very opportunely a poor mendicant Rheddy arrived in the village. Whether the looks or demeanour of the Rheddy betokened anything extraordinary or otherwise the legend does not inform us; suffice it that the Paller priest considered him

a successor well worthy of the favour of the god, and willing himself to retire from the duties of priest, made him Puja Acharya, whereon several Rheddies were induced to settle in the place. Time flew on, the place and its god obtained fame, but greater was the fame of the Puja Acharya. However, he at length died, and was buried among the shrubs which supplied flowers for the worship of the Sami. He had not been long dead, however, when from his grave he arose in the shape and form of a sacred lingam! the Rheddies, overjoyed, erected a temple specially for his worship and adoration; crowds flocked to his shrine, and all appeared to be going on very well, when the deceased Puja Acharya, notwithstanding his transformation or metempsychosis into a lingam, appeared as was his wont when on earth, to a Rheddy, and thus addressed him: 'O my child, much are you doing for my honour and worship, great is your devotion, but what avails all this except you continually provide *food* for all strangers and others who visit my shrine?' The Rheddy soon communicated the vision to his fellows, whereon it was decreed that in the village food should be kept continually for all travellers, &c., &c.; and to carry this into effect each Rheddy bound himself to supply a certain amount of grain annually. Thousands were fed, and yet for thousands more food remained; the fame of the lingam spread far, and at length reached the ears of the Honourable Company, who were filled with dismay! Some members of Government doubted, others very gravely shook their heads, but all appeared to be sadly troubled; however, some general was about to lead two regiments of infantry southward, and Government advised him to test the power of the lingam, and, if possible, husband his commissariat by its aid. Accordingly the general, without any notice whatever, arrived in the village of the lingam at midnight, and sending for the Puja Acharya, told him that he had 2,000 men with him, all of them hungry, and with keen appetites, and that as he was obliged to march in the course of an hour, he required food immediately, on pain of abusing the lingam from Cape Comorin to the Himalayas!

The Puja Acharya was distressed enough, as well he might be, and repaired to the temple, where he found but one small plate of rice, scarce *enough* for an *infant*! He addressed the lingam, and adjured it to be alive to its own interests. The lingam, thus addressed, desired the poor priest to take a little of the sacred ashes, shake it in the dish, and feed the army, which he accordingly did, and gave the 2,000 men more than they could eat, hungry as they were! The general was amazed, as well he might be; but his amazement ended very advantageously to the lingam, for in the name of the Honourable Company he richly endowed the temple with lands. Such is the legend. The Rheddies, in speaking of this god, always describe him as a very mighty god for giving *food*. He has no other virtue; he is the god of the belly, and is worthy of his followers. There are many legends of this kind current amongst them, but the above is an universal favourite, and perhaps it is rendered so by the large admixture of the impossible and improbable.

Of the twenty-four families of Rheddies, however, there are four who, while they prefer Vishnoo to any of the gods, adore him most as Perumal, or, as called by themselves, 'Senna Rayer Perumal,' the Balal'hadra Avatar, or eighth Avatar if we reject Budha."

CHRISTIANITY IN INDIA.

A VERY important document, signed "R. Temple, Secretary to the Chief Commissioner, Punjab," has lately appeared in the *Times*. We would gladly reprint it entire, but our very limited space forbids. We give the first part, which is the most important:—

"To the Secretary to the Government of India with the Governor-General.

General Department, Lahore, April 21.

SIR,—I am directed to submit copies of a memorandum by Lieutenant-Colonel H. B. Edwardes, C.B., Commissioner of Peshawur, on 'The elimination of all unchristian principle from the Government of British India,' and of a letter by Mr. D. F. MacLeod, Financial Commissioner of the Punjab, on the same subject. Colonel Edwardes fearlessly points out what he believes to be the unchristian elements in our policy and administration. Whether his opinions shall obtain concurrence or not, yet the sincerity of his convictions and the strictness of his principles will command respect. Mr. MacLeod's letter is more moderate in its tone, and is marked by an enlightened and excellent spirit. As both papers treat with much ability on a subject of the highest possible consequence, the Chief Commissioner causes them to be submitted to the Supreme Government.

2. Colonel Edwardes has divided the subject into ten heads, and Mr. MacLeod has adhered generally to the same arrangement. The unchristian elements in the Government of British India, as set forth by Colonel Edwardes, then, are as follows:—

- (1.) The exclusion of the Bible and of Christian teaching from the Government schools and colleges.
- (2.) The endowment of idolatry and Mahomedanism by Government.
- (3.) The recognition of caste.
- (4.) The observance of native holidays in the various departments of State.
- (5.) The administration by the British of Hindoo and Mahomedan laws, both criminal and civil.
- (6.) The publicity of heathen and Mahomedan processions.
- (7.) The public frequenting of streets by native prostitutes.
- (8.) The restrictions on the marriage of European soldiers in India, and the insufficient accommodation for married families in barracks.
- (9.) The connexion of the British Government with the opium trade.
- (10.) The Indian Excise laws.

The above heads are certainly comprehensive, and embrace almost every point on which the conduct of the British Government, in reference to Christianity, could be open to doubt or question. How

far they actually exist, or how far some of them are really unchristian, may be matter for further consideration ; but on this the Chief Commissioner's opinion will be apparent from the remarks which I am now to offer on each head separately.

3. Firstly, then, in respect to the teaching of the Bible in Government schools and colleges, I am to state that in the Chief Commissioner's judgment such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school books, for the perusal of those who might choose to consult it, but also it should be taught in class wherever we have teachers fit to teach it and pupils willing to hear it. Such, broadly stated, is the principle. That the time when it can be carried out in every school of every village and town throughout the length and breadth of the land may be hastened, is the aspiration of every Christian officer. But where are the means for doing this in the many thousands of schools in the interior of the country ? Supposing that pupils are forthcoming to hear, who is to read and expound to them the Bible ? Is such a task to be entrusted to heathen schoolmasters, who might be, and but too often would be, enemies to Christianity, and who would be removed not only from control, but even from the chance of correction ? It may be said, indeed, that the Scriptures do not need interpreters, and may be read by any one ; but still it might be possible for a village schoolmaster averse to Christianity to read and explain the Scriptures in an irreverent and improper manner. And then the strongest advocates of religious teaching would admit that the Bible had better not be read and explained in a perverse, captious, and sneering manner. If, then, the Bible is to be taught only by fitting persons, it will be evident that our means are, unhappily, but very limited. This difficulty does not seem to have fully struck Colonel Edwardes ; but it has been noted by Mr. MacLeod, who suggests that Bible classes should be formed only in those Government schools where a chaplain or some other Christian and devout person, European or native, might be found to undertake the teaching. That some such rule must in practice be observed seems certain. But then it will be obvious at a glance that such teachers must be extremely few. That the number will increase may, indeed, be hoped, and very possibly native teachers will be found of good characters and thoughtful minds, who, though not actually baptized Christians, are yet well disposed, and might be entrusted with the reading of the Bible to classes. But, at the best, the reading of the Bible in class must practically be restricted to but a small proportion of the Government schools. In these latter there ought to be, the Chief Commissioner considers, regular Bible classes held by a qualified person as above described, for all those who might be willing to attend. There is a good hope that such attendance would not be small ; but, however small it might be, the class ought to be held, in order that our views of Christian duty might be patent to the native public, and in the trust that the example might not be without effect. The formation of Bible classes of an

approved character in as many schools as possible should be a recognised branch of the educational department. Inspectors should endeavour to establish them in the same way as they originate improvements of other kinds, and the subject should be properly mentioned in all periodical reports. But, on the other hand, the Chief Commissioner would never admit that the unavoidable absence of Bible classes should be used as an argument against the establishment of schools unaccompanied by Christian teaching. If Government is not to establish a school in a village unless it can find a man fit to read the Bible, and boys willing to hear it, then there is no doubt that at first such a condition could not be fulfilled in the vast majority of cases; and the result would be that light and knowledge would be shut out from the mass of the population. A purely secular system is not, the Chief Commissioner believes, in India at least, adverse to religious influences, nor worthless without simultaneous religious instruction. On the contrary, the spread of European knowledge among the natives is, as it were, a pioneer to the progress of Christianity. The opinion of missionaries, in Upper India at least, may be confidently appealed to on this point. If this be the case then, having established all the Bible classes we could, having done our best to augment their number, having practically shown to the world by our educational rules that we do desire that the Bible should be read and taught, we may, as Mr. MacLeod has appropriately expressed it, hope that 'a blessing would not be denied to our system' of secular education. But, so far as the native religions are concerned, the Chief Commissioner considers that the education should be purely and entirely secular. These religions ought not to be taught in the Government schools. Such teaching would indeed be superfluous. The natives have ample means of their own for this purpose, and need no aid. But, if they did need aid, it is not our business to afford such. The case is of course utterly different as regards Christianity. Of that religion the natives can have no knowledge except through our instrumentality. And this religion we should teach exclusively, so far as we can, from the preference which it is our right and our duty to give to what we believe to be truth. But while we say that Christianity shall be the only religion taught in our schools, we ought not, the Chief Commissioner considers, to render attendance on Bible classes compulsory or obligatory. If Colonel Edwardes would render it thus obligatory—if he means that every pupil, if he attend school at all, must attend the Bible class, should there be one,—then the Chief Commissioner entirely dissents from this view. So long as the attendance is voluntary there will be boys to attend; but, if it be obligatory, then suspicion is aroused, and there is some chance of empty benches. Moreover, as a matter of principle, the Chief Commissioner believes that, if anything like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and that we shall never be permitted to profit by our disobedience. The wrong means for a right end will recoil upon ourselves, and we shall only steel people to resistance where we might have persuaded them.

4. Secondly, Colonel Edwardes recommends that all grants or alienations from the public revenue for native religions be now resumed *in toto*. In the Chief Commissioner's opinion it would be difficult to imagine a more impracticable measure. These grants are all old, and many of them ancient. Our predecessors granted them; succeeding Governments of different faiths respected them; they in time became a species of property; they acquired a kind of State guarantee, to the effect that the alienation of revenue should not be disturbed during good behaviour. On our accession we regarded them as the property of certain religious institutions, just as conventual lands in Roman Catholic countries are ecclesiastical property. As property (held on certain conditions) we maintained them, and as nothing else. They were never considered as religious offerings on our part either by ourselves, or by the grantees, or by the people. Of course we have made no new grants of this kind; and those previously existing we have endeavoured to curtail wherever there might be reason. In the Punjab many overgrown grants have been reduced, though care has been taken that the reduction should not be such as to press unfairly. In some cases the endowment is reduced on the death of each successive head of the institution, until a *minimum* is reached sufficient, with economy, to cover the expenses. We have diminished their political honour and prestige by attaching to them conditions of loyalty and good behaviour. In short, we have in no wise encouraged them. But now to resume them altogether would be a breach of faith (inasmuch as they have been guaranteed, with more or less of legal sanction, by ourselves), and would resemble the confiscation of property. And to do so on the ground that the institutions are heathen would be nothing short of persecution of heathenism. That anything approaching to such persecution is enjoined or sanctioned by Christianity is not to be supposed. Indeed, it might be feared that any such attempt on our part would frustrate its own object. The judgments of Providence would become manifest in the political disaffection which might ensue, and in the hatred with which our rule would be regarded by an influential priestly class suddenly thrown into distress. Such a step would be far more likely to retard than to promote the progress of Christianity; and we should never cease to be regarded by the people as the authors of an unjustifiable spoliation. Our equal and impartial forbearance towards all creeds differing from our own has always constituted one of our first claims to the confidence of the people. It has been one of the pillars of our strength, and it has been one of the means by which we have held subject millions in control. This forbearance and just impartiality is perfectly consistent with the due profession of our own faith; and the Chief Commissioner believes that this line of conduct is practically inculcated by the whole tenor of Christianity. Whether, while thus acting, we have been sufficiently open and zealous in our own professions, may be matter for consideration. The Chief Commissioner doubts whether we have been really so remiss in this respect as Colonel Edwardes and many others believe. But he admits that in

future we are called upon by the lesson of recent events to examine our ways and strive for improvement. I am to add on this topic, that since the Punjab came into our possession our officers have never been concerned in the administration of, or otherwise connected with, heathen shrines or institutions. If any such case had ever come to the Chief Commissioner's knowledge he would immediately have put an end to it.

5. Thirdly, respecting the recognition of caste. There appears to be an impression with a section of the public that the British Government has universally recognised caste, in a manner calculated to encourage and extend its baneful influences, and that the existence of caste may, in some degree, be dependent on such recognition. But the fact is, that except in the Bengal army, the Government has not recognised caste in any especial manner; and that its recognition or negation does not materially affect this extraordinary institution. It doubtless came to pass that Brahmins and Rajpoots were almost exclusively enlisted because they really were at one time physically the finest men obtainable, and because they apparently were superior in moral qualifications; and also, perhaps, because they were descended from the old soldiers who originally first fought in our ranks. As men of these classes, available and ready for service, abounded most in Oude, recruits came to be chiefly taken from that province. By degrees the practice of almost exclusively enlisting Brahmins and Rajpoots from Oude so grew, and so obtained a hold upon the minds of our officers, that as a rule they would not accept men of other castes. And thus the men, being nearly all of the same caste, of the same dialect, from the same districts, with the same associations, generally with the mutual connexion of clanship, and often with that of affinity and consanguinity, a regiment of the line became a brotherhood or cousinhood in a great degree, with a common feeling pervading the whole. And further, the Bengal regular army became a vast aggregate or confederation of brotherhoods. That the caste prejudices of the army were intensified by the consideration shown by their officers is certain. But in order to avoid this error in future we need not run into the extreme of proscribing certain castes or of irritating others. We are not required by Christianity nor by sound policy to do either the one or the other. In recruiting for the native army we cannot, however, ignore caste. If the thing were left to itself the consequence would be, that certain castes being naturally more apt for military service, such as Rajpoots and Brahmins, would obtain the preponderance, and thus the error of the past would be revived. We must take note of the caste of recruits, and arrange that each regiment shall be composed of quotas from the different castes; that no one caste shall preponderate, and especially that the sacerdotal class shall not have an undue influence. It were, indeed, to be desired that the Brahmin and the Sweeper should be comrades in the ranks. But, as regards the Sweeper caste, the Chief Commissioner doubts whether in the Bengal Presidency it will be possible to employ them in the same regiment with the other castes. An attempt to do this might drive from our service very many men whom we should desire

to keep. But it might be quite possible to raise Sweeper regiments, as was done in the Sikh army under Runjeet Singh, and has again been tried in the Punjab since the mutinies. And no prejudice should be allowed to deter us from doing this. But whatever the castes may be, high or low, it should be made a positive rule that while no man's prejudices should be unnecessarily violated, yet that no prejudice, whether of caste or otherwise, should be in the least allowed to interfere with the performance of any military duty, or of any fair service that might be required. As to the admission of native Christians to the ranks, it will be a happy time when regiments of this class shall be raised. But for the Bengal Presidency generally, such a time will be distant. In the meanwhile, Christian recruits, if they offer themselves, ought to be accepted. But the Chief Commissioner believes that there are some parts of the empire where Christian regiments might be raised, such as the southern districts of the Peninsula, the Karen country, Chota Nagpore, Kishnaghur, and other places, perhaps, on the frontiers of Bengal. If this be so, then he would urge in the very strongest terms that such troops ought to be raised. It is, indeed, impossible to exaggerate the importance of such a measure. With such a force at command, British rule might be said to have struck a new root in India. In respect to the conversion of native Sepoys, it has been remarked with truth that no class of the population have been less operated upon by missionary influences than the Bengal army; but the Government cannot alter this circumstance. Facilities should be afforded to Sepoys of consulting Missionaries if they choose to do so. A Missionary may give tracts and books to those Sepoys who like to take them. But anything like the distribution of tracts among a whole regiment, or the preaching to the Sepoys in a body, would be objectionable. In the present temper of the natives, no regiment that could be raised would voluntarily acquiesce in such measures. No such scheme could, in all probability, be carried out. If carried out at all, it would be under Government hospices and by Government influence. In that case the power of Government would be used as an engine of proselytism; and such a policy would not be distinguishable in principle from the propagation of religion by secular rewards, by force, or by persecution. These remarks apply, of course, to regiments of Hindoos and Mahomedans, who are attached to their own creeds; but we might have regiments of half-savage tribes, destitute of any decided faith. These might not be unwilling to hear the Christian preacher, and in that case it would be most desirable that they should be preached to in bodies, and that every fair advantage should be taken of their being congregated together to diffuse the truth among them. If individual Sepoys shall be converted by purely legitimate means, such conversions will afford matter for congratulation. But the Chief Commissioner apprehends that Sepoys thus converted should generally be removed from their regiments, in an honourable manner of course, and then otherwise provided for, or transferred to some corps where they might find Christian companions. If they remained among their heathen comrades, they would be exposed to bad influences, and

their lives would be embittered. Their presence in the corps would not in the least turn the hearts of the Sepoys towards Christianity, but would only cause irritation in their minds, and excite distrust against the Government. The Chief Commissioner would not transfer from the corps a converted man who could maintain his *status* therein ; but to keep a man in a regiment when his presence is a standing offence to his comrades would be opposed to the meek and retiring spirit of Christianity. Turning to the civil departments, the Chief Commissioner observes, that here the same attention has not been paid to caste. In the regular police, and such like subordinate establishments, caste is less considered, and high-caste men form but a moderate proportion ; though the very lowest castes are, as a rule, found only among the village or rural police, in which latter, indeed, they preponderate. Not that the civil officers have especially attended to the apportioning of castes, but the thing has been allowed to take its natural course, and consequently there are some Brahmins, some Rajpoots, some middle-caste men, some Mahomedans. The native ministerial officers of the courts are generally of the 'Kayuth' and 'Bunja' (that is, the trading and writing) castes, with a sprinkling of Brahmins and Mahomedans. That preponderance must be inevitable so long as education and knowledge of reading and writing shall be so much confined to the Kayuth and Bunja castes. Among the native judicial officers, and others of the highest grades, Mahomedans form a considerable proportion. In these departments also, native Christians, if they seek employment, should receive it. But the Chief Commissioner concurs with Mr. MacLeod in opinion that we must be cautious in offering employment to Christians, especially in an ostentatious manner, lest such offers should operate as an inducement to conversion from worldly motives. Colonel Edwardes seems to believe that Sweepers, and others of the lowest castes, are practically almost excluded from the courts of justice, and does not remember an instance of such a person appearing in the witness-box. But the Chief Commissioner can, within his experience, recall many such instances, where these men have been both parties and witnesses in cases, and he is confident that such instances are not so very unfrequent. There certainly is nothing whatever to prevent these men from appearing in court, but still the native ministerial officers doubtless would treat them with contempt, and our officers should be warned to check and stop any tendency of this kind ; and, under this head, I am further to remark, that under our revenue system men of the lower castes flourish rather than those of the higher. The former are the more industrious as agriculturists, and frequently they succeed in holding their own, where the better born people have failed utterly. This remark is particularly applicable to the Punjab, where Brahmins and Rajpoots seldom succeed with the plough. Here, if a preference existed at all, it would be shown to men of the lower castes. Lastly, it will be seen that Colonel Edwardes thinks that the caste of prisoners in gaol should not be violated by the messing system. In the Punjab, I am to observe, the prisoners are not required to break their caste in this manner, because a Brahmin is employed to cook for the whole

mess. But if this were otherwise, still a man could always regain his caste by some trouble and expense, after discharge from gaol, and thus a temporary loss of caste might be properly thought to form a part of the punishment.

6. Fourthly, Colonel Edwardes proposes that all native holidays should be disallowed in our public offices. The Chief Commissioner cannot consider this to be a reasonable proposal, and Mr. MacLeod also is opposed to it. The number of these holidays should be restricted to those days on which either Hindoos or Mahomedans are bound to attend the ordinances of their respective religions. But we surely cannot refuse our native *employés* permission to attend on such occasions. To refuse this would be in effect to say that a native shall not remain in our service unless he consent to abandon his religion. By all the principles of Christianity, this is not the manner in which we ought to contend with heathenism. Christians are not unfrequently employed under Mahomedan Governments in various parts of the world. What would they say if their tenure of office was made conditional upon their working on Christmas-day and Good Friday? In this matter we must not forget the maxim of doing to our native *employés* as we should wish others to do to us. Under this heading it may not be amiss to add that the closing of all public offices and the suspension of all public works on the Sabbath, in obedience to the standing order of the Supreme Government, are duly enforced within these territories."

DIOCESE OF HURON.

(From the Correspondence of the New York Church Journal.)

MESSRS. EDITORS,—I write, animated, I trust, by a deep feeling of gratitude to the Great Head of the Church, to give you a brief statement of some of the results of our first meeting of the Diocese of Huron, held in London, C. W., on Tuesday and Wednesday last, and of the very satisfactory doings also of our incorporated Church Society, which was inaugurated on the evenings of the same days.

In January last, there was a meeting of the Church, as you are aware, to form a Synod for our new Diocese, under the sanction of the Provincial Synodical law, and to propose a constitution. The principal business, therefore, of our recent meeting was to adopt this constitution as amended.

The following, then, are the most important features of the constitution of the Diocese of Huron, as now adopted and confirmed:—

1. The Synod consists of the bishop; the clergy duly licensed, and superannuated; and lay representatives, *one* for each duly organized congregation, *two* when registered voters exceed fifty, *three* when they exceed one hundred and fifty.

2. Every lay delegate to be a *communicant*, and their electors to be male members of the congregations, twenty-one years old, who shall have signed their names in a book provided by the churchwardens,

testifying that they are members of the Church of England and Ireland, and belong to no other religious denomination.

3. The Synod to meet *annually*, or oftener, at the call of the Bishop (time and place to be appointed by him); one-third of the clergy and lay delegates, respectively, with the Bishop, are a quorum.

4. I give the 14th clause exactly, as one the securing of which calls for our most humble and devout gratitude. "No act or resolution shall become law *without the concurrence of the Bishop*, and a majority of the clergy and laity present; provided that, ordinarily, the votes of the whole Synod shall be taken collectively; but that, at the desire of the Bishop, or at the request of five clergymen, or of five laymen, the votes of each of the above-named orders shall be taken separately.

5. All committees to be appointed by the Bishop, unless named by the Synod (which is expected to be rarely the case).

6. No article of the constitution can be altered without the consent of the Bishop and three-fourths of the clergy and laity respectively. (Thus making its continuance almost necessarily certain.)

Our Incorporated Church Society, which is essentially a Diocesan Missionary Society, in connexion with the support of the widows and orphans of the clergy, is, like our Synod, distinguished by its holy conservatism; as nothing can be done in it without the consent of the Bishop. Another admirable feature is, that all the funds, except those for the widows and orphans, raised under its sanction in our various parishes, are at the disposal of the Central Board in London, for real Diocesan Missions. We think the more of this, as under the old arrangement in the Diocese of Toronto, *one-fourth* only of the subscriptions were necessarily paid to the parent fund, the other three-fourths being used for parochial or district purposes. I was amongst those who were opposed to forming a new Church Society, distinct from that in Toronto; but from the indications of zeal, and the willingness to receive a catholic organization manifested by the members of our new Society, who are in fact almost identical with those of the Synod, I am already disposed to augur very happy results, if we can only satisfactorily and securely arrange our somewhat large funds, which are at present held in trust for the whole, by the Toronto Church Society.

Another step in the right direction, was investing the patronage or appointment to our endowed Rectories, which by law was in the hands of the Church Society, in the *office* of the Episcopate; not in the *individual*, as is the case in the Diocese of Toronto. Thus, as the Bishop has a co-ordinate voice with the majority of the Church Society, the office of the Episcopate can never be divested of this patronage, without its own consent. Our Church Societies are chiefly supported by *annual subscriptions*, aided by quarterly collections, and in Huron, "other collections also, as the Bishop shall direct."

Thus, Messrs. Editors, we feel that God has indeed been better to us than all our fears; and rejoicing as we do in the scriptural and catholic constitution of the Diocese of Huron, perhaps the most so of any on the continent of America, we feel indeed renewedly called upon "to take courage and go forward."

An additional cause of gratitude is, that all this has been accomplished in the best spirit—I might almost say *unanimously*, since no vote by orders was called for, nor were even the votes ever counted, save once, and that, if my memory serves me correctly, was on some minor question. The Lord Bishop evinced his usual urbanity, and—though *very properly* not afraid to let us know his opinion—with the utmost impartiality and patience; sitting till very near midnight on the second day, in order to let us home the next morning; and that, although he was only just risen from a very serious sickness. I trust he will feel no evil effects; indeed, he seemed to stand the fatigue wonderfully well. Our Secretary, too, who acts in that capacity for both the Synod and the Church Society, the Rev. I. Walker Marsh, B.A., although a clergyman of strong (so-called) Evangelical proclivities, evinced not only great energy and industry, but much gentlemanly courtesy and modesty.

I forgot to state that another matter of deep gratification to many of us is, that though no action was taken on the School question, the Lord Bishop distinctly stated his conviction that denominational or separate schools are *our right* as a Church, and one for which we should not cease to contend; we, of course, therefore, hope to obtain his cordial support in bringing forward a petition to the Legislature, to that effect, at the next meeting of Synod.

A committee was also appointed, to report at the next meeting of Synod, which I do trust will, under the Divine blessing, not be without some good effect,—“To take into consideration the most scriptural and practical method of obtaining some degree of security to clerical incomes.”

With another item of more general ecclesiastical intelligence, I will conclude this long, though I trust, to most of your readers, not uninteresting epistle.

A Dr. Fleury, from Ireland, has been peregrinating through the Upper Province, ostensibly to collect funds for the conversion of Irish Romanists. It is much to be regretted that men should be sent forth to represent our Reformed Branch of Christ's Holy Catholic Church, in her efforts to bring back those who have wandered from her fold into “heresy and schism” who are themselves mere ultra-Protestants, ill-informed and coarse-minded.

Thus, for instance, I am told that the person above alluded to, when preaching in Kingston, C. W., took a piece of bread and broke it before the congregation, using these or similar words: “This is the God of the Papists!” However, I am thankful to believe that if Dr. Fleury were brought over *with any view of his obtaining the Eastern Episcopate*, this ribaldry has tended to destroy all such prospects.

I only trust that our Bishops, one and all, will be very guarded how they act upon the hint given in the “Echo,” *that this Reverend Doctor* (we trust for the honour of our Holy Mother that he is not a Doctor in Divinity!) *may be very serviceable in recommending young clergymen from Ireland to fill our vacancies.*

Yours in Christ and His Church, ———.

Reviews and Notices.

The Conditions of Christ's Presence with Church Synods. A Sermon preached in the Cathedral at Quebec, before the Meeting of the Clergy and Laity of the Diocese, on St. John Baptist's Day, June 24th, 1858. By J. H. THOMPSON, M.A., Harold Professor of Divinity in the University of Bishop's College, Lennoxville. Quebec: W. Stanley.

WE have received a copy of this excellent discourse, and as the greater part of our readers are not likely to have an opportunity of seeing it, we wish that our limits would allow us to transfer it entire to our pages. The text is Matt. xviii. 20. This passage

“appears admirably adapted to set forth—

- I. The importance of the work in which we are engaged.
- II. The promise of Divine presence and assistance.
- III. The special conditions required for conducting that work with success, which are (1) Devotion, and (2) Unity.”

The following quotation from the concluding part of the Sermon is a long one; we hope that our readers will not think it too long:—

“Another condition implied in our Lord's words is Unity. By this He would not seem to exclude difference of opinion, and the eliciting of truth by fair and temperate discussion and debate. It is impossible to expect absolute agreement between mankind. Probably no question whatever is viewed in exactly the same light by any two individuals, and the best and wisest course generally lies between the extremes. What He here seems to indicate is the spirit in which such differences should be considered and adjusted. When a decision has once been arrived at, then the principle of Unity and Peace asserts its prerogative. Whatever conflict of opinion may have preceded, harmony and agreement are to accompany the action of the Church, or the promise of Divine presence is suspended. What can more strongly declare the importance of Unity? We have been so much accustomed to act independently, and to consider the Church as made up of fragments, that we have far too little apprehension of the value and the efficacy of Unity. Yet how strongly do the Scriptures condemn that tendency to division, which was already working at Rome and at Corinth in the Apostles' days. These divisions had not gone so far as to break up the ecclesiastical organization into contending sects; but even as displayed within the pale of the Church, they met with the strongest rebuke. The disposition to stand aloof from one another, to exalt trifling differences into vital points of disagreement, to enrol themselves under the banner of party leaders, had their prototypes of old. But against this sad tendency, are directed the severest rebukes of the Apostle—the most earnest prayers of Christ. ‘Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?’ Again, let me recal to you those words uttered by our Lord, in that most solemn and touching prayer which was offered up on the eve of his passion, ‘That we might all be one, as He and the Father are One.’ Again, ‘There is One Lord, one Faith, one Baptism,—one God and Father of all, Who is above all, and through all, and in you all.’ Where can we find stronger inducements, more potent exhortations to unity, than are here set before you?

And surely to us, members of one common Church, linked together in a holy bond of brotherhood by the faith and sacraments of Christ,—to us who accept as apostolic the episcopal form of government, or at least believe it to be the best of all, who recite the ancient creeds, and are joined in spirit to the holy and the good of many generations by the use of that form of sound words, the Book of Common Prayer,—to us, I say, there can be little cause of disagreement. That views widely different are held and were intended to be held in the Church of England, is undeniable. The enforcement of nice, speculative points of doctrine

was no object of our reformers. Agreement in the general principles of our ecclesiastical polity, in the broad outlines of Catholic truth set forth in our formularies, was deemed sufficient for communion. Certain distinctive principles everybody must have. A line must be drawn somewhere, beyond which divergence of opinion cannot be reconciled with the welfare of the Church. Largeness of bounds is, however, no reason for overleaping them; and it is essential that those who take part in the Synodical work should acquaint themselves with the history, general principles, and genius of the body to which they belong, in order that they may intelligently take part in the proceedings, and wisely and prudently promote the interests of the Church.

Our work at present is not to found a new Church, but to adapt to the requirements of a Colony the rules and the spirit of our mother-Church of England and Ireland. The sphere of our action is therefore greatly limited,—and there is a call not so much for invention and experiment, as for the less brilliant but safer qualities of caution, research, and common sense.

Yet let us not forget that, limited as for years to come that sphere may be, great results will yet depend upon the mode and spirit of our first steps. Our powers are great for good or for evil; and though it may be long before the results are apparent, yet follow they will most assuredly, as certainly as the report follows the flash."

The Rev. T. Lathbury has added another to the useful works for which we were already indebted to him. He has just published *A History of the Book of Common Prayer, and other Books of Authority.* (J. H. and J. Parker.) His "object is to show how the Rubrics and Canons of the Church have been understood and observed, from the Reformation to the accession of George III."

We have also received from Messrs. J. H. and J. Parker, the following Sermons, all worthy of being honourably mentioned. (1) *The Choral Service*, preached at St. Peter's, Sudbury, by the Rev. WARWICK R. WROTH; (2) *Two Sermons on Village Feasts*, by the Rev. G. HUNT SMYTTAN; (3) *Dull Sermons*; a very seasonable discourse after all the late talking and writing upon preaching. This Sermon was preached at St. Mary's, Oxford, by the Vicar of the parish.

We have received from Messrs. Macmillan, *Steps to the Sanctuary, or the Order for Morning and Evening Prayer set forth and explained in verse.* By the Rev. Prebendary FORD. In the notes, Mr. Ford, speaking of "the expected cutting off of that ill-matched appendage to our Book of Common Prayer, called the *State Services*," expresses a hope that the Accession Service will be spared—"It contains a *Prayer for Unity*, which we cannot afford to part with, and which indeed deserves an abiding-place in the Church's Liturgy." Without expressing any opinion about the State Services, which is not our business here, we concur with Mr. Ford in recommending this prayer for use in private family devotion; for the disunion of Christians is the greatest hindrance to the success of missionary work.

Messrs. Longman have completed their new and cheap edition of the Tales by the Author of "Amy Herbert," by the publication of *Laneton Parsonage*. We know of no books of the kind more likely to be extensively useful, and we wish that this reprint may add much to their already very wide circulation.

Colonial, Foreign, and Home News.

SUMMARY.

THE following notice appears in the *Gazette* of October 5 :—"The Queen has been pleased to direct that letters patent be issued under the Great Seal for reconstituting the Bishopric of New Zealand, and for appointing the Right Rev. George Augustus Selwyn, D.D., to be Bishop of the said See, and Metropolitan of New Zealand; for erecting the Bishopric of Wellington, and for appointing the Venerable Charles John Abraham, Archdeacon of Waitemata, to be Bishop of the said See; for erecting the Bishopric of Waiapu, and for appointing the Venerable William Williams, Archdeacon of Waiapu, to be Bishop of the said See; for erecting the Bishopric of Nelson, and for appointing the Rev. Edmund Hobhouse, M.A., to be Bishop of the said See; and for placing under the jurisdiction of the Metropolitan of New Zealand the See of Christchurch, now under the jurisdiction of the Metropolitan of Australia."

The Consecration of the Bishops of NELSON and WELLINGTON took place on September 29th, the Feast of St. Michael and All Angels, at the parish church at Lambeth. The Sermon was preached by the Bishop of OXFORD, from 2 Tim. i. 13, 14. The Consecrating Prelates were the Archbishop of CANTERBURY, the Bishops of LONDON, LICHFIELD, and OXFORD.

We learn that of the sum of 58*l.* which was collected at the offertory, only 35*l.* was given to the Special Funds of the new Bishops.

A valuable set of Communion Plate has been presented by the parishioners of St. Peter's in the East, Oxford, to their late Vicar, now Bishop of NELSON, "as a testimonial of their appreciation of his ministerial services during seventeen years, as an expression of the deep interest they take in his welfare, and as a means of frequently reminding him, in his large and distant sphere of labour, of the flock which has long enjoyed his pastoral care."

We are glad to learn that the *Society for the Propagation of the Gospel* has, on the first reception of the news of the treaty with China, determined to hold a public meeting to call public attention to the opening of Christianity into that empire.

Miss Burdett Coutts has announced her intention of giving 15,000*l.* for the endowment of a Bishopric for British Columbia. We trust there will now be no delay in the establishment of the See and the appointment of a Bishop.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, October 5th, 1858.*—The Bishop of LONDON in the Chair.

The Secretaries laid before the Board the Report for 1858.

The Rev. A. R. Symonds, Secretary to the Madras Diocesan Committee of the *Society for the Propagation of the Gospel*, forwarded a

resolution of thanks from that Committee for the 500*l.* lately granted for school purposes in the province of Tinnevely. Mr. Symonds, in a letter dated Madras, August 27, 1858, said :—

“I am preparing some missionary maps of this Presidency, in order to exhibit what portion of it is occupied by our Missions, and where the several stations are situated.”

The Rev. Dr. Kay, Secretary of the Calcutta Diocesan Committee, supplied the minutes of a late meeting, by which it appeared that the subject of the Society's vote of 10,000*l.* in behalf of the Christian cause in India had occupied their attention, and that four several objects had appeared to them to call for portions of the grant :—

“1. Aid towards two native schools for girls, in the Diocese of Calcutta.

2. Aid towards translating or revising translations of the Bible and Prayer-book in the various Indian languages. The Hindee translation of the Prayer-book is greatly wanted by Missionaries. None at present exists. The Society's assistance in this behalf is solicited.

3. Help in supplying vernacular religious literature. ‘The *Society for Promoting Christian Knowledge*,’ said Dr. Kay, ‘has published a few excellent translations. We hope to push this department forward.’

4. Gratuitous grants of Bibles, New Testaments, Prayer-books, and tracts, for the European troops in the Calcutta Presidency; it being quite beyond the present means of the Committee there to provide an adequate supply.”

The Secretaries stated that encouraging replies had been sent to the Committee at Calcutta; further information being required on the subjects of the native girls' schools, and the translation of works into the principal dialects of India; and that no time would be lost in forwarding English Bibles, Prayer-books, and tracts for European troops.

A supply was granted to the value of 150*l.*

The Rev. David Simpson, in a letter dated Madras, June 8, 1858, said :—

“I am happy to be able to state that the greater portion of the Common Prayer has been returned by the Revision Committee, with scarcely an alteration. They are unanimous in declaring the work needs no correction as far as their labours have proceeded. I expect the remainder of the work in a few days. After that, but a very few weeks will pass before the publication of the new edition.

I shall have pleasure, of course, in sending you copies of the Tamil and Telooogo Prayer-books, as also of the Sunday First Lessons in Tamil, just completed, commenced ten years ago, but stayed till now from want of funds.”

A supply of publications to the value of 25*l.* was granted for the use of the soldiers and sailors at Patna.

The Rev. F. O. Mayne, Chaplain at Peshawur, with the Churchwardens, having requested books and tracts for the use of the British

troops in the several hospitals at that station, it was agreed to grant a suitable supply to the value of 20*l.*

The Bishop of COLOMBO, in a letter dated St. Thomas's College, Colombo, Ceylon, Aug. 9, 1858, wrote as follows:—

“Before I leave Colombo for my northern visitation, in our new island steamer, the ‘Pearl,’ which, having deposited Dr. Livingstone and his party in the Zambesi river, has just arrived to take up her station here (thanks to our active and energetic Governor, Sir H. Ward), for a monthly circuit round the island, I am desirous of reporting to the Board the result of my visit to Caltura last month, to spend a Sunday in a district which had not been visited by me officially since my return from England.

Mr. Bailey, my late Chaplain, in his tour of inspection of the Government schools, having received from some of the residents the expression of their desire for some spiritual provision, I determined myself to visit them. The Judge of the district, Mr. Templer, kindly welcomed me, and placed his court, duly arranged, at my disposal for Divine Service; and I was glad to meet a congregation of about seventy in the morning, and between forty and fifty in the afternoon, when I pressed upon them the necessity of making an effort for themselves, and assured them of all the aid I might be able to obtain. On the following morning the Singhalese Mōdliar, or head man of the district, a very intelligent and influential person, called on the Judge, and assured him that they wished to have a church among them, and that all the native Christians would give help to the work, and that he for himself and his family would subscribe 25*l.* as a commencement.”

The Bishop asked for a grant of 25*l.*, which was voted.

In another letter the Bishop stated that he had lately witnessed the gratifying progress of the church at Morottoo, which is being built by the worthy Mōdliar of that place.

In his way the Bishop saw the Rev. Mr. Thurstan's *fourth* new church all but roofed in for the service of a large and populous Christian neighbourhood. The Government have kindly given him considerable help. But the cost of materials has rapidly advanced since the commencement of the building, and towards the completion of the church the Bishop asked for 25*l.*, which was granted.

The Board voted 10*l.* towards the purchase of a supply of Prayer-books in the Indo-Portuguese language, for the use of the Portuguese Burgher congregation in Colombo; and the sum of 10*l.* was granted towards the expense of printing First Proper Lessons for the use of the same congregation.

The Bishop of NOVA SCOTIA, in a letter dated Halifax, July 13, 1858, said—

“I have had a satisfactory tour through the western portion of the diocese, having confirmed 938; and I am now about to commence a more arduous journey along the eastern shore and through Cape Breton. I find in all parts good openings, but am obliged to lose the opportunities afforded in consequence of our want of men and funds.”

A letter was received from the Bishop of MAURITIUS, dated Port Louis, June 12, 1858. The following is an extract:—

“I have recently made several tours through the island, and have met with very encouraging marks of success in some parts. Especially at Vacoas the establishment of an industrial school in close connexion with the boys’ central school seems to have produced already the happiest effects.”

CHINA MISSION FUND.—The following letter has been published from the Bishop of Exeter on the subject of a special fund for opening Christian Missions in China. Gifts and collections towards the “China Mission Fund” will be received by the Treasurers at the office of the Society, 79, Pall Mall:—

“Bishopstowe, Torquay, Sept. 28, 1858.

MY DEAR SIR,—The eighth article of the recent Treaty with China having secured the free preaching of the Gospel within the limits of that great empire, we cannot doubt that our own Church will be anxious to obey the call which God’s goodness thus makes to us.

Some considerable funds will be necessary in the outset, to which many would gladly contribute if they were assured that their contributions would tend to some sensible and effectual result. Permit me, therefore, to offer to the *Society for the Propagation of the Gospel in Foreign Parts*, through you as its Secretary, 100*l.* towards a special fund for the establishment of a permanent Mission to China, to be paid when a hundred contributions of a similar amount be made for the same purpose, whether by individuals or by collections from individuals.

You will make what use you shall think fit of this letter, after communicating with the Managers of the Society.

I am, my dear Sir, yours faithfully,

H. EXETER.

The Rev. Ernest Hawkins.”

ROMAN CATHOLIC MISSIONS TO CHINA.—The *Observateur Catholique* of October 1 extracts the following paragraph from the *Journal de Bruxelles*:—

“The venerable chiefs of the missions whose head-quarters are at Rome, had scarcely learnt the result of the Anglo-French expedition to China, than they considered the measures which should be taken in order to turn to the advantage of Christian civilisation the opening of the vast Middle Kingdom. Zealous missionaries will not fail to embark for the extreme East, and to proceed to the centre of the Chinese provinces in greater number, if possible, than of late. As the new missions will be organized on a very large scale (two hundred priests at once are spoken of for China alone), all Catholic countries will probably be called to furnish their contingent.”

THE
COLONIAL CHURCH CHRONICLE

AND

Missionary Journal.

DECEMBER, 1858.

MISSIONS TO CHINA.

WHAT shall be done for China? is a question which now presents itself with increasing urgency to every Christian whose heart is set upon the extension of his Master's kingdom. Persecution, which has hitherto been the chief instrument in the repression of missionary efforts in China, is not likely to become again a formidable obstacle.

No remaining heathen country has been the object of longer and more energetic efforts on the part of Christians. If we attach no weight to the ancient tradition of the Syrian Church, that the apostle Thomas preached the gospel in China, yet it is on undisputed record, that from the seventh century downwards, the Nestorians, entering China from the West, were successful missionaries; and in the fourteenth century, side by side with them, the emissaries of the Roman Catholic Church confronted the established religions of the Chinese. And when Rome had exhausted the resources of her missionary tactics in the course of five centuries, Protestant missionaries began about fifty years ago to appear upon the border of the field. The general result of these efforts is, that while the religions of Confucius, Taou, and Buddha retain their hold upon the millions of China, some knowledge of the Bible has been widely diffused in the empire; 360,000¹ Chinese, under thirteen bishops and 160 priests, including ninety-nine natives, are said to worship the true God

¹ See *Notizia Statistica*, 1843.

according to the ritual of the Roman Catholic Church, and a few converts on the eastern coast, probably less than a thousand, are the ostensible fruit of the labour of about 100¹ Protestant missionaries. The five ports, and the island of Hong Kong, appear to have been the chief field of labour of the English Bishop, with his staff of nine clergymen, and the American Bishop with his smaller force. While the interior, and the northern capital, are penetrated by Roman Catholic missionaries, Protestantism has been represented in those parts only by translations of portions of the Bible and by tracts.

That those mute agents have produced an impression on the Chinese mind was abundantly shown in the course of the recent insurrection. But the time has now come for renewed and more energetic measures; and upon the Church of England properly devolves a prominent share in the work.

No one can have read the able letters of Mr. Cook, which have appeared in the course of this year in *The Times* newspaper, without observing many signs of the feeble hold of the various national religions now upon the popular mind, which has been subject to them for so many centuries. The time seems to have come when a purer morality, an authentic revelation, and a practicable ritual may be expected to show in favourable contrast, if placed side by side with the present doctrine and practice of the followers of Confucius, Laou-tsze, and Buddha.

Let us try to learn by the experience, which has been dearly bought, a more efficacious method of introducing the Christian faith. For it is not persecution only which has stood in the way of Christianity in China. If we could bring ourselves to contemplate from a Chinese point of view the progress of Christian missions in that country, we should probably see many reasons for departing from the plans of those who have preceded us. The discomfitures of Rome, whose missionaries were at one time the pensioners of king Louis, and were backed by a grandiloquent ambassador from the Pope, warn us of the peril of mixing political or commercial designs with our plans of evangelization. From the same quarter we may learn that while superior scientific skill may commend a missionary in the first instance, it needs to be supported or followed by an exhibition of Christian graces, if progress is to be made in the conversion of souls. Other instances will prompt us to extend our efforts beyond the outer line of a busy, worldly, commercial population, and to win our way to the simpler minds of the rural districts, and to the refined and literary civilisation of the capital.

¹ See *Colonial Church Chronicle*, vol. II. p. 72.

It may be worthy of consideration whether one of our first efforts should be to plant an English Church in Peking itself, where already the Greek and the Roman branches of the Church have their temples. A small missionary staff, having its headquarters there, would not only be a visible witness of English Christianity to the capital, but would be in a good position for missionary tours into populous and not unpromising districts. Again, the Rev. W. Medhurst long since pointed out the advantages which might ultimately accrue from the employment of a missionary-ship among the numerous islands which lie off the shore of North China, and along the coasts of Corea, and the bay of Pecheli. The experience of the Bishops of New Zealand, Newfoundland, and Labuan, has long sanctioned this method of diffusing the light of our faith.

In addition to these suggestions, we would have it considered whether some means (in addition to the facilities offered by St. Paul's College at Hong Kong) should be provided for the education in England of any promising Chinese youths. And again, is the training which English missionaries receive at home capable of further improvement, so as to adapt it more especially for educating evangelists for China? And again, cannot some new efforts be made for the improvement of that form of Christianity which is generally exhibited by our sailors, and sometimes even by the British residents, in foreign ports, than which there are few greater hindrances to the propagation of the Christian faith?

These, and many other topics which might be suggested, will receive, we hope, the consideration of all who are now engaged in plans for the advancement of the gospel in China.

K.

ENDOWMENT OF MISSIONARY BISHOPRICS.

ONE of the great difficulties which we have in organizing the Church in our missions and foreign possessions, arises from the neglect of past generations. We have not only to do our own proper work in this respect, but that also which our fathers should have done. Through the injustice and the tyranny of successive Governments of the last century, the Church was not allowed to consecrate Bishops for the colonies, and much which was then left undone has been performed by the Church of the present generation.

And a notion has long prevailed that a Bishop must of necessity have a much larger pecuniary income than a Priest,—and not only this, but that before a Bishop can be allowed at all,

there must be a permanent endowment of the See. The present generation of colonists or of converts must be debarred from those privileges which arise from the presence of a Bishop among them, and from the complete organization of the Church, until we have provided for their descendants in all coming time. We have not only to perform the duties of past generations, but we take upon ourselves those which might fairly be left to those who shall come after us.

We trust that the notion that a Bishop must occupy a social position in our Colonies and Missions similar to that which he occupies in England, is fast fading away. The benefits of episcopacy do not depend on the Bishop's income, or on his secular rank, which may in some measure depend on his income. There are ordinances which he only can administer, and which should be attainable in every place. The question should be, Is it not better that there should be poor Bishops, than no Bishops at all? If any persons are willing to do what some of our cotemporaries have already done, in devoting a large portion of their worldly means to the endowment of a See, we should thankfully accept the gift, and praise God that He has given to His sons and daughters the grace thus to sanctify their possessions. Such persons have earned a title to the earnest prayers and intercessions of the Church. We gratefully acknowledge the mercy of God in putting into the heart of that honoured lady, to whom we already owe so much, to "devise" such "liberal things" for the colony of British Columbia. But when these endowments cannot be obtained from home, and when all that an infant Church can do is to assist in the support of their pastors, they should not be deprived of the ministrations of a chief pastor, simply because there is no provision made for the temporal necessities of his successors. If the people are poor, the ministers need not be rich—"having food and raiment," they should, like the great missionary to the Gentiles, "be content therewith." And such Bishops, though "poor" in this world's goods, might "make many rich."

We do not know if any other Church in the world has ever acted on the same plan as our own in this matter, and has refused to send a Bishop to any missionary station till the endowment of the See is formed, and the Bishop's successors for all time are provided for,—we believe not. If we had had no Bishops in England till such provision had been made, we should perhaps have had none at all.

We are much more likely to have native Bishops and a native Ministry in our foreign possessions, if we do not insist on a permanent endowment. We have no wish to perpetuate, or, as the *Church Missionary Intelligencer* expresses it, "to permanize

in the midst of a native Church, a foreign episcopate.”¹ Though the article in the *Intelligencer* refers to a paper on our present subject in the *Colonial Church Chronicle* for July, yet we have no wish to see the accomplishment “of the master-stroke of policy contemplated by some” (who are they?), “Missionary-Bishops permanized over the native Churches, and dependent on certain parties at home for their annual stipend,”² for this seems to us very bad policy indeed.

We have heard that the *Society for the Propagation of the Gospel* has contemplated the existence of Bishops with annual stipends, double or treble that of an ordinary Missionary. We hope that the present Government would not put any obstacle in the way of the foundation of such Sees. The Diocese of Newcastle should be divided at once; and here there is already some endowment through the liberality of Bishop Tyrrell. And when we see what great blessings have always resulted from the erection of a bishopric in a colony, and from the subdivision of the enormous dioceses, we should surely lose no time in sending the Church in its integrity to every one of our foreign possessions, and in dividing those sees which are too large to be adequately superintended by one Bishop. This might easily be done, if we could once get rid of the notion of the necessity of a permanent endowment.

ENDOWMENT OF THE CHURCH IN BRITISH COLUMBIA.

It was announced by the Secretary, at the monthly meeting of the *Society for the Propagation of the Gospel*, on Friday, November 19th, that Miss Burdett Coutts had given 25,000*l.* for the endowment of the Church in British Columbia, viz. 15,000*l.* for the Bishopric, and 10,000*l.* for the other Clergy. This is the third Bishopric which this lady has endowed. We call on all our readers to join with us in thanksgiving to God for this great service to the Church, this abundant offering of a thankful heart to the Almighty, and in prayer that she who thus sows bountifully may reap bountifully; that she may have peace of mind, and health of body, and length of days here, and that having made to herself friends of the mammon of unrighteousness, and being rich in good works, she may at last be received, through the merits of her Saviour, into everlasting habitations.

¹ *Church Missionary Intelligencer*, August, p. 171.

² *Ibid.* p. 175.

Correspondence, Documents, &c.

VISITATION BY THE BISHOP OF NOVA SCOTIA.

THE following account of the Bishop of Nova Scotia's Visitation of Cape Breton, is extracted from the *Cape Breton News* of August 28th. It is communicated by a correspondent who signs himself "Presbyter," and who dates his letter Sydney, C. B., 24th August, 1858:—

"The Bishop of Nova Scotia arrived in Sydney from Arichat on the evening of Monday, the 9th of this month (August). On Tuesday, the 10th, his lordship received the visits of most of the leading members of the Church of England congregation here. On Wednesday, the 11th, he went to Louisburg, accompanied by the Rev. Messrs. Uniacke and Porter, where he became the guest of Mrs. McAlpine, who ministered to him the hospitalities of her house, in the absence of Charles McAlpine, Esq., detained on his voyage down from Halifax. On Thursday morning, the 12th, the church at Louisburg was literally crammed with people from an early hour. The building was consecrated by the name of St. Bartholomew's Chapel, and morning prayer was offered by the Rev. R. J. Uniacke, after which the travelling-missionary presented the Bishop seventeen candidates, upon whom he, after the manner of God's holy apostles, laid his hands in Confirmation, prefacing the ordinance with an address replete with unction and energy. His lordship then proceeded to deliver an excellent sermon, listened to by the congregation with unflagging energy throughout. Thus concluded a service of about three hours' duration, which, however, produced no weariness, but was participated in with extreme delight and admiration. The Bishop and Clergy then left Louisburg for Mainadieu, where his lordship remained for the night at the house of Mrs. Farrell.

On Friday morning, the 13th, a good congregation assembled in St. James's church, comprising nearly all the Protestant inhabitants of Mainadieu at home at this season. Here the rite of Confirmation was administered to five candidates, others being unfortunately absent in some of the vessels. His lordship prefaced the Confirmation by an address, and followed it by a sermon, in his usual excellent style. After the service the Bishop and Clergy returned to Sydney.

On Saturday morning, the 14th, the same party proceeded to St. John's church at the North-west Arm, where Confirmation was also administered to five candidates, one other being unavoidably kept back by indisposition. Here, before a very full congregation, the Bishop again delivered an address, and preached, according to his invariable custom. A considerable addition to this church, now in progress, attests the zeal and increasing numbers of those who attend it.

On Sunday, the 15th instant, his lordship preached in St. George's church, Sydney, before a large and attentive congregation, and administered Confirmation to seventeen young persons, prefaced, as

usual, by a searching and solemn appeal to the candidates. In the afternoon he preached in the yet unfinished church at Coxheath, where large numbers had gathered to hear the Word of Life. In the evening he again preached in St. George's.

On Monday morning, the 16th instant, notwithstanding a very wet and inclement day, the Bishop, driven by John Bourinot, Esq., proceeded to Cow Bay, where he found Christ Church thoroughly crammed with an expectant congregation. Here his lordship confirmed seven candidates, after addressing them as usual, and again preached an eloquent and impressive sermon. After partaking the hospitality of Mrs. Spencer, the party returned to Sydney, where they arrived about dark.

Five o'clock the next morning, Tuesday, the 17th, saw the Bishop, with the Rev. Messrs. Porter and Uniacke, on his way to the Mines, where they breakfasted with the Rev. Mr. Arnold, and, accompanied by him, went to Little Bras d'Or, whence they proceeded in the steamer to visit Baddeck. It was a lovely day, and that beautiful sheet of water, the Bras d'Or Lake, with its varied scenery, appeared to great advantage during the passage. Arrived at Little Baddeck, waggons were soon provided, which transported the party to Big Baddeck by three o'clock p.m., where, in the very neat but as yet unfinished church, a good congregation was collected to share in the services of the day. Here the Bishop confirmed nine candidates (one a very aged person), prefacing the ordinance with one of his heart-stirring appeals, and afterwards preaching as usual. He afterwards returned to Little Baddeck, and became the guest of Alfred Haliburton, Esq., of that place.

Again at six o'clock the following morning, Wednesday, the 18th, the party re-embarked, and with lovely weather, and favouring wind and tide, soon reached the Little Bras d'Or, where they experienced the kind hospitality of William Gammell, Esq., and lady. Thence by waggons to Sydney Mines, where at three o'clock p.m. they met an excellent congregation at Holy Trinity church. Here fourteen young persons were confirmed; the Bishop again addressed the candidates, and afterwards preached on the duty and privilege of partaking the Holy Communion,—the very best and most awakening sermon that the writer of this communication ever remembers to have heard. Thence the Bishop, with Messrs. Uniacke and Porter, returned to Sydney, and the arduous and incessant labours of this visit were closed, with mutual benefit, we trust, to both pastors and people.

During his lordship's brief stay of ten days among us, he travelled about 200 miles, delivered nine sermons and seven confirmation addresses, in six consecrated and two unconsecrated churches, confirmed seventy-four persons, consecrated one church, and profusely advised and exhorted both clergy and laity in all matters connected with the church that came under his notice.

On Friday, the 20th, the Bishop left Sydney per mail, *en route* for Tracadie, where we understand he was to minister upon Sunday last. May his visit here be productive of advantage to the Church over

which God has made him Overseer, and may the result of it be in every way an increasing measure of the Holy Ghost poured out in manifold gifts of grace, and in the spirit of holy fear among us, now and for ever!

On Sunday last, the 22nd instant, the Sunday after the episcopal visit, according to custom, the Holy Communion was administered in the two churches of St. George, Sydney, and Christ church, Cow Bay, when fifty-one persons ate of that Bread and drank of that Cup, we trust to their great and endless comfort. The number is encouraging, and shows progress; and we would pray the Great Head of the Church to send down ever-increasing spirituality and illumination among us."

THE CHURCH AT THE CAPE OF GOOD HOPE.

(From the Cape Argus of September 14th.)

[WE have not heard from any other quarter of the establishment of the Bishoprics mentioned in the following article. We would be thankful indeed to see the plan carried out.]

"The friends in England, who have by their voluntary efforts contributed so generously to the aid and support of that branch of the Church of England established in this colony, have surely no reason to be dissatisfied with its progress during the past, or doubtful of its extension during the future. The talent entrusted to the first South African Bishop has not been hidden in the ground. Twelve years ago the Church of England was hiding here and there, almost forgotten or disowned, and a sleepy chaplain occasionally gathered a sleepy but scanty flock into an ill-furnished school-room for religious worship. That was about the position of the English Church when Bishop Gray first arrived here. To-day, there is not a town, and hardly a village of any note in the whole colony, which does not boast of its church, erected in an appropriate style of church architecture. Wherever there is a church, it is needless to say there are also one or more schools in connexion with it, and thus the scattered members of the Church, throughout the length and breadth of the land, have been brought together, and the blessings of religious education been again afforded to them. Since twelve years ago,—a short time to produce such results as we see before us, whether as regards the erection of churches, the multiplication of Clergy, or the missionary efforts to which the Church itself has given birth,—the Church of England has, as it should, become a Missionary Church here, and its Bishops, of whom there are already three, have become, to some extent, Missionary Bishops. The Cape Colony—South Africa—Central Africa, are no longer left to become the field for every other Mission except those of the Church. The coloured and native classes, both in the colony and beyond it, have already largely participated in the direct benefits which the Church has been enabled to bestow. And now it is contemplated—and it need hardly be said that to project and to carry out are all but synonymous terms with the energetic few who

have devoted themselves to a great work,—to add four dioceses to those already existing, three of which have already been fixed upon, namely, one Bishop in Kaffraria, one in the Orange River Free State, and a third in Panda's country. It is to be hoped that the Bishop, who is now at home for the purpose, will be able to obtain the funds necessary for this great work. The sons of Kafir chiefs are also to be specially trained in a missionary college here, to go forth leaders, trained at home and in the colonies, to bring their countrymen within the fold of the Church. The importance of this step, as regards the formation of a native ministry, is incalculable, as the conviction is daily forcing itself on the minds of all that such a ministry is likely to be most effective. One of the great drawbacks under which the Church has hitherto laboured is, that the men selected for its work here have not all been best adapted for it. Not that any have wanted zeal or devotion, but many have lacked that special training which is indispensable to efficiency in the missionary character. This is a general complaint, which requires to be looked to. This much, and a great deal more, has the English Church—to all intents and purposes a voluntary Church—done directly. And indirectly it has also done not a little, for it has stirred up other churches and denominations to a not always generous rivalry and emulation, but which we would hope, nevertheless, has been productive of good. It has added materially to the wealth and material progress of the country. Its influence has acted not merely on its own members, but on the community generally, and the sign and fruit of that influence are an improved moral tone in Europeans throughout the country. As society improves in spiritual matters, so does the desire arise of raising the moral character of the natives. Such a healthy desire is apparent now in the public mind of this country. It is as far removed from the sickly sentimentality of Exeter-hall, as it is from the mistaken spirit which prevailed when they wrote above their church doors, 'No dogs or Hottentots admitted.'

THE MISSION OF THE ENGLISH IN INDIA.

THE following passage is from an article in the *Calcutta Review* of March last, entitled "English Statesmanship and Indian Policy." There appears to us to be much in it which is worthy of the notice of our readers:—

"One question alone must be referred to before we conclude this paper, namely, the often alleged and as often denied connection between missions and the mutinies. All candid men will admit that many hurried judgments have been passed of late on the administration of the East India Company. A large party allege that the rule of the Company has been pernicious. Another party of Anglo-Indians assert that the Company has done much to regenerate India. The one may be called the missionary party, and the other the 'old régime' party. The former are represented by the missionaries, and

comprise a goodly number of the new school of Anglo-Indians. The former are represented by the old Anglo-Indians, and include the great mass of the civil and military servants of the Government. The one party, now that the Bengal army has committed suicide, seem even yet unable to eradicate their deep-rooted feelings, on the necessity of cajoling the natives; the other wish to have done for ever with concessions, and they are seemingly in the ascendant.

A great many efforts have been and are still being made by missionaries and religious men, both in England and in India, to prevent people from subsiding into the belief that the present revolution in the East originates from, or has any connexion with, missionary labour. Nor do the causes of such a line of procedure lie deep. Religious men seem to think that if it could be shown, with any degree of plausibility, that the present disasters in India have been brought about, or have any connection with, missionary effort, it might have the effect of tending to the suspension of their labours, at least for a season; a result, of course, which they do not desire to see realized. It occurs to us, that were it true, as is alleged, that missionary effort has had nothing to do with our present calamities, such a line of argument, on the part of religious men, is most unwise, and the sooner it is abandoned the better.

At all events, men who adopt this line of defence ought to alter their tactics with respect to the conciliation policy of the Company towards the natives. What, we would ask, is to be gained by the reiterated averment, that the missionaries and missionary effort have had nothing to do with the present rebellion? But what if it has? Do those who make such an asseveration mean it to be inferred that if it could be said that their labours enter as an element into the cause of the revolution, if any connexion could be shown to exist between the two things, they are prepared to make concessions to the Government, and as a consequence suspend their operations? If not so, what is to be gained to the cause of truth by such a line of allegations?

A vast deal of confusion rests on the minds of people on this whole matter, from the habit prevalent in England of restricting the expression, missionary labour, to the technical import it has acquired from our institutions and customs. Irreligious men allege, and the natives allege, that religion enters largely into the causes of the present revolution; whereas religious men deny this, and affirm that religion has had nothing to do with it. To prove this, they appeal to the fact that no missionary effort has ever been allowed on the part of the Government among the sepoys, and that none, in fact, ever took place. Nothing, it is granted, seems more conclusive. There is nevertheless good ground for surmising that the instincts of the irreligious and the heathen are truer in a matter of this nature than the reasonings of the missionaries and others. There is, be it noticed, no scope or field for constructive missionary work as yet in Bengal, throughout Central India, and the entire North-West Provinces; these places are noted particularly, because they form the seat of the present revolution. All

the work that has been done throughout these vast regions, even by missionaries technically so called, is of a destructive kind. A few sincere converts are to be found, but a very few; and up to this time, these exert but little influence over the community in which they reside. A vast preparatory work is going on, but only preparatory. On the other hand, those systems that meet us in India are incapable of reformation. A reformation of the Moslem faith is impossible. When it begins to give way, the whole fabric must fall. Its ceremonies, as well as its creed, rest entirely on the recognition of Mohammed as the Prophet of God. So also the moral life of the Hindu is nerveless and effete. The native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions produce mere galvanic spasms. Brahminism is a monstrous system of deceit and corruption. They have not, as a people, the most remote conception of the true aims of Government. Those rose-coloured accounts that have been prevalent of late of the progress of the Hindu are for the most part mere delusions.

What then? If all missionary effort in India be of a destructive nature, destructive to the delusions and lies of the East, who are the missionaries in India? We reply: The East India Company, considered as the living embodiment of the Civilisation and Christianity of the West, with all its shortcomings and sins—and these are many—is in the meanwhile the grand missionary institute of the East. We shall concede that the Company has not looked upon the systems and superstitions of Asia as evils. We shall concede that no efforts have been made of a direct kind by it to introduce a better state of things. We shall further concede that they have not been wise rulers nor great reformers. All this we have proved, and much more to the same purpose. We maintain, nevertheless, that the Company, as the embodiment of the civilisation of the West, is the grand institute of the East. Our missionary schools, and our preaching of the Gospel up and down over a few parts of India, are, to this hour, surface operations. Our embodied rule, acting upon the community of Asia through a thousand channels, has, on the other hand, come into direct contact with the millions of the East, and the spirit of that rule is directly opposed to the spirit of all the institutions of the East. A system of mining operations has been going on for the last hundred years, destined, we believe, to blow up in one vast wild confusion the accumulated follies that have become rampant in Asia.

It belongs to the spirit of this institution to undermine oriental despotism, because it is opposed in its spirit and workings to injustice. It is antagonistic in its spirit and bearing to the social organisations of the East, because it recognises in its tone and spirit, though not in the letter, and this for merely political purposes, no hereditary spiritual rank and rights and privileges. British jurisprudence, as embodied in the Company's rule, cannot and does not recognise those distinctions between lay and clerical which Henry of England fought so manfully to put down, and which constitute one of the institutes of Menu, and are recognised as divine, and therefore authoritative, by

the Brahmins of India. It is essentially a part of the Company's rule, not to tolerate the disregard of human rights. All the representatives of the Government are to a greater or less extent representatives and the embodiment of principles diametrically opposed to the state of social and moral life in the East. We shall cite but one example. It is well known that perjury is universal in the East, from the highest to the lowest. It is acted on as a principle; and we maintain that our rule, in the spirit and in the letter, is antagonistic to such a state of things, and must therefore often come into collision with the lies of the East.

It is not true, then, we conceive, that missionary effort—if by that be meant the mission of light against darkness, and truth against error, and justice against blackguardism—has had nothing to do with the present rebellion. From this circumstance it is that no missionary, that is minister of the Gospel, has been struck down on the ground that he was a missionary. Not one of all the men, women, and children who have perished, have perished simply on the ground that they were followers of Christ. Had that been the case, then irreligious men would have fared better. Surely it must be allowed that many of the officers struck down in death, were innocent enough of a desire to make converts from heathenism to Christianity. Not a man has been saved alive, however native in his tastes and habits, and because of his irreligion. Not a man has been murdered because he was a Christian. Both Hindu and Mohammedan alike hate Christianity, not for itself, but because it is the religion of the European race. Such is the fact, and now for the philosophy of it. Our codes of justice, our law, our bearing physically and morally, our tone and spirit, are the cumulated embodiment of the progress of 1800 years. During that long period we have been progressing, it may be slowly, but still progress has been the watch-word of England. During the same period Asia has been retrograding, and both the results of the one and of the other have gradually been coming into direct and hostile contact with one another from the period of our settlement in India. Our persecutions in Britain took place on the ground of creeds and formal truth;—both sides of the questions at issue were debated in logical formula. Papists were sincere, so were Protestants. Both parties alike believed in a common divine revelation. Now of course a state of things of this kind cannot and does not exist in India. Our creeds are not admitted to be divine by one in ten thousand of the people. Not on the ground of creeds, but on the result of creeds, a faith penetrating the living man, on such have we as a governing power in the East come into collision with a living faith, or, if you prefer it, the living superstitions of the people of the East.

We grant that the early doings of the Company were bad. We grant that Warren Hastings told lies on the plea that all around him told lies. We are not ignorant entirely of the deeds of political violence done in these days. Still it is plain, that the British rule in these times was as far ahead of the spirit and tone of Asiatic rule, as the spirit and tone of our religious sections of Church people in

England at the present hour, are ahead of the swarms of ignorant, debased, villanous men which crowd the lanes of our English cities.

We grant that the Company never dreamt of effecting great social changes in Asia, and yet who will deny that great changes for good have been effected by them? Our Indian Government may have been conservative of native prejudices, and yet they have effected the mightiest and most vital reforms. We admit of course that among religious men are to be found in greatest purity and perfection those truths which are destined to regenerate the earth, but not in books nor in creeds, though from books and creeds are the forces deposited which are to move the social death-trance of oriental despotism and stagnation and death.

From these two considerations, besides others, we conceive it is that the natives are found, not to be opposed to Christianity as the creed of the missionaries, and a thing therefore about which they can speculate and argue; but to Christianity as the religion of the European race—a religion embodied in manners, customs, and laws;—manners, customs, and laws opposed to, and subversive of, all the cherished notions, and stereotyped customs, and emasculating superstitions of two thousand years. About these acted manners, customs, and laws they find it impossible to speculate, as they do about our creeds, and a collision assuming the shape of hatred to all white men, women, and children, is the fatal result. A savageness like that of the tiger develops itself, where formerly nothing was thought to lodge save the gentleness of the lamb; and the consciences of Asiatics are demonstrated to have nothing whatever in common with the consciences of the rulers of the East, and to surpass in treachery and thirst for blood all that is recorded in the pages of history of the most depraved savages.

Thus it is that England's mission is other and greater than she dreams of, and her service to the East shall commence that stirring of oriental political and moral death which, save in tornado-volcanic-like eruptions, has been its normal condition for a hundred generations. Thus it is that her mission shall prove to be wholly unlike that which she herself at first proposed to herself. England's virtues are increasing her sense of duty and her power of conscience. Quiet mighty energies are at work, bringing great and important changes to pass.

A vast number of silent changes were going on in Europe in the thirteenth century—processions of nobles and bishops, uncovered and barefooted, chanting litanies and fooleries, crouching at the feet of priestly despotism—denunciations and condemnations by the Pope—while, on the other hand, all Europe was in alarm at the swarms of men which were sweeping down upon the West from Central Asia; and thus from heterogeneous elements a foundation was laid for those after changes which were to go on, gathering together and converging to one focus the sympathies of the masses of the people, to usher in all on a sudden the glorious reformation in the sixteenth century, the cry of "deen" being the rallying cry of some, and the lust of power the chief desire of more, and worse passions still the real motive power of the

hero of the grand English reformation drama. So we believe from the life-giving energy of England, a power foreign to Asiatic life, and wanting to all those who have formerly upturned its systems and superstitions; a power wanting to Brahminism when it superinduced itself upon the religion of the aborigines of Asia; a power wanting to Mohammedanism when it tornado-like came down and settled itself upon the Brahminical faith; a power wanting to the more modern reformers of India, the Dutch and the Portuguese; a power, we believe, not wanting to England, for a purer faith is hers; a faith, simple and unadulterated, and adapted and designed, and already operating upon the heart of Asia, boring and blasting the consolidated superstructures of heathenism, and making to commence a vast number of silent changes in the nineteenth century, the cry of "deen" being the watchword of millions, the lust of power the real paramount motive of more, and plunder and villany the polestar of far greater numbers still, all fusing together in one vast simultaneous movement, and yet not formally combined, but rather moving together by some electrical feeling of dislike, moving down upon all Europeans to murder man, woman, and babe alike, and bury all white men in one vast grave of infamy and foul dishonour; a movement out of which a rock-soil is to emerge on which to erect battlements of truth and righteousness, from which men influenced by truth and pervaded by the love of God and man, shall do battle against the despotic feudalism of the East, and overthrow that legislation which is founded on arbitrary beastly will, and that gospel of which the beginning, end, and middle is 'might makes right,'—the might of sensual beastly brutishness—the might of ignorance, not the might of knowledge; not the might which spares the fallen foe, but the might which delights in ripping up women with child, and flaying tender females alive;—might which consists in punching out the eyes and tearing out the bowels of the beautiful and the good. Our rule in the East is the embodiment of a spirit (notwithstanding all the manifestoes of a hundred years, to the effect that we do not wish to interfere with the religion of the natives) now working counter to the infinite evils of social, political, and moral life in the East, a spirit destined to undermine the God-dishonouring faith of three thousand years, and to overthrow all the hoary venerable conventional mischiefs rampant from Cape Comorin to Assam, and from the ocean on the south to the far Himalaya on the north, and to sweep from the earth the worst species of barbarism the world ever saw. As well set a chair on the sands of the sea, and order the waves to stop, as set limits to the moral influence of the Christianity of the West on the antipathies and evils of Asia. Just as surely as Britain has been again and again forced politically to cross the lines drawn by her respective Governors, making now the Jumna, and then again the Sutledge, the limits of her sway; so surely shall Britain have to abandon that imaginary line which many of her statesmen would fain draw between the political and the religious. No Government at this hour can decide these questions, and maintain the balance of moral forces, by a mere examination of

maps in their cabinets and closets. Britain's influence, moral and spiritual, shall roll on across the Indian ocean; if not, there is nothing hazarded in the averment, the Indian ocean shall come to be the boundary which shall separate the East from England."

THE TRIBES OF SOUTH INDIA.—BY THE REV. J. F. KEARNS.

(Continued from page 425.)

MARRIAGE CUSTOMS.

THE paper in "*The Intelligencer*" now before us goes at length into the subject to which the first paragraphs which we quote refer. It is not necessary for us to reprint it entire.

"There are obstacles to the hearty reception of Christianity everywhere; it is not in India only that the ambassador of Christ pleads in vain. In Christendom, in fields watered with the blood of martyrs, he lifts up his voice in vain against the popular vices of the day: but there are no countries in Europe where obstacles exist to the mere formal profession of Christianity, which is the case in India, and constitutes not the least point of difference between ministerial duties in Europe and missionary labours in India. Of these obstacles I mean to speak of but one, partly because it is that which of all others that I have to contend with is the most formidable, and partly because it is confined to the tribes among whom I am labouring. The obstacle I allude to is the marriage custom of the Reddies and Naickes. Their law in this matter is briefly this: viz. '*A man must marry his sister's daughter*,' i. e. the uncle must marry his niece. Of course, where this relationship does not exist, there the law is void. It will be at once observed that this law is directly opposed to the Civil and Ecclesiastical laws of England to which as Clergymen we are amenable.

Such being the law by which we are to be guided, it will be apparent to my readers that conversions among the Reddies to our Church are almost altogether impossible—*hominum more loquor*; for I know that the transforming power of God's Spirit is able to reach the veriest sinner. To convince them of the impropriety of such marriages is no easy task; rather should I say, in no one instance have I succeeded, neither have I met the missionary yet who has. The Reddies, those of them who are at all enlightened, no matter in how small a degree, never fear to argue with me on this subject; they meet it without any feeling of shame or the least bashfulness. Europeans have naturally such a repugnance for such a marriage, that the prohibition appears to them unnecessary, and, considering the age at which they generally contract matrimony, impossible. But in India, where a custom as old as the tribe leaves no room for repugnant feelings, and where early marriages give no place to impossibility, the law appears as strange and unmeaning to the Reddies. They claim a very high antiquity for it, and examining it as to the probable sources of the custom we shall be brought back to the Patriarchal times, of which system it is evidently a part. Thus, for instance, Nahor and Abraham married their nieces,

and Josephus, about B. C. 200, mentions an instance of an uncle marrying his niece, which, though a very extraordinary transaction, seems to indicate that such marriages were not, by the Jews at least, reckoned unlawful. The contracting parties in this instance belonged to the high priest's family. *Vide* Josephus, *Antiq.* lib. xii. cap. iv. sec. 6. Prideaux observes upon this marriage, that it was reckoned lawful by the Jews, because it did not alter in any way the degree and order of an uncle towards his niece, whereas the marriage of an aunt with her nephew *inverts* the order. *Vide* Prideaux, part ii. lib. ii. p. 179. 17th ed. It is worthy of notice that the Reddies allege the same reasons, as will be set forth presently. Mahomet, in the early part of Al-Koran, forbids this marriage, but in the xxviii. chap. of it, and which must be regarded as his '*revised finding*,' he unquestionably grants permission, to himself at least, to contract such marriages. The foregoing proves that such marriages were more or less frequent in ancient times, and every biblical student will be able to furnish reasons sufficient for the indulgence without my trespassing upon your pages with them.

While condemning the practice of such marriages—a practice attended with numerous evils, bodily and spiritually—it is but fair to state the whole of the case; and first my readers will please to remember that the terms 'uncle and aunt' have not the same common meaning among Reddies which they have among us, neither do they express the same relationship with them that they do with us. Thus I call my father's brothers and my mother's brothers 'uncles' indifferently, and the same of their sisters, 'aunts.' But this appears to Reddies a very vague and undefined relationship, one which they cannot understand. Between each of those relations there is a clear and well-defined distinction preserved by this people; and in order to render it as intelligible as possible, I will state it as succinctly as it will admit of. Thus a brother older than my father is called by me (after Reddy fashion) *Periya Iya* or *Periya Thagapen*, which may be translated, '*great father*' (not grand-father); a brother younger than my father is called by me *Sirru Iya*, or *lesser father*. The brothers of my mother I do not address so, but call them, whether younger or older than my mother, indifferently, *Anmān* or *Māmi*. Now, among Europeans, as observed above, between these latter and the former there is no difference, whereas among Hindoos the difference is great; and an English reader will understand it by remembering that, according to Hindoo ideas, it is unlawful for me to marry the daughter of my *father's brother*, she being equal to a sister; but the daughter of my mother's brother I may marry, and she it is whom they generally marry, and claim her as a right; they call her, 'my wife by inheritance.'

Again, my mother's elder sister is called by me *Periya Thay*, or great mother, the younger sister is called by me *Sirru Thay*, lesser mother. My father's sisters, older or younger, I call *Atthi* or *Māmi*. These by us are called aunts indifferently; but there is a difference among Hindoos: namely, the daughters of my mother's sisters, it is

unlawful for me to marry ; but the daughters of my father's sisters I may. My father's brothers and my mother's sisters are related to me by consanguinity ; whereas my mother's brothers and my father's sisters are related to me only by *affinity*—so far off as to be no bar to marriage. The children of these uncles and aunts, as we should call them, related to me by consanguinity, are considered by Hindoos my brothers and sisters. From hence it appears, that they consider no relationship to exist between the uncle and niece ; whereas the aunt by the mother's side is so close to the nephew, as to appear somewhat like stepmother and child. This sketch of the Reddy ideas of relationship will, I hope, enable many to understand the matter. The evil of these marriages does not appear to me to consist so much in the near relationship of the married couple, as in the ages of the contracting parties. Sometimes the bride is a mere child of five or six years old ; sometimes the bridegroom is no more ; whereas his wife is a full grown woman ; and when at length the bride comes home to her husband, or the bridegroom comes of age to manage his own affairs, there is a young family around them all illegitimate, but who nevertheless grow up and are considered their lawful children ! This is an evil, the extent of which I will not tarry here to depict ; but it is one of such magnitude as compelled the notorious Tippoo Sahib to declare to the Nairs¹ of Malabar that he considered that there were but few of them who could lay claim to legitimacy.

I have said that conversions among these tribes (for the Naicker observe the same laws) appear to be hopeless, so long as they submit to their laws ; and seeing that the entail of property is connected with these marriages—that is, the property of the father must descend through the issue of his son and grand-daughter (uncle and niece)—there appears no likelihood of their soon abandoning the custom. Were it legal for the father to bequeath his property, or for the heir to hold it independent of the matrimonial obligation, then, indeed, I should soon expect to see the Christian Church thronged with Reddies. Many of the tribe wait upon and receive Christian instruction ; many of them come regularly to church, and send their sons to my schools ; they have the Scriptures in their hands, and some of them are able to give a tolerable synopsis of the life of our blessed Redeemer ; but not one have I ever baptized, and not to one have I ever administered the Holy Communion, neither is it likely that I shall. Vast numbers of them desire admission ; and only very recently a large deputation waited upon me for the purpose. They urged their claims as strongly as possible ; but I was obliged to tell them that I could not baptize them, in consequence of their living in a state pronounced to be sinful.

I will now conclude this paper with a short description of a Reddy marriage. The marriage of the parties being determined upon, an astrologer is consulted as to a lucky day ; and this being ascertained, the bride is desired to hold herself in readiness. Her friends procure

¹ Nairs are of the Telooogo race.

ten or fifteen earthen pots, which are ornamented with lines drawn by parti-coloured chalk on the outer surface, and then laid one over the other in a convenient place, the females meanwhile chanting in Teloogoo. A pandal is next erected; and to chase away evil or disaffected spirits, a few branches of the *Ficus religiosa*, *Dalbergia arborea*, and the Tamarind are bound together, and placed near to the door by which the guests will enter. All things being ready, and the day arrived, the bridegroom sets out in an open palkee for the residence of the bride; before doing which, however, he for the first time in his life submits to the barber's skill his head and face! Cæsar described the Britons of old time as wearing long hair upon their heads and 'superius labrum;' had he been writing of the Reddies, he should not except the under lip. This operation over, and not before it was required, the Reddy bridegroom, with his *garçons d'honneur*, approaches the house; and he, descending from the palkee, enters the pandal, where, after a little, the bride presents herself, and takes her seat on his left. The usual salutations over, he ties around her neck the *Thali*, corresponding to our ring. The *Thali* used by Reddies differs from all others, which are richly ornamented with gold, according to the ability of the individual. The Reddy uses a plain twisted cord, made of cotton thread, besmeared with saffron; and this being tied upon the neck of the female, she is married. They have a legend current among them to account for it, namely, that a drunken goldsmith, centuries ago, disappointed one of the heads of the tribe in not having a proper *Thali* made for his marriage; whereon the old chief, with a gallantry worthy of the age of chivalry, plucked forth a few threads from his garment, and twisting them, tied them round the neck of his young bride; and this became a custom among them.

Chunam, saffron, and cotton seed are then ground into a fine powder and mixed with water, so as to give the mixture the consistency of paste; a little of this is fixed between the eyes of the near relatives of the young couple, to avert the evil eye. Both now ascend the palkee to parade the village, the bride muffled so as to avoid being seen; the friends throng round the palkee, the loungers of the village in the rear and a band of musicians in the front; all being ready, the *cortège* moves on, the musicians making such a din as makes discord itself passable. Now and again a party of women give a 'whoop' by way of a cheer, which is carried out beyond 'common time' by the youngsters of the village, to whom such an event as a marriage is a feast-day as well as a holiday.

Having paraded the precincts of the village, the guardian deities of the cardinal points are propitiated with offerings as well as the guardian deities of the village. This over, they return to the house and alight, but the bridegroom gets on horseback and takes a ride through the place, attended by his young men, evidently much pleased with the attention shown him by the villagers. On this occasion the ten or fifteen pots before alluded to are carried in procession before him, and then carefully put by, an injury to any one of them being said to forebode certain misfortune to the young couple. At night again, both

of them parade the place with great *éclat*; if wealthy, hundreds of lighted torches precede them, everyone who joins in the festivity, men and women, bringing their torches. Music, too, of the noisiest description, converts the quiet hamlet into a miniature Bedlam for the greater part of the night. This is called 'Entering the City,' and is considered by the natives a very grand scene. Having entered, all go in to the feast, and quiet reigns again. The bride is carefully concealed from the gaze of the crowd, and she is sometimes obliged to act parts that are truly ridiculous. I was once called upon to marry a couple (not Reddies), and accordingly I attended at the church. The bridal party entered shortly after, but the bride was completely covered up, no part of her being visible; but, what was more extraordinary, she was supported on either side by two old women, whose bodies leaning against her formed an angle of about fifty degrees with the church floor; behind her were two more, holding her up as it were. As they drew near the chancel, I motioned the old women to stand back; but, no sooner had they done so, than the bride gently let herself fall on the floor of the church, and lay there until she was lifted up! Knowing the young woman to have been a very proper well-conducted person, I asked her if she was going to be married contrary to her inclination, but she replied that she was desirous enough for the marriage, but that the old women told her that she would be considered 'a very impertinent, immodest hussy' if she did not pretend to be overcome with a sense of the responsibility she was about to undertake! This pretence to strong feeling is common to all classes of Hindoos known to me. I have only further to add, that should a Reddy's wife have a sister unmarried at her death, that sister becomes the wife of the Reddy."

ENGLISH BUDDHISTS IN BIRMAH.

THE following passage will, we think, surprise those of our readers who have not before seen it. It is an extract from a *History of the British Empire in India*, by E. H. Nolan, Ph. D., published during the present year in London, and is quoted by us from a notice in the *Calcutta Review* of last June. We have not seen the book from which it is taken:—

"The Birmah correspondent of the *New York Tribune* recently gave an *exposé* of the consequences ensuing from such a demoralised state of society, calculated to enlist the sympathy of every British philanthropist, especially when it is remembered how the religious and benevolent public of America have struggled to sow the seeds of truth both in British and native Birmah, and their noble exertions to save and educate the native females of those territories. According to the statement in the *Tribune*, many Europeans take advantage of the customs above referred to, and often have families by native women, who are left wholly destitute, the children to grow up heathens,

and less cared for than those of Birinese fathers. The correspondent thus exemplifies his assertion :—

‘Three years ago this present month, I was informed by a Birman that a young Englishman had entered the monasteries of the priests, and embraced the Buddhist religion. I could not believe such a statement, and took no small pains to look into the matter. I found, to my inexpressible regret, that the cast-off son of an English gentleman had shaved his head, put on the yellow robes, and entered the monastery as a priest of Buddha, where he daily bowed before the idols of Gotama, and was worshipped by the people as himself a god. His father was—he knew not where.

During the same season, while travelling in the jungle, remote from any city, I called at a small village, where my attention was arrested by a lad about twelve years of age under the care of a priest, and in training for the priesthood. He had the large Roman nose, an intelligent forehead, brown hair, and every feature indicated that he possessed a large share of English blood. I made inquiries concerning his parentage. He was the son of an English officer, but had never known his father. His mother died when he was an infant, and but for the “tender mercies of the heathen,” he would have been left to perish. My heart yearned for the poor boy. I would gladly have taken him to my heart’s home; but he had been given to the priests, who were unwilling to part with so valuable a prize. I have never seen nor heard from him since.

About two years ago I was passing by a market-place, and saw two girls—perhaps I should say young ladies—of eighteen and twenty years of age, selling fish and a variety of eatables. They were dressed in Birinese costumes, but so strong were their English features, that I inquired of a man near by concerning them. He said they were the daughters of an English officer, who left the place eighteen years ago, when the youngest was an infant. Their mother died soon after, and they had been brought up by their grandmother, who was very poor. They had no knowledge of their father. Neither could speak or read a word of English. They were heathen, although the daughters of a nominally Christian father. They lived, dressed, and worshipped as the heathen do—slept on a mat, and ate with their fingers.

I called a few days ago at the house of a collector of revenues in this city. His wife was the daughter of an English physician once stationed here. She said she had been told by her mother that her father was Dr. somebody (I could not make out who), and that he lives at Madras, though she has not heard from him for many long years. Poor woman! I fear she will never hear from her father again. Her husband is a very strong Buddhist, and she joins with him in all his acts of heathen worship.

Not long since, while passing through the streets, I saw a little girl about two years of age. She possessed English features to a remarkable degree, and, more than all else, the Anglo-Saxon indomitable ruling propensity, for with a stick she was driving about the yard a number of children, some of whom were many years her seniors. I

inquired concerning the child, and learned that it was the daughter of an officer who had left the place before the birth of the child. He had made no provision either for her or her mother. The mother had recently taken a Birnese husband.

I called one day at a house where was a Birnese funeral. A large congregation had assembled, and among the crowd I noticed a white child about a year old. It was a bitter cold morning for this country. The poor child was bareheaded and barefooted, and covered only with a thin calico slip, through and under which the bitter east wind was piercing, as the little one clung to the bosom of her mother, a thin delicate girl of eighteen. I inquired concerning the father of the child, and was told that its father was Captain ——, who left the place about a year previous. For the first few months he sent the mother a small pittance per month, but she was now entirely dependent upon her own labour for the support of herself and her worse than fatherless infant. This captain, let it be remarked, had an English wife and family, whom he left in Bengal while on these coasts.’”

THE MEMORIAL CHURCH AT CONSTANTINOPLE.

THE first stone of the Memorial Church was laid on Tuesday, October 19, by Lord Stratford de Redcliffe. The religious services on the occasion were conducted by the Rev. C. B. Gribble, Chaplain to the Ambassador, and by the Rev. G. C. Curtis, Chaplain of the *Society for the Propagation of the Gospel*. The following speech was delivered by Lord Stratford de Redcliffe. After some preliminary remarks, he said :—

“Its site was selected with reference to its object as a memorial, and we have only to look to the noble prospect now stretched beneath our eyes, in order to appreciate its fitness. A situation corresponding with the required conditions was not to be obtained without difficulty. It was thought, and justly thought, desirable that the sacred edifice should be prominently visible from the sea, that it should be easily accessible to the British residents of Galata, as well as to those who occasionally frequented that part of the harbour, and that it should at the same time be not inconveniently removed from the houses of our principal merchants in Pera. It was also to be borne in mind that the intended building would be of larger dimensions than those of any Protestant—certainly of any Anglican—place of worship hitherto erected in this neighbourhood. The increased demand and high value of ground for building brought the Turkish quarters into requisition, and, finally, there alone could the necessary site be found. The new church, as you perceive, will be in immediate contiguity with a mosque, and that unusual, if not unprecedented, circumstance is at once a proof of the difficulty and a sign of progress in the advancement of liberal ideas. We may now anticipate the time, apparently near at hand, when the British mariner, in approaching

Constantinople from the south, will recognise among its first objects the tower of his country's church, and, welcomed by its appearance, lose the feelings of a stranger in the most endearing recollections.

We may hope that his thoughts will rise in grateful acknowledgment to those who have subscribed the funds for its construction ; to our gracious Sovereign, who heads their list with habitual benevolence ; to her ally, the Sultan, who granted the site on which we are assembled ; to those who, in various ways, have aided the progress of the work ; and, above all, to that Great Being on whose protection and guidance we ultimately depend for its completion.

Oh God, how full of wonder are thy ways ! The tempest goes forth in destruction ; but the skies are cleared by its appalling energy, and nature, soon reviving, repairs its ravages with increased fertility. War, which is but too often the tempest of human passion, is also an agent of destruction ; but its course awakens our highest energies, and in its final consequences the hand of a wise and benevolent Providence may not unfrequently be traced.

To that war which was lately an object of such intense anxiety to all of us during many successive months, we are indebted for the plan which our Memorial Church is destined to accomplish.

The Sultan's grant of the land required for it is a link in the long chain of munificent concessions which have distinguished his reign. It is a part of that far greater and more comprehensive act of justice which crowned the results of the war, in so far as moral principles, apart from mere political questions, are concerned, by establishing liberty of conscience in religious matters throughout the Ottoman dominion.

It was but natural that a triumph so interesting and beneficial to mankind, should spring out of that gigantic struggle of which the Crimea was the main battle-field, and which, originating in the vindication of national rights, was productive of sympathy and union between rival Powers and repulsive populations. It is not beyond hope that the same causes may continue to operate, and that the religion of Christ, the religion of peace, may spread far and wide its civilising influence, and ultimately realize, by its universal extension—I mean by the natural prevalence of truth and reason—hopes which I confess to be the most ardent desire of my heart.

If, then, the war was productive of so much advantage to humanity, both in past and in prospect, we have the consolation to reflect that neither did they who fought and fell under the banner of its justice resign their lives in vain. Though it was not my duty or my fortune to share the toils and dangers of our gallant countrymen in the field, I can personally bear witness to the cheerful fortitude and truly Christian resignation displayed by those who had to endure even severer trials on the bed of sickness or under the surgeon's knife. Whether it was their lot to die or to survive, they nobly maintained their character alike on the deck as in the field, in the wards of the hospital as in the ranks of battle. Their exertions and sacrifices have, in truth, contributed powerfully to open the way for those

unspotted acquisitions which no territorial aggrandisement can equal, and whose value is the more appreciated the longer it is enjoyed.

Honour, unfading honour, be theirs ! Honour assigned not only to the departed by their lamenting comrades, but to all by the consenting voices of an approving Sovereign and an applauding-nation. Without distinction of class or rank, the names of those who fell will be engraven on the walls of that sacred edifice, the foundation-stone of which is now to be laid by my unworthy hands. Their achievements, so fruitful of good in all but their untimely end, will be long preserved in a more lively temple of glory—the memory of a loving people, confirmed and perpetuated by the records of a grateful age.”

Having delivered this speech, his lordship laid down in the foundations English and Turkish coins, and the following inscription, which was composed in England by the Committee of the Memorial Church :—

“ In sanctissimæ et individuæ
Trinitatis
Gloriam Sempiternam
Hujusce Ecclesiæ
In urbe Constantinopoli
Ritibus Anglicanis et advenis
Britannicis paratæ
In Memoriam Pacis et Justitiæ
Per arma in Crimea
Vindicatæ
Militum Britannicorum
Omnium strenue dimicantium
Nonnullorum fortiter occumbentium
Voluntariis concivium sumptibus
constructæ
Lapidem angularem
Dei veneratione motus
Posuit prænobilis vir Stratford
Vieccomes
Stratford de Redcliffe
XIX die mensis Octobris
A.D. MDCCCLVIII.
XXI. Anno Victoriæ Britanniar. Reg.
Abdul Medjid Khan
qui solum munificenter
Imperante largitus est.”

MISSIONARY STUDENTSHIPS.

[The Bishop of Salisbury has submitted to the various Ruri-decanal Chapters in his diocese, as a subject for consideration, the subject of Missionary Studentships. The following Report was drawn up by a Committee, appointed for the purpose, in the Chapter of the second portion of the Deanery of Wylde, and has been kindly forwarded to us. We have much pleasure in laying it before our readers.]

THE general apathy which unhappily still exists on the subject of the Missionary work of the Church amongst the large majority of

the people must, it is conceived by your Committee, be looked upon as the chief cause which has rendered it necessary that the inquiry which they were appointed to make should be instituted ; and hence they desire, before proceeding to answer the question submitted to the Chapter by the Bishop, to suggest to their brethren the necessity of making some more definite and decided effort to awaken a more deep missionary spirit amongst their parishioners, and would ask them to consider whether the hands of the Clergy would not be strengthened, in their endeavours to promote this, by an address put forth by the Bishop, in which the present want of devoted men to go forth among the heathen might be alluded to, and an appeal be made to young men of earnest minds to offer themselves for this holy work, and also to parents not to be slow in encouraging their sons to dedicate themselves thus immediately to the service of their Lord. Such an address, generally circulated, and accompanied by a form of prayer, to be used either in family worship or in private, would, they trust, do something towards arousing many to a sense of that personal responsibility which assuredly rests upon all to further our Lord's command to his Church to preach the gospel to every creature.

As regards the question to which the Chapter are requested by the Bishop to give an answer, viz. "What are the best regulations for the selection and training of such students?" your Committee, in considering this, have thought it only right to give every due attention to suggestions which have already been made by others on this important subject. They find that three schemes have been broached :—

I. The first (which has also this recommendation, that it is said already to be in action with good hopes of success) contemplates the education of any promising lad by his own Clergyman, who would make him, during the time of his training, useful in his parish and school, and thus discover whether he possessed those peculiar qualifications of tact and judgment, as well as that deep and earnest piety, which are essential to the success of the Missionary.

II. The second is the scheme recommended in the report of the Wilton Deanery, which advises rather that several youths should be brought under the charge of some one Clergyman, the greater part of whose time should be devoted to their education and training. It is thought by them that the Clergyman of a parish of some considerable population, in which for obvious reasons it would be desirable the Mission pupil should be, would have but little leisure time for cultivating and cherishing by personal intercourse a missionary spirit in the pupil ; and that, therefore, it would be more advisable to commit the youths to the care of some one person who should make it his chief work to prepare them for their future occupation.

III. The third is that of those who believe that our object would be more surely and less expensively attained by a department in some public school especially set apart for this purpose. The objection made to the two former schemes is, that, under such circumstances, the youths could see but little of the world, and so would not acquire that experience of men which is so desirable ; whilst in favour of

this third scheme it is urged, that the daily mixing with many companions of various minds and tempers, such as they would meet with in a school, would both afford a means for a more sure trial of their fitness for this especial work, and be itself a training for those many perplexities and difficulties which, in their after occupation, they would so surely meet. It is argued, on the other hand, against this scheme, that what we want is intermediate training—something between school and college; that the youths will have mixed with other boys, and had roughing at school previously to their coming under our care; and that any missionary spirit they may evince would be better cherished and strengthened by daily close intercourse with some good and holy man devoted to their training, than by their being kept for some years longer in a large school, in which probably most of the influences at work would soon utterly dissipate and quench any sparks of zeal for missionary work.

Your Committee are sensible that there are peculiar merits and demerits which will present themselves to different minds on each of these schemes. The plan they venture to recommend will be seen to embrace all of them, and so to leave it open to the Chapter (should any effort in this direction be made) to try either of them.

Your Committee advise that the Rural Dean be requested, in giving his reply to the Bishop, to state that the Chapter will gladly consider the Wilton scheme, or any modification of it which he may think fit to recommend, with a view to their co-operation in it, only saying that, from the sad experience they have of the difficulty which is felt in maintaining our training schools and other Church institutions, they deprecate any outlay of money in building, until such time as the plan which may have been adopted shall call for it by continued success, and shall have received the well-sustained support of Churchmen. They think it due to the Wilton Deanery, who have taken the initiative in this matter, to state their readiness to fall in as far as possible with their plans; and, moreover, it is obvious that, if some united effort of the different Deaneries can be made, greater success may be looked for.

The plan, however, they recommend is this:—

I. That each Deanery undertake to subscribe annually a certain sum, say 50*l.*, for the foundation of Exhibitions for this purpose.

II. That these Exhibitions be in aid of the education of young men who shall first of all give some sufficient guarantee that they intend in due time to go to some Missionary College of the Church of England, and eventually, if found well suited to so holy a calling, to become Missionaries.

III. That the candidates be selected, if possible, from those who live within the Deanery, and whose parents or friends can contribute towards their support; that the amount of the Exhibition in no case exceed 25*l.* per annum, and that the particular sum be determined by the circumstances of each case. The advantage attending this arrangement would be, not only that more exhibitioners might be supported by each Deanery, or that a reserve fund might be formed with a view

to assisting the Mission Pupil at St. Augustine's, or some other Missionary College of the Church of England at home or abroad, but that the yearly payment by the parents or friends would be a desirable guarantee of their sincerity.

IV. That the candidates be required either to have passed the Oxford or Cambridge junior or senior examination, or to be examined and approved by some one appointed by the Bishop.

V. That for the training of such a candidate, the Chapter be at liberty to make arrangements with any Clergyman in the Deanery, or, if it should seem desirable, beyond it, or with any Schoolmaster whose school seemed well calculated for such an object, or indeed with any one whose position should be found to afford special facilities. The Exhibitions having been founded, the Chapter would receive applications from any who believed they could carry out their intention; each such application would be well considered; the character and age of the candidates, the circumstances of the Clergyman or other person with whom it might be proposed to place him, would be well weighed, and the selection then made as should seem most desirable.

VI. Your Committee suggest for the consideration of the Chapter, whether it might not be found desirable, in the event of such a scheme as this being generally adopted by the Archdeaconry, that an Archidiaconal Committee should be formed, to consist of the Archdeacon and the Rural Deans, and one other person elected by each Deanery, to whom it should be left to determine where and under whose care the exhibitioners selected by each Chapter might be most advantageously placed.

Your Committee are of opinion that if the Chapter consent to raise 50*l.* annually, in accordance with some such rules as those which have just been read, much benefit will be derived from it. They believe that not only may it be hoped that, by God's blessing, some devoted men may by this instrumentality be sent forth as labourers into the great Mission-field, but also that, by ever bearing in mind that the one main object we have in view is to encourage local efforts by keeping alive a local interest on this subject, and by taking care, on this account, to select youths of our own towns and villages to receive the Exhibitions, and committing them to the charge either of their own Clergyman, or of some other, if possible, within the Deanery—certainly not beyond the Diocese, except under very peculiar circumstances—that apathy, to which allusion was made at the opening of the Report, may possibly be dispelled. It surely would cause our people to have a deeper sense of the reality of Missionary work, if, having seen some young man trained up in their own neighbourhood for this holy occupation, and having themselves contributed to his support, they followed him to the Missionary College, and thence in due time sent him forth as the duly commissioned Minister of the Gospel, with the help of their prayers and alms, to whatever part of the world the providence of God might seem to call him. Still more would the interest thus awakened be increased, if in course of years, during which from time to time reports of the results of his ministra-

tions had been received, detailing his successes and disappointments, his hopes and fears, it should be permitted the Missionary to recruit his energies by returning for a time to the land of his birth, from whence he had been recommended to the grace of God for the work which he had fulfilled; and if, as of old, he should gather the Church together, and rehearse all that God had done with him, and how he had opened the door of faith unto the Gentiles.

W. D. MORRICE.
JAMES J. JACOB.
J. H. WAUGH.

W. SLATTER.
E. STRICKLAND.

EXCURSIONS IN PALESTINE.—No. X.

(Concluded from p. 396.)

NABLÛS TO JERUSALEM.

TURKISH COLONEL—GHUDEIPHÉ'S ESCAPE—POPULATION OF NABLÛS—SAMARITAN MORALITY—LEBONAH—TIMNATH-HERES—TOMBS OF JOSHUA AND CALEB—HIGHLANDS OF EPHRAIM—JOURNEY TO JERUSALEM.

Sunday, June 19th.—This was the Greek Whit-Sunday, as yesterday was the Samaritan Sabbath of the Feast of Weeks. We had celebrated our Pentecost before we left Jerusalem; but it happened that this year the variation of style had driven the Paschal full moon, which regulates the Oriental Easter, a month later than that of the Western Church.

As soon as we were up this morning, we had a call from our old friend and host, Jerjus; and learning that the soldiers had marched for the Ghor at daybreak, we sent to the Mutsellim for a *teskery*, or pass, for our Arabs. He sent instead a colonel of the army to conduct them to the Jordan; but our suspicions were awakened scarcely less by the forbidding aspect of the man than by the caution of our hostess, who took us aside and whispered in our ear, "Don't trust him. He's the greatest villain in Nablûs!" Returning to the divan, we showed all kinds of civility to the officer, the customary honours of coffee, pipes, sherbet, and sweetmeats were not neglected, and I have no doubt we made ourselves extremely agreeable, until he intimated that it was time to start. We then begged that he would allow us to accompany him on the road, and put our servant under his orders for the day, with strict injunctions, in secret, to our tried and trusty Suliman, that, if there was the slightest appearance of treachery, they should return immediately to us. So we started; but I soon parted company in the Nablûs Valley, where I occupied myself with the *Christian Year* at the tomb of Joseph (which is nothing more than a common Moslem *wely*, with a sarcophagus of stone, plastered over), until I was joined by my friend R——, who rode a little further, and then left the party to pursue their journey, with the comfortable assurance that, however great a villain the colonel might be, the odds were three to one against him. It was late at night before Suliman returned, and we were still somewhat apprehensive of foul play, until his appearance set us completely at rest. The officer had, it seems,

informed the Arabs that his orders were to conduct them to a ford considerably to the south of that which we crossed yesterday, so as to avoid the soldiers; but, if the Sheikh objected to this road, he was himself to choose what way he pleased. Nothing could be more honourable than the colonel's conduct; for, when he had led the way for some time, the Sheikh called a halt, and proposed another route. The colonel warned him that the proposed route would bring him to the soldiers. But when Ghudeiphé persisted, the officer consented to follow; and the Sheikh led, until they came within sight of Wady Messahûd, where the soldiers were encamping. That was quite enough for the Arabs: they surrendered themselves to the colonel's guidance, who brought them safely to the Ghor, where the old Sheikh politely intimated that he could dispense with any further escort, for that he now cared nothing, though a thousand soldiers were at his heels! Our friend the colonel and our servant had been twelve hours in the saddle, and of course received a proportionate *bakshish*. As for our Sheikh, he was very ill remunerated for his trouble and alarm, although we paid him handsomely enough for his six days' escort. Our original agreement was a thousand piastres; but of this sum he gave 320 piastres to his nephew, 120 to another Arab, probably his superior Sheikh; and 150 as blackmail to the robbers, leaving himself only 410 piastres, about 3*l.* 10*s.* We gave him a small present besides. I must finish his history in a few words. I learnt, when I was in the country the following year, that the poor old man had died in the interim, I believe by a natural death, and that he retained his gratitude to his English protectors to the last, as they will ever retain their respect and admiration for this model of fidelity and uprightness.

Monday, June 20th.—Our old friend Abu Shullabi called, with many apologies for his inhospitable treatment of us. He was accompanied by Amran the Levite, and others of the Samaritan community. They conducted us to the old mosk, which we had before visited, in which they profess to show the tomb of Deborah, Rebekah's nurse, at Allon-Bachuth, the oak at Bethel, under which she was buried (Gen. xxxv. 8); for the Samaritans, consistent in their error, have transferred the traditions of Bethel to Mount Gerizim, which they identify with the Luz of Jacob's vision. On our way through the streets of the city, to the house of Abu Shullabi, we met his young nephew, the Moslem proselyte. Having been regaled by Abu Shullabi with coffee made with rose-water, we went to pay our respects to one of the hostile community, who, however, live on sufficiently amicable terms with the Samaritans, companionship in affliction having had the effect of softening, if not of subduing their national antipathies. Our Hebrew friend told us that there were twenty-five adult males of his race in this town, of whom eight were Ashkenazim, or of Frank origin. He further informed us, that in Ibrahim Pasha's time he was taxed 500 piastres a year; since the restoration of the Turkish rule, this had been reduced to 150; but yet it may be doubted whether even the Jews themselves would not prefer high

taxes and security for life and property, to low taxes and anarchy therewith.

We next visited the Church of the Orthodox with the parish priest. It was a mean, insignificant building, and very small ; the fine large church dedicated to St. John the Baptist, which still exhibits some good traces of Gothic architecture towards the street, having been in possession of the infidels since the time of Saladin. We learned from the priest that the Christian community, all of the Orthodox rite, consisted of 104 adult males,—constituting some forty or fifty houses, with this church and two priests ; while at Rupidia, in the immediate vicinity of Nablûs, are fifty families besides, with two priests.

Having learned that—according to a tradition common to Christians, Jews, Samaritans, and Mohammedans—the tombs of Joshua and Caleb, together with those of their respective fathers, Nun and Jephunneh, were still to be seen at Kiphel Heres, we had resolved to perform a pilgrimage to these sepulchres of the righteous, which, so far as we knew, had not been visited by any European traveller in modern times. Accordingly, having called to express our thanks to the Governor—who was not at home, but for whom we left a present, in acknowledgment of his important services—we quitted Nablûs at twenty minutes past four, in company with Amran el-Kohên, Yakûb esh-Shullabi, and another Samaritan, and reached Jacob's Well in half an hour. Here we halted to explore it thoroughly ; and the results of the examination have been already given. We had brought a cord from Nablûs for the express purpose of fathoming its depth, but found that we could not reach the bottom. We therefore supplemented the cord with the turbans of our Samaritan companions, and so succeeded in sounding its depth.

And here we also fathomed, at the same time, quite inadvertently, the depth of degradation in which these poor people are sunk, by an incident which shall be recorded much more in sorrow than in merriment. Before descending into the crypt which covers the well's mouth, I had taken the precaution of depositing my pocket compass on a rock hard by, that I might not injure the crystal in squeezing through the narrow aperture. On emerging from the well, the compass was gone ; and I could only conclude that poor Amran, the Levite, tempted by the glittering brass case, which certainly did look like gold, had appropriated the instrument ; for he alone had been left outside to guard the property, and assured us that no one had passed by. Having in vain endeavoured to persuade me that I had mislaid it, and finding that I was determined to recover it, he pretended to institute a diligent search in the grass about the well's mouth, and presently produced it with an air of triumph, as though he had picked it up from off the ground !

We left Jacob's Well at half-past five, and passing up the wide Wady Mukhna, in the shadow of Mount Gerizim, at five minutes to six we had the village of Rejib to our left, beneath which were some sheep of our friend Abu Shullabi, pasturing in the valley. At

twenty minutes past six, 'Awerta was on the hills to our left, to the south-west of which was the shaded court inclosing the tomb of Eleazar, and, on the north-east, the tomb of the seventy elders; between which, immediately below the village on the hill-side, were the sepulchres of Phinehas and Ithamar, the son and grandson of Eleazar, the son of Aaron; all which we had explored on our former visit. At ten minutes to seven Hawâra was on our right; after passing which, we turned to the left into a valley, and, ascending a steep rough hill, came by a rugged road to Wady el-Lebbân at eight o'clock, in which we passed the village of Es-Sawieh at half-past eight, and at nine came to our tent, pitched in an olive-grove just outside the village of Lebbân, the Lebonah mentioned in the Book of Judges (xxi. 19), to describe the situation of Shiloh, which we now saw on a hill to the east, in Wady el-Lebbân. We found the villagers very uncivil, and my companion had some difficulty in avoiding a quarrel with them.

Tuesday, June 21st.—As we had parted from Amran yesterday, and had only Yakûb esh-Shullabi, a Samaritan lad of about fourteen years of age, with us, we took a guide from Lebbân, and quitted the village at seven, in a westerly direction; and crossing the hill which commands the village, we came, at a quarter to eight, by a steep descent to Wady Assûf—a valley running north and south. Here we had on our right a village named Kubbâlan, and, a quarter of an hour beyond, we passed the village of Assûf, on the same side of our road, behind which was a copious fountain, springing out of a rock, where we watered our horses. Here we had before us, conspicuous on a hill, a very considerable village, named Gemayîn, which we left on our right at five minutes to nine, and at nine came to a village called Merda, where Abu Shullabi had some property, as his nephew informed us. Here also was a large and wonderful well, into which we descended by a flight of steps, and of which our guide gave us the following particulars. The water, which was now very deep, sometimes rises to the very mouth of the well, at other times it is almost exhausted. At the bottom of the well is a camel formed in the rock; and, when the water is low, one of the villagers descends, and strikes the camel; on which the water bursts forth from the rock, and rises in the well so rapidly that the man can with difficulty make his escape. Indeed, we were told that several villagers are drowned in the well every year, and the camel is supposed to be the cause.

At twenty minutes past nine, we left Merda, and at twenty minutes to ten had Zeita on our right, at a distance, and, in five minutes more, Keëri, on the same side, close to our path. At ten minutes past ten we reached Kiphel Heres, in somewhat less than three hours from Lebbân, allowing for stoppages, and in a direction from that village very little south of west.

Here we first visited the tombs of Caleb and his father Jephunneh: the former, a large misshapen pile of masonry, thickly plastered, about twelve feet long by eight or nine wide; the latter, merely a

vaulted chamber. The mats spread before the sarcophagus, and lamps occasionally lighted around it, mark it as a place of prayer to the Moslems; while the Hebrew names on the wall prove it to be a place of pilgrimage to the Jews. The *fellahîn* stand greatly in awe of Caleb by night, for he lays hold of them by the throat, and sometimes inflicts grievous bodily harm. We next went to the tomb of Nun, which was a common Moslem *wely* (or Sheikh's tomb), without any cenotaph,—which description will also apply to the tomb of Joshua, on the top of the hill, near a fine wide-spreading tree of the richest green. This last, however, is surrounded by a low wall, forming a small court, as in the case of Eleazar's tomb, and overshadowed like that with an acacia. All these tombs are close together just without the village, which is built on the hill side, and surrounded with olives. We tried hard to recover the name Gaash, or something approaching it, for the hill, but were not successful. Notwithstanding this failure, however, we were still disposed to accept the tradition, in part at least,—so far, that is, as it relates to Joshua and Caleb; for their fathers, there can be no doubt, perished in the wilderness, and it is very unlikely that their mummied corpses were brought in and deposited in the land of promise. Of Joshua we are informed (Joshua xxiv. 30) that “they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash:” which statement is repeated in the book of Judges (ii. 9), with the substitution of Timnath-heres for Timnath-serah, which latter is also the name given to his inheritance, in the account of the division of the land (Josh. xix. 50). As Joshua was of the tribe of Ephraim, and this part of the highlands of Ephraim fell within the borders of that tribe, it is in every way probable that the tradition has preserved the place both of his inheritance and of his sepulture. The case is very different with Caleb, who was of the tribe of Judah (Numb. xiii. 6), and had his special portion assigned him in and around Hebron (Josh. xiv. 12; xv. 16; Judges i. 12), and it is therefore highly improbable that he should have found his resting-place in Mount Ephraim, unless we may suppose that he was actuated by a feeling towards his faithful companion similar to that which prompted the direction of the old prophet of Bethel concerning the prophet of Judah:—“When I am dead, then bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones” (1 Kings xiii. 31).

The threshing-floor of the village was close by the tomb of Joshua, and the *fellahîn* were congregated there in great numbers. They were very rude, and disposed to be troublesome until the Arsenal opened his batteries upon them, and told them how we English captains fought at Acre!

Having exhausted the *lions* of Kiphel Heres, we quitted the village at ten minutes past ten, and passing along the mountain chain towards the south, and to the west of the road by which we had come, we had a lovely ride to Silphî, which we reached at twenty-five

minutes past twelve. We were now on a road hitherto unexplored by European travellers, lying through the heart of the highlands, called in Scripture Mount Ephraim, formed by the great backbone of the mountain system which traverses Palestine from north to south, casting off at intervals huge ribs, as it were, in the shape of ridges of greater or less length and breadth and height, the valleys between which are abundantly fruitful and possess much picturesque beauty. We were traversing the east side of the watershed, occasionally at an elevation which commanded an extensive prospect towards our left, and once on the very summit, from which we could descry the western coast and the Mediterranean. The villagers of Silphî did not impress us favourably, for here we noticed for the first time the violation of the Mosaic precept which directs "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4), which we had found reason before to believe had been received as a tradition from the old inhabitants of the land, until Silphî and the other villages which we passed through to-day disturbed our theory. Here we dismissed our guide from Lebbân and the young Shomri, and forthwith got into trouble. For as we descended from Silphî by a steep and rugged road to Khirbet-kase, I had occasion to stop and adjust my saddle. My companion rode forward, and I lost sight of him, and came to Khirbet-kase at half-past one, where I learnt that I had got out of the road, which I recovered by aid of a guide, and at two o'clock reached a village named Arureh, having seen and heard nothing of my friend. Here I stopped to water my horse at a copious spring gushing out of a rock at the roadside, and R—— came up, for I had passed him on the road. Here we lunched under a fig-tree, in the midst of beautiful mountain scenery, and found the *fellahîn* very civil, especially when they had heard Giovanni's story; they then rewarded our prowess with a present of apples.

Leaving Arureh at a quarter to three, we saw a large village named Mussâra in a valley to the right, and in five minutes passed through another village, named Bîr-zeit: then, crossing another ridge, we came to Kuphr-Ishweh, soon after which we missed the road, through the incivility of the villagers, who refused to direct us. Recovering the Sultâna—by which name, equivalent to the "king's highway," they signify the goat track which constitutes the road—we ascended the high mountain range; and from this it was that, at a quarter past four, we obtained a magnificent panorama of mountain scenery, extending to "the great sea westward" and the Jordan Valley. We looked down upon a large village on the west, but could not ascertain its name; conspicuous on the hills, at no great distance, was Ras Kerker, a Moslem wely, in a most commanding position, visible for many miles. But we had no time to pause; for the day was far spent, we had still many miles to go, and our road was so steep and stony that we could make no way.

Having descended somewhat to the east, we came, at a quarter past five, to the brink of a basin, full of vineyards and oliveyards, formed by the concurrence of several valleys, and forming the richest and

loveliest view I have had on this side Jordan. The fertility of the soil seemed to be wonderful, judging from the abnormal size of the gigantic fig-trees planted in a vineyard, and from the luxuriant vegetation of the gardens and orchards. The vines were intertwined with other fruit-trees, trellised over olives, and hanging in graceful festoons from the lofty pear-trees. On the hill opposite to that which we were skirting was Bir ez-Zeit, with a church-like tower, rising out of the clustered cottages, reminding us at a distance of a decent English village, until, having passed through the valley, we ascended to the houses, when the illusion was completely dispelled, and we found ourselves in the midst of huts more squalid and ruinous than Irish cabins. Leaving this at half-past five, we crossed another ridge, and descended steeply to Giphna, which we reached at five minutes to six, and had the satisfaction of learning that we were still five hours from Jerusalem. Passing Súrda at twenty-five minutes past six, we found a better road; but our jaded horses, and the darkness which soon came on, would not permit us to proceed more rapidly. It was, besides, a very cold night, though so near Midsummer-day; and, to add to our miseries, after passing Beerí at half-past seven, we lost the road, which we had some difficulty in recovering in the darkness. It was half-past eleven before we reached Jerusalem, very cold, and hungry, and tired, and were not a little disgusted to find that our servants had not obeyed our orders, to pitch our tent outside the walls. We had sent them direct from Lebbân, and, knowing that we should not reach the city until the gates were closed, we had intended to pass the night again under canvas. Now we had nothing to do but to try to procure admission; and accordingly sent to the Pasha for the keys of the city. The Cawass of the Consul had in fact kept the gate open until ten, in expectation of our arrival. After the delay of an hour, we were admitted by a colonel, and reached home about one A. M.!

Reviews and Notices.

God's Gifts to the Christian Minister. A Sermon Preached in the Chapel of St. Augustine's College, on Sunday, September 19, 1858, being the Sunday previous to his departure for India. By GEORGE EDWARD LYNCH COTTON, D.D., Lord Bishop of Calcutta, and Metropolitan of India.

THE title of this Sermon tells the circumstances under which it is preached. The Bishop of Calcutta is now on his way to his diocese, and we hope earnestly that the blessing of God will abide with him and prosper his labours. The text of this Sermon is 2 Timothy i. 7: "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" It begins with some very interesting remarks on the character of Timothy. The preacher then dwells on the general requisites for the Christian Ministry, which are described in the text.

We wish that our space would allow us to reprint the greater part of the discourse. As it is, we must content ourselves with the following long extract :—

“ I have said that our first impulse is to value and practise the duty of love more than that of power and soberness. Most eminently may this be the case here. You, my brethren, who are about to devote yourselves to a most solemn office in the Christian Church, must remember that to your zeal for souls, and love for those in whose behalf Christ died, you must add a sober and wise self-control in forming plans, and an active resolute will in carrying out their execution. To be firm and wise, and tender in all your dealings with others, especially with those to whom you may hereafter be actually ministering, or whom you may desire to win over as baptized Christian converts to the flock of Christ, must be the secret of all great success, and is the one line of conduct which will receive God’s blessing. Now we have seen that the gifts of power and soberness, like all other gifts, may be improved and strengthened, and among the appointed means for doing this must be reckoned the discipline of the mind by study, and the diligent pursuit not only of theological, but of invigorating secular learning. In an institution like this, a student is apt to undervalue all reading which does not bear obviously and directly on the great calling to which his life is to be devoted. Nay, some may even think that the careful and minute study of theology is apt to lead them astray from the great object of saving souls, and that they may trust entirely to the spirit of love and zeal. But the Church of God must be built up by the spirit of power and wisdom also; and the diligent cultivation of our mental gifts furnishes the chief means, under the blessing of Him without whom nothing is strong any more than holy, by which that spirit may be roused and stirred up within us. Certainly, if any students of this college are hereafter placed in that great diocese which I in God’s Providence have been called to govern, they will find that the subtle philosophy of the Hindú, and the obstinate prejudice of the Mussulman, cannot be resisted without the spirit of power and wisdom, as well as of love; and there, in the work of winning souls to Christ, no mental gift, no kind of knowledge, no ability, acuteness or power of reasoning or imagination will fail to find its fit employment; for all are weapons in the Lord’s armoury, all will help you to do battle against the wiles of His enemy.

2. These reflections, brethren, naturally occur from considering the text as it were in detail, from separating it into its component parts, and observing the three characteristics of the spirit which God bestows upon the faithful minister of His Word. But we must not conclude without observing how high, how solemn, nay, how sublime is the estimate which it gives of the calling to which you have devoted your lives. The qualifications for that calling are said to be the gifts of God Himself: all that is low or unworthy is expressly excluded from them, they are the characteristic graces of three main divisions of the human mind, the more tender and gentle feelings, the power of vigorous and energetic action, the thoughtful spirit of wise and calm reflection. Such a calling should not be lightly estimated, nor approached without constant watchfulness and prayer. This warning applies, no doubt, to every office in the Christian ministry, most obviously and directly to that which is in one sense the noblest of its offices, the work of a missionary. For though we must not for a moment undervalue the vast amount of work which has to be carried on for Christ’s cause in England, or venture to depreciate the noble and self-denying exertions of those who are labouring for Him at home, yet undoubtedly to go forth and preach His Gospel in a foreign land, and seek to add kingdoms and races to His Church, is the most direct imitation of the work to which He consecrated His own Apostles. But in a place like this, where you are surrounded by so many comforts and advantages, where your studies are cheered by the friendships with teachers and contemporaries which form the happiest feature of English education; where you are surrounded by the associations of the past, and by recollections connected with the brightest page in English history; and at a time like this, when the progress of civilisation has softened many of the hardships, and enlivened much of the dreariness of a missionary life, at least in any parts of the world, there is a danger lest you should regard your future work as a matter of course; look upon your calling as an ordinary profession; forget its

peculiar greatness and sanctity; and, above all, fail to bear continually in mind your deep need of a living, personal purity and holiness, of constant, practical communion with God, by prayer in the name of His Son. Even here, where the very place is set apart for devoted piety, a secular spirit may intrude; you may forget whose servants you distinctly are, whose ordained ministers and messengers you will be; you may look on your gifts, your studies, your daily employments, as ordinary talents and occupations, not as the direct gifts of God, and pursuits immediately devoted to His glory. Consider for a moment how varied, as well as solemn, is your future calling. As Englishmen, you will be commissioned to warn Englishmen against the dangers of colonial life, or of life in a heathen country; against the coarseness, the self-seeking, the love of gain, which defiles the one—the sin of falling away from the Gospel code of morality, which is always very near the other. As ministers of the Church of Christ, it will be your great and glorious privilege to labour in the blessed work of extending its boundaries, and preaching the forgiveness of sins through the blood of Jesus. As individual Christians, set in positions of deep responsibility, each of you must be, like Timotheus, *an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.* For this high vocation, God in His mercy grants you now a quiet season of preparation; neglect therefore no means which are here placed before you, to brace and nerve and fit you for your work, to strengthen your understanding, to animate your activity, to deepen your faith, to enlarge your charity, to enable you even in bodily things to do good to those among whom you are to labour. Regard the peaceful years of industrious repose in this place as a blessed privilege and opportunity; they will be over only too soon; they must not be wasted in sloth or indifference, or a mere commonplace acquiescence in its studies and in its discipline; they must be years of willing obedience, of patient waiting, of humble but cheerful hope, of growth in knowledge and goodness, of struggling against sin, of constant and earnest prayer. To think of the variety of duties before you, is to ask almost in despair, *Who is sufficient for these things?* but to remember the abundance and richness of the Gospel promises, rich and abundant in proportion to the various difficulties which they are designed to meet, is to thank God and take courage, and to believe that those who truly seek Him will be prepared against any contingency by *His manifold gifts of grace, by the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, the spirit,* not of that base fear and timidity which flees from toil or danger, but of that *holy fear* which is the beginning of wisdom, *now and for ever.*"

Messrs. Rivington have just published a second edition of a very interesting book, *Addresses, chiefly to Young Men*, by the Rev. J. S. M. ANDERSON. The subjects of the Addresses are:—(1) The profitable Employment of Hours gained from Business. (2) Dr. Johnson. (3) Columbus. (4) Sir Walter Raleigh. (5) England and her Colonies.

We have received two Pamphlets, by Captain W. PARKER SNOW, late commander of the Mission-ship "Allen Gardiner." (Piper, Stephenson, and Spence.) (1) *British Columbia, Emigration, and our Colonies.* There is not much in it concerning British Columbia. (2) *The Patagonian Missionary Society, and some Truths connected with it. Addressed to the Subscribers, and Friends of Missions.* As Captain SNOW intends to bring forward his complaints against the Society in a court of justice, we decline expressing any opinion concerning them.

We are glad to announce that a volume of Sermons, by the late Bishop BLOMFIELD, *On Christian Doctrine and Practice, and on the Church*, none of which have before been printed, will very shortly be published by Messrs. Bell and Daldy.

Colonial, Foreign, and Home News.

SUMMARY.

ON Sunday, August 1, the Bishop of RUPERT'S LAND held an Ordination in St. John's Church, Red River, when Mr. J. P. Gardiner, of the *Church Missionary Society*, and Mr. H. Cochrane, of St. John's Collegiate School, were ordained Deacons. On the following Sunday, at a special Ordination, Mr. Gardiner was admitted to Priest's orders, before leaving the Red River, to labour at York and Churchill, on the shores of Hudson's Bay.

The Bishop of TORONTO, at his last ordination, in the church of St. James, Toronto, ordained four deacons and eight priests. On Sunday, October 10th, he consecrated St. James's Church, Fénélon Falls; and after the sermon, which he preached himself, he confirmed forty-three persons—twenty-three males and twenty females.

The Bishop of HURON has ordained four Deacons in St. Paul's Cathedral, London, Canada West: one of them, Mr. R. Gordon, late of Kingston, Jamaica, is a person of colour.

The Bishop of HURON directed, in September last, that collections should be made in the churches in his diocese, on some Tuesday in October, for the Church Society, the proceeds to be appropriated to missionary purposes within the diocese.

The Bishop of KINGSTON arrived in England November 20th, by the Royal mail steamer "Magdalena."

The Bishop of WELLINGTON has left England for his diocese.

The Bishop of NELSON intends to sail early in December.

The Bishop of COLOMBO says in a private letter dated September 28:—

"My thoughts are carried on by the date to the consecration of my two dear friends and pupils, Abraham and Hobhouse, in one day, to the sees of Nelson and Wellington. Would that I might see one or both of them at Galle on their way out to Australia. I hope to go down next month to welcome the new Metropolitan on his way to Calcutta."

We have inquired, and are enabled to state authoritatively, in answer to an inquiry of the editor of the *Record*, in his paper of November 24, that it is the practice of the *Society for the Propagation of the Gospel* to require of all persons, whether Clergymen or laymen, applying in this country for missionary employment of any sort, that they should be examined and approved by the "Board of Examiners," before being proposed to the Society for appointment. In respect to appointments of Missionaries abroad, the Society requires to be furnished with full particulars, but relies, as to the qualifications of the Missionary candidate, on the judgment of the Bishop of the Diocese.

This arrangement has the express sanction and approval of the Archbishop of CANTERBURY, as will be seen by reference to the letter of his Grace in the Report of the Society for the year 1854, p. cxx.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—*Tuesday, November 2nd, 1858.*—The Bishop of LONDON in the Chair.

A letter was read from the Rev. W. Short to the Secretaries, dated Llandrinio, near Oswestry, October 2, 1858, resigning his office of

Treasurer to the Society. A resolution was carried, expressing the regret of the Society in losing Mr. Short's services, and thanking him for his long and efficient labours on their behalf. The Rev. W. Short thanked the meeting for the resolution which had been adopted, and took an affectionate farewell of the Board, promising to render the Society at all times all the service in his power.

The Rev. W. G. Humphry, B.D., Vicar of St. Martin's-in-the-Fields, was appointed Treasurer, in the room of the Rev. W. Short.

The Secretaries stated that a grant of books, to the value of 50*l.*, in addition to a large selection applied for, on account of the Calcutta Committee, had been lately sent out, and that aid would be rendered towards the expenses of publications in the languages of India.

A letter from the Rev. D. Simpson, Secretary of the Madras Diocesan Committee, dated Madras, September 8, 1858, was laid before the Meeting. From the following extracts, it will appear that native female education is the main object in behalf of which the Diocesan Committee have requested a portion of the Society's grant for India :—

“The Madras Diocesan Committee are deeply interested in the subject of female education ; they believe that so much good has already resulted, both directly to the girls and young women trained in the few existing schools, and indirectly on those whom these influence; and they are convinced that it will be found the most satisfactory way in which the Parent Society's funds could be spent, and that it is an object which commends itself heartily, alike to those who view it from a distance, and to those who see it every day working here.

At Edeyenkoody (Tinnevely), the station of Dr. Caldwell, there is a very efficient boarding-school, conducted by Mrs. Caldwell ; certainly the most perfect school of the kind in South India. From want of funds this school cannot receive one-half of those who desire admission; the number of scholars at present is 35. The Madras Diocesan Committee consider that provision should be made for the addition of 20 pupils from the Edeyenkoody district.

In the adjoining districts of Sawyerpuram and Pathukotie there are no boarding-schools for girls. It would not be expedient to establish one in Sawyerpuram, close to the young men's training institution; and in Pathukotie the missionary is unmarried. The Madras Diocesan Committee propose that 15 girls from among the many candidates from these two districts should be committed to Mrs. Caldwell's charge in the Edeyenkoody school.

Again, in the adjoining district of Rammad, a mission has been established with the fairest prospects. . . . The Madras Diocesan Committee would propose to entrust 15 girls from this very large district to the care of Mrs. Caldwell.

This would raise the number in the Edeyenkoody school to 85 ; not too large a number, considering the appliances at Mrs. Caldwell's disposal, and her ability and experience. I may add, that in the neighbouring districts under the *Church Missionary Society*, this number has not been found too large.

The important district of Moodaloor calls for support for a school of not less than 20 girls. To the Nazareth school 20 at the fewest

should be added—while perhaps an addition of 10 would suffice for the school at the smaller district of Christianagaram. Puthiamputhur has a school sufficiently supplied with funds for the present.

On the whole, for Tinnevely, the Committee recommend that not fewer than 100 additional pupils should be provided for :—Edeyenkoody, existing school; an addition of 20. Sawyerpuram and Pathukotie, no school; 15 pupils to be educated at Edeyenkoody. Ramnad, no school; 15 pupils to be educated at Edeyenkoody. Moodaloor, no existing school; one to be founded; 20 to be provided for. Nazareth, existing school; 20 additional pupils to be provided for. Christianagaram, existing school; 10 additional pupils needed.

With regard to the province of Tanjore:—There is at Erungalore a comparatively recent mission in the northern part of the province, a very efficient boarding-school for girls, well managed by Mrs. Kohlhoff: and were this school more central, the Madras Diocesan Committee would very strongly recommend that pupils from other districts would be sent here for training, as in the case of Mrs. Caldwell's school in Tinnevely. But this is impracticable, from the outlying situation of the district. They must therefore content themselves with proposing the addition of 20 pupils to Mrs. Kohlhoff's present number."

The letter then proceeds to suggest additions to the schools at Canendagoody, Combaconum, and Tanjore :—

"The number of additional pupils proposed for the Tanjore missions will be 85. The difficulty in every case has been to say what was the smallest number we should select from the many applicants.

With regard to a training institution for schoolmistresses, it is the unanimous opinion of the Missionaries and of the Committee, that a separate institution would not be desirable. The Madras Diocesan Committee propose that Mrs. Caldwell, in Tinnevely, and Mrs. Kohlhoff, in Tanjore, should form a training class from the most efficient of the advanced pupils in their boarding-schools, with a view to thoroughly qualifying them for teaching. The Madras Diocesan Committee propose that at Erungalore this class should number six only; at Edeyenkoody fourteen. . . . The expense of each scholar in Tinnevely, Dr. Caldwell reckons at 35rs. or 3*l.* 10s. annually, to cover every charge. The same allowance may be taken as applicable to Tanjore. For the training class the expense would be somewhat greater, 45rs. or 4*l.* 10s. annually.

The cost of the Madras Diocesan Committee's proposed plan would be 667*l.* 10s.; for this 185 girls would be well taught and cared for,—by God's blessing to be the means of incalculable good among those over whom their influence would extend. Of these 185, 20 would be thoroughly trained as teachers, a great want would be supplied, and the hands of the present labourers materially strengthened.

The Madras Diocesan Committee have said nothing about boarding-schools for boys, confessedly important as these institutions are. They preferred taking up one point and working that thoroughly, knowing that the subject of boys' boarding-schools will come especially under the consideration of the *Society for the Propagation of the Gospel in Foreign Parts.*"

The following extract from a letter from Richard Clarke, Esq., who had examined the correspondence, was read :—

“It is impossible to overrate the blessings that, we may hope, will flow from the effective training of the females of India, and it is to our Society that it peculiarly belongs to raise up the Loises and Eunices of the Christian Church in our Indian possessions. It seems, therefore, most desirable that we should encourage and support the Madras Committee, to the extent of our power, in carrying out the plans they have proposed, not only for the increase of the female schools generally, but also for availing themselves of the rare talent and zeal of Mrs. Caldwell, in training the future schoolmistresses for the Southern Missions.”

The Secretaries informed the Board that the Standing Committee had assigned one thousand pounds from the Special Indian Fund, to the objects above specified; namely, 500*l.* for the first year, dating from Christmas, 1858; 300*l.* for the following year, and 200*l.* for the third year.

It will be enjoined on the Diocesan Committee to use the utmost endeavours to obtain means, both from the British residents and from the parents of the children, towards the expenses of the schools.

The Board approved of the step taken.

The Bishop of COLOMBO, in a letter dated, “On Visitation, Manaar, Ceylon, August 30, 1858,” requested books for the performance of Divine Service in a small church within the decayed Dutch fort at that place, which were granted. The Bishop said :—

“The gift would, I am sure, be very acceptable to the people for the use of their church. They have their school, in which I saw and examined above twenty children on Saturday; and having no form of dissent among them, they appear to be attached to us in principle, as opposed to the influence of Rome, which is strong on every side, and ranks a greater body of adherents on its roll numerically than we can for a long time hope to gather in. For education, they do very little. It is this branch of our work, to which all the resources and means at our command must be devoted, and in God’s good time we may hope that the seed will bear its fruit.

I hope to get round to Trincomalie and Batticaloa, on the eastern coast of the island, before I return to Colombo, towards the end of next month, in time to proceed southward to welcome the Metropolitan at Galle, where he will probably be detained for a day on his way to Calcutta. But my failing strength bids me look with uncertainty (though not untrustfully, thank God!) to the accomplishment of all such distant plans.”

Books to the value of 6*l.* were granted to the Rev. Walter Baugh, Ekukanyeni, Maritzburg, Natal, who had lost nearly all his effects from a fire which destroyed his residence.

Books to the amount of 8*l.* were granted towards a library for the clergy, catechists, and others in King William’s Town, British Caffraria.

The Rev. Alfred Glennie, Incumbent of Gosford, Brisbane Water, in a letter dated August 5, 1858, stated that he had on the 3rd

December, 1857, laid the foundation of a new church, and that the consecration by the Bishop of NEWCASTLE had been fixed for the first week in September. There is another smaller church which, he said, was in an unfinished state, but which the Bishop, on his visiting the district, would probably consecrate.

Two sets of books were granted for the performance of Divine Service in two new churches in the diocese of Newcastle, Christ Church, Brisbane Water, and at Kincumber.

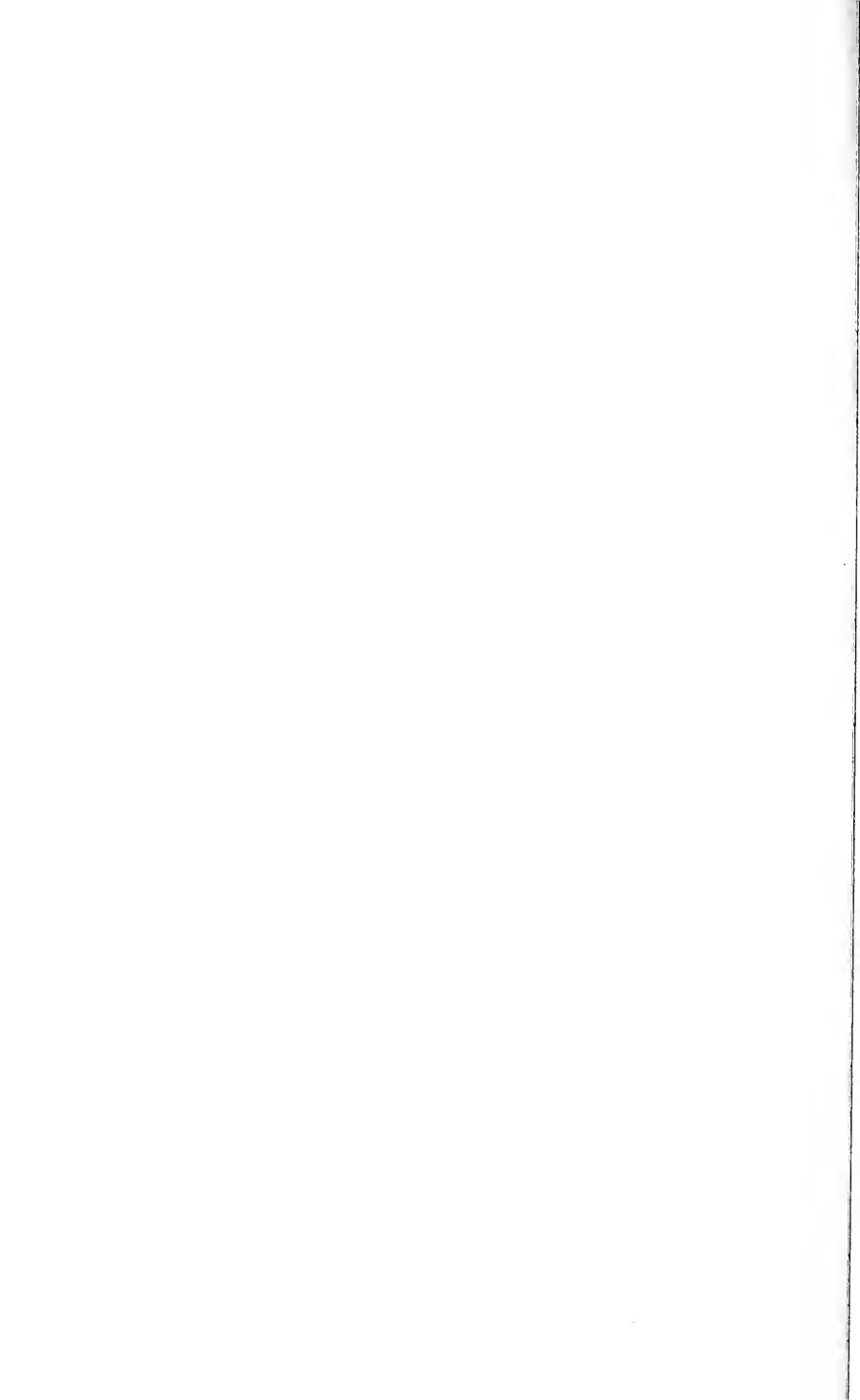
The sum of 20*l.* was granted towards the erection of a church at Dalhousie, in the county of Restigouche, New Brunswick.

The following grant was made:—For use and distribution in New Zealand, Bibles and Prayer-books, on the application of the Bishop of WELLINGTON, 56*l.* 10*s.*; he purchasing Bibles and Prayer-books to the value of 21*l.* 13*s.* 4*d.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Tuesday, November 19th.*—The Rev. A. M. CAMPBELL in the Chair.

It was announced by the Secretary that the foundation-stone of the Memorial Church at Constantinople had been laid by Lord Stratford de Redcliffe, who had written to Mr. A. J. Beresford Hope a letter, speaking favourably of all the proceedings on the occasion.—It was stated that there was 70,000 natives in British Columbia. Two missionaries had been sent out since the last meeting. A letter was read from Colonel Hardy, the Governor of the Colony, speaking strongly of the need of a Bishop, inclosing 10*l.* as a subscription, and assuring the Bishop of his support. The Rev. George Hills, Incumbent of Yarmouth, Norfolk, is to be the first Bishop.—Letters were read from the Bishops of Natal and Grahamstown.—A letter was read from the junior missionary of the Society at Constantinople. He declined to qualify himself for labour among the Turks, and stated, that unless his salary was raised from 200*l.* to 300*l.* a-year, he should be obliged to resign his appointment. It was resolved that his salary should not be increased, and that if his resignation were offered, it should be accepted.—The Rev. J. Earnshaw had been sent to Madras. He is the fourth additional missionary sent this year to India.—Grants were made for two missionary pupils, Messrs. Ball and Baker, on the same scale as the Government grants to pupil teachers; one of them will be under the care of the Rev. C. D. Goldie, of Colnbrook, the originator of the system.—The thanks of the Society were voted to the Rev. W. Short, who had for sixteen years been a member of the Board of Examiners, and the Rev. W. F. Kay, who had served for a long time as gratuitous Organizing Secretary for the Diocese of Lincoln.

The Secretary stated that Miss Burdett Coutts had for the third time endowed a Bishopric. She has given 15,000*l.* for the Bishopric of British Columbia, and 10,000*l.* for the other clergy. It was resolved, that his Grace the President of the Society be respectfully requested to write to Miss Burdett Coutts, expressing the deep sense of the *Society for the Propagation of the Gospel* for her munificence and liberality to the Colonial Church.





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